METHOD
OF
PHYSICK

BARROUGH

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THE METHOD OF PHYSICK,

CONTAINING

The Causes, Signes and Cures of inward Diseases in Mans Body, from the Head to the Foot.

Whereunto is added,

The Form and Rule of making Remedies and Medicines, which our Physicians commonly use at this day; with the proportion, quantity, and names of each Medicine.

By *Philip Barrough.*

LONDON,

Printed by *Abraham Miller*, and are to be sold by *John Blague* and *Samuel Howes* at the Golden Ball in Cornhill near the Poultry. 1652.

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TO THE RIGHT HONOURABLE

And his Singular good Lord and Master,

THE Lord BVRGHLEY,

High Treasurer of *England*, Knight of the most Noble *Order of the Garter, and one of the Queens Majesties most Honourable privy Councell.*

T.B. wisheth all health, with long life, and increase of Honour.

THE chiefest thing (Right Honourable and my singular good Lord) that emboldeneth men to Dedicate their Labours unto any Personage, is the affinity between the matter of the Work which they offer, and the minde of him to whom it is presented. And as the ancient comicall Poëts were wont to pen such Enterludes as they thought would be plausibly heard of all the Auditory: so our common Writers do fashion and shape the subject of which they intreat, according to the affection of him, whose patronage they require in countenancing their Writings. This (I say) though it be practised of all Writers now adaies, and might have served as a fit president for me to have followed; yet I have swerved and digressed from so generall a custom, in preferring this labour of mine to the view of your Honour (the matter so farre dissenting from your Honors disposition) so that as it may perhaps not without some colour be objected, that I might have provided far better (had I been any way sufficient) both for the acceptation of my Labour, and also for the fit answering of your Honors affection, if I had treated of the politick government of our Countrey, and of the weilding of a Commonwealth: to the necessity of

which calling, not Fortune the Queen of the old Philosophers, but God himself hath called, or rather enforced you, if that opinion of Plato *be true, that every good Magistrate taketh upon him his Office unwillingly. But that objection will soon be taken away, if we consider how foolish a thing it were to instruct him with his imaginary precepts, whom (besides a great light of nature) most happy experience hath made a perfect and absolute governour.* Plato *that most grave and wise deemer of the State tyrannicall, was so many times convicted of folly, how often he adventured in the presence of Kings to discourse of the regiment of a Commonwealth.* Dionysius *(of whom it was doubted, whether he did more harm by his extream cruelty, or good by his provident wisdome, which both he left alike to his successours to imitate) called that notable Philosopher (whom I even now named) into* Sicilia, *of purpose to hear him, and with great patience listened to him as he disputed of mans felicity, and admired him as he handled those morall vertues, which* Socrates *his Master was feigned to have brought from heaven, and as he treated of the frame and machine of the world: but on a time (taking advantage by the Kings attention) when he had stolen into the discourse of Policy,* Dionysius *felt himself so moved, that he had exercised his tyranny against him also, if* Dion *and* Aristomanes *had not recovered him out of his jaws, and so rid him out of the Land, by selling him to* Polis *the* Lacedæmonian *Merchant. And this was the verdict that the wise King (when his fury was somewhat calmed) gave of that most Learned Philosopher for his wholesome counsell (as he thought) namely, that his discourses seemed unto him to be the prattles of idle old men: so much experience disdaineth to be controlled by Art, and so impatient is he of institution, whose knowledge is acquired* Usu & Memoria *(the two ancient parents of wisdome.) What a great argument of folly therefore shall he give, that shall go about to lay a plot for your Honour, from whence you may derive an example of government, who have so many years, in so troublesome a commonwealth, and to the most wise and vertuous Princesse in the world, been retained as a most Honourable and grave Counsellour? I will not say as* Zopyrus *unto his* Darius, *or as* Cineas *unto his* Pyrrhus, *or as* Cresus *unto his* Cyrus; *the one of which by policy advised his King to circumvent his enemies, the other allured them to his subjection by his eloquence, and the third by his own unfortunate*

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experience, directed him how to convey any dangerous enterprise; all which served their Princes to none other use, but to help them to purchase the worst part of glory by bloudy oppression: but rather as a Nestor *unto his* Agamemnon, *as a* Xenophon *unto his* Cyrus, *and as a* Plutarch *unto his* Trajan, *who thought it not so glorious to tie their enemies to them with forced fear, as their friends and neighbours by peaceable amity, the strongest guard that Princes can trust unto. I must needs confesse, that these comparisons do fail in representing so much as I do conceive. For, that I may not fear the suspicion of flattery in so manifest a truth, can the whole Scene of mans life, so gorgeously and stately set forth by the Historians of several ages, shew us at one time, on one stage, two such notable actors; namely, so redoubted, so peerlesse, and so vertuous a Princesse holding the Scepter? so grave, so wise, and so provident a Counceller sustaining the person of* Eubolus? *I would I might (my credit saved with your Honor) pursue your praises yet farther; but I know very well, that you (who with an unwearied affection do not cease continually to commit such vertuous deeds as deserve to be eternized for ever) are soon tired, when you hear them remembred by another. And truly I would not have spoken so much for fear of offence, but that I know for a certainty, that you ascribe the being of your vertues to God the giver of all good things; before whom to extenuate your graces, I know not whether it be more blame-worthy, then shamelesly to assume unto our selves whatsoever is wrongfully attributed unto us by flattering friends. But to what end (will you say) are all these words? Namely to this: to excuse my self, in that I have not laboured to fit your affection in the presentment of this my labour, which is so impossible, in respect of your singular knowledge in all kinde of good learning, that there is no man so selfwise or lofty which feareth not to come under your learned censure. Which excellency of yours when I had looked into, and had found my self altogether unable to answer, I purposed (as I thought) more politickly to assay your humanity; which indeed, graceth all the rest of your vertues: which (I thought) I might soon abuse, in offering such a subject, in which some study and industry (besides many years) had made me in part able to judge: and such a one, as the earnest affairs of the commonwealth, in which you are alwaies busied, together with the inconvenient use of the study, had kept your Honour from being acquainted*

with. Which bold attempt of mine, your wisdome shall so much the easier be brought to pardon, by how much the more earnestly your rare clemency encouraged me to enterprise it. For I do plainly confesse, that I have not thought this book of mine worthy to be perused of your Honour, as well because of mine own unability, Who am altogether insufficient to perform any thing that your Honour may like of, as also in respect of those manifold graces wherewith the Lord hath filled you: by the vertue of which you could in a tongue farre more eloquent then this of ours, discern and know the secrets of Physick, which I have now in part revealed, if the common-weal of us all did not rather carry you away, then that delight which is otherwise reaped by private study. And yet nevertholesse, when I consider with my self, that it was not the affectation of any popular praise, but an honest zeal to benefit my countrey-men, which begot in me this desire to publish this work: and also (if I may without the suspect of vain-glory seem to divine of the issue of my labours) perceiving that they might bring some commodity unto the more ignorant sort of our common Practitioners and Emperiques (if they were with diligence perused:) and thirdly, when I perceived in my self a certain earnest willingnesse which I have alwaies had (though of late it hath been more vehemently inflamed) to commend some peece of service unto your Honour: I say, these causes meeting thus together, did especially induce me (though many doubts stept afore me in mine enterprise, offering to re-inforce my over-presumptuous determination) with such a bold confidence as it were to rush into your presence, and to demand without any shew of merit your Honors most favourable protection, that this book of mine (unable of it self) may run under your patronage, which as it were Gorgon his buckler, I will obvert and turn against all the venimous bitings of slanderous tongues. The Lord God (who hath made you a notable instrument to work the advancement of his glory, the furtherance and propagation of good learning) lengthen and protract your life beyond your fatall period, and give you a will to live, a desire still to bear up that burthen which her Majesty hath laid upon your shoulders; and with these, all good successe in this world, and eternall happinesse in his kingdom.

Your Honours most humble servant,

Philip Barrough.

The Preface to the Reader.

WHen God had perfected that wonderfull work of his (I mean the frame of the world) and had assigned to every part thereof his speciall duty: namely to the water to harbour fishes, to the ayr to uphold all feathered fowls, to the earth to foster beasts, and to produce and bring forth good and wholsome hearbs and trees: and over all these, as regent and governour, had appointed man, his last and noblest creature; he demanded of his Angels who were present with him at this work, what might be desired in this so rare and strange a workmanship: who answered, Nothing but a tongue to unfold the secrets of his labours, to talk and commune of them; with the which also, he, as workman of all, might be extolled and magnified: who partly moved by this suggestion, perceiving it to be a notable means to advance his glory; as before he had infused into man a conceivable minde, apt to understand his mysteries: so now he gave him a tongue able to utter the sundry conceptions of the heart, whatsoever it imagined. This fable (proceeding I know not from what brain) is remembred of *Philo* the Jew in his Treatise of the world, which seemeth to imply thus much, that as there is nothing within this mortall circuit, that God hath as it were kept to himself, and not made subject to the industrious capacity of man: so there is no means by which a man can approach nearer unto the perfection of that nature which he first enjoyed, and then lost by his fall, then by the painfull indagation of the secrets of nature, or any way whereby he may more truly glorifie his maker, then in his life time with his tongue to communicate that knowledge which he hath by his industry atchieved, and to have a care also that it may be faithfully commended to his posterity. And doubtlesse this was the consideration that moved the wise King *Solomon* to wade so farre in the searching of the causes of things. who abandoning all those glistering shews which his riches and kingdome profered him, applied his minde to the study of nature, and compiled a great volume, wherein he largely discoursed not only of birds and beasts, but of all herbs and trees, even from the Cedar of Lebanon, to Hysop that groweth out of the wall. And the self same opinion of the excellency of that kinde of life, hath from time to time invaded the mindes of many Kings and noble personages, vowing to themselves without any light of their forefathers to go through the cloudy darknesse of nature. And although they sometimes stumbled, yet are they to be pardoned, if we consider both the obscurity, and the length of the way they went in. *Zoroastes* the reputed son of *Noah* was the first that of many confused experiments, began to fashion out and as it were to delineate the beginnings of an Art, by setting down certain

precepts of the same, and after him *Osiris* the King of Ægypt, and *Zesostris* also King of the same countrey (though rudely) layed the foundation of Astronomy by demonstration of the course of the heavens, and of Physick, by opening the nature of many herbs, and also the secrets of their water of *Nilus*. To the worthinesse of which secret, *Plato* that great Philosopher did willingly subscribe, when falling into a grievous malady in Ægypt, and being not able by his own experiments (though he had assayed many) to cure himself, he was preserved by the Priests of that countrey, who taught him the vertue of their water; whereas after in remembrance of this benefit he wrote this verse, rehearsed by *Laertius*: *Mare universa proluit hominum mala*: The sea doth wash away all the infirmities of man. So that by this we may see, that this noble and learned Philosopher had never brought this news out of Ægypt, either of their policy and government of their countrey, or of their rare and exquisite knowledge in Astronomy, if he had not tasted of the benefit which the Physick of that time afforded him. But we will remember some of those Kings who had an especiall fantasie to this Art, whose names are devolved and brought unto us by the succession of ages, though their works have not escaped the wrack, but have perished in the sea-gulf of antiquity, which hath swallowed the doings of many men. And *Mithridates* the king of Pontus shall be the first, who at one time undertook two mighty battels, the one with the Romans, the other with nature. In the last of which, the more dangerous, he prevailed like a conquerour: and in the first he dealt so valiantly, that the glory of his forepassed victories suppressed and killed the remembrance of his last overthrow. The which (as *Pliny* remembreth) was alike profitable to the common-wealth, and to mans life: for in his Mannor where he lay, there were found many books written by his own hands, both of the vertues of herbs, and of the constitution of mans body, with remedies for many infirmities of the same. *Evax* also the King of Arabia wrote a book of the effects of simples, which he dedicated to *Nero* the Emperour. But what should I reckon particularly the names of every one, when in former ages there was no King, either of Æthiopia, Ægypt, or Arabia, who did not himself either write somewhat concerning this Art of Physick, or else by his liberality encouraged others to employ their time in the same? Which may make much (no doubt) to the credit of the Art, whenas Kings have appropriated it to themselves, and have thought themselves honoured by the profession of the same. And as many arguments do induce me to beleeve (besides the witnesse of Historians) that Physick is the Art wherein many Kings have travelled and delighted: so nothing more strongly then this, that whereas other gods were tied to their severall places, as *Jupiter* to Elis, *Diana* to Ephesus, *Apollo* to Delos, and so forth; *Æsculapius* the sonne of *Apollo* by the daughter of *Phlegias*, made a god for his cunning in Physick, hath his temple and altars every where, in Corinth, in Lacedæmon, in Athens, in Thebes, in Epidaure, in Arcadia, Messenia, and in many other countries (as *Pausanias* remembreth:) all which honors so done to him, were instituted (no doubt) by the Kings and Rulers of those countries, who especially favoured that Art, thinking it great reason that he who invented an art so generally available to mankinde, should be generally honoured of all men. And (I pray you) how much

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inferiour was the renown of *Hippocrates*, who descended of his line, saving that the one was placed amongst the gods in heaven, and the other reverenced as a mortall god upon earth? Did not he make Coos, the place where he was born, of an inglorious Iland, a famous countrey, only by the accesse of other nations, who were brought thither by the report of his wonderfull skill in Physick? What familiarity had he with Kings? What estimation among the Philosophers of that time, as *Democrates* and others? And to conclude, how was his fame spread universally throughout all Greece? I will not tarry upon the recitall of the famous Physicians who have lived before us in severall ages; as *Dioscorides*, *Galen*, *Paulus Actius*, *Ægyneta*, and others. For it will easily appear of what credit this noble science of Physick was in times past, if you consider the insolency and pride of ancient Physicians, whereof many of them disdained the fellowship of Kings, and some of them emboldened only by the credit of their science purchased amongst men, grew to such impudency, that they would have ceremonies and rites performed unto them as unto gods. One such was *Themison Cyprius* the dainty of *Antiochus*; another was *Thessalus*, whom *Galen* maketh mention of, who went about to innovate and change the method of Physick set down by *Hippocrates* and others. But the most famous of all was *Menecrates* the Syracusan, who foolishly usurped the name of *Jupiter*, oftentimes boasting, that by his Art he could breathe life into mortall men, after the manner of *Jupiter*: which arrogant title the people never went about to derogate from him, but rather supposed that it was deserved on his part, because he cured many of the falling evill, which disease especially reigned in his time. This *Menecrates* in a certain Epistle which he wrote to *Philip* King of Macedon, useth these words: Thou art King of Macedon, and I of Physick: it lyeth in thy power at thy pleasure to destroy men which enjoy their health; and in mine to preserve sick men, and restore dead men to life, and to keep the health of men unspotted even unto their old age, if they will obey me. Unreasonable surely and monstrous was the pride of this man; and it was so fed with the applause and approbation of his citizens, who wondred at his rare cunning, that he marched in the City with a train of gods after him: one in the habite of *Hercules*, another in the shape of *Mercury*, another took upon him the form of *Apollo*; and he himself supereminent in the midst resembling *Jupiter*, wore a purple robe, and a crown of gold upon his head, and held in his hand a mighty Scepter. The opinion of this Science did so possesse the mindes of the people in those daies, that they imagined the professour of the same to be sent immediatly from heaven, for the commodity of the whole countrey, and for the preservation of mankinde: which made them not to doubt to do unto them all superstitious reverence that might be; whereof grew this excessive pride, which hath arrested as it were the mindes of many Physicians. I would not wish that the Physicians of our times should draw this unto an example, but rather with all lowlinesse to visit even the poorest, when their help is required. For seeing the life of the most miserable vassall is as dear in the sight of God as the life of the most renowned Monarch, shall not the Physician look to have a shrewd check at Gods hand, if he either hath proudly denied his help to the poor, nor negligently visited them? I will not descend into this common place,

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though (to speak the truth) the arrogancy of many of our Physicians might give us sufficient occasion, wishing them to leave off to imitate the swelling insolency of *Menecrates* and the rest, and to tract rather in the steps of *Hippocrates* and *Galen*, of whom it is thus written: that they never disdained to shrowd themselves under the simplest roof in their countrey, to do the pooreſt man good: and as they themselves said (besides the glory that they purchased by their courteous benignity) they added alwaies to their cunning, and by experience confirmed their art and knowledge, which might well stagger, if you respect the infinite variety of diseases, and the strange diversities of mens dispositions. And truly if nothing else, yet the enriching of their knowledge, which is gathered especially by long experience, might be cause good enough to attract and draw them to lay hold of any occasion to go to the diseased person. And in mine opinion, the neglecting of this, which proceedeth either from coveteousnesse or pride, hath been the only cause, that even from the beginning there have been reckoned so few good Physicians. For (exempt only *Hippocrates, Galen, Avicen, Ægineta, Ætius* and *Seranus*, though the number of common Physicians have been great) you shall not finde any that have climed up to the perfection of their science: nay far from that which might challenge the fifth or sixth place. Which although some men will ascribe to the laborious difficulty and confused vastnesse of this Art especially; yet I dare boldly affirm, that there hath not been, nor is any such block or stay, which hath impeached so much their endeavours, as the defect of experience. And truly I cannot more fitly compare our Emperiques and practitioners, then to him that purposeth to be a sea-man and traveller, who though he studiously striveth to attain to the perfection of his art, though he carefully busieth himself about the cosmographicall maps, though he industriously perusseth the books of Navigation, nay (which is more) though he conferre diligently with very expert sailers: yet when he hath forsaken the quiet haven, and lanched out into the rough seas, and hath taken upon him the government of the ship, when he shall behold so many horrible mountains of water, the roaring of so many huge waves, and the outraging surges of the disquieted monster; he will then confesse, that he only dreamed before, when he imagined of the course of the seas; that his books were lame schoolmasters, that the tales of his companions were a great deal lesse then the things themselves: when he shall cast up his eyes, and think that every starre which he had hoped to have used as guides and directions, had threatned his ruine and destruction: when he shall look down, and tremble at the rising of every wave: when he shall turn him about, and with great fear seek to eschue those rocks, which he had read were couched in that part of the sea: and to conclude, when he shall consider the hugenesse of the Ocean Sea, and the smalnesse of his bark, he will think sure the least perry or gale were of force to overwhelm him, notwithstanding his great cunning he had thought he had gained on the land. Even so fareth it with our common Physicians, who while they contain themselves within the compasse of their little study, where they do as it were *è tabula pictos ediscere morbos*, where they perceive their science redacted into a method, where they see *Galen* reaching his hand unto them, to leade them through the whole body of Physick, by whom they

they are taught the constitution of the body, the diversity of temperatures, the variety of diseases, the causes, signs, and symptomates of the same, they straight way imagine, that they have ronne the race, and that they have acquired as much knowledge as becometh an Emperique. But after that, when they shall go into the common-wealth to practice, when they shall meet with diseases which *Galen* never dreamed of, when they shall view the marvellous and secret affections and properties of mens bodies, the sudden and momentany changes of the same (which a man can scarcely follow with his minde,) when they shall perceive that in respect of the strange temperature of the body, and the violent alteration of the same, they scarcely can aim at the disease, when they shall strike upon so many rocks, besides their great pains and watchfull industry t wil it not think you amaze them? will they not confesse then that their Art is unperfect? wiil they not acknowledge (think you) that as experience was the ancient beginner of Physick, so that now it is the true and sincere accomplisher of the perfection of the same? Since therefore the case so standeth, that Art is weak without practice, and that (as *Galen* saith) experience is gotten *longo rerum usu*, let the Physician (if he preferre not lying fame and vile lucre before true and absolute knowledge) let him, I say, that his minde may be enriched, not leave the poorest house unfrequented. But to say the truth, nothing derogateth so much from the excelling in their science, as doth the opinion of perfection, which is especially gotten by the judgement of the multitude, the perverse determiner of things. For, when a man knoweth his name to fly amongst them, he sitteth still, and admireth himself, thinking then that he hath studied enough both for himself and his countrey, when he hath gotten his name enrolled amongst the number of excellent Physicians, by that ignorant and unadvised register. I have spoken this by the way, and the interjecting of these few lines hath not made me to forget (good Reader) that before I discourse of the glory of this Science, and how it hath been accounted of in times past: the dignity whereof, though it be something lessened and empaired, (which whether it hath happened by the ignorance of our Physicians, or by the sinister opinion of the world, I will not now discusse:) yet if we will uprightly weigh with our selves, we may perceive that the judgement of men hath not any whit detracted from the true dignity of the thing it self. For truly, what can be more noble, then to preserve the body of man in a good estate, which of the Philosopher is termed a little world, in respect of the variety of his severall functions? What can be more excellent then to be able to maintain and keep in order that best workmanship of God, and (which is more) to correct, reform, and amend it, and as it were a cunning pilot to govern and rule it as a little vessell cast out into the great Ocean, subject to I know not how many rocks and dangers, if it be not uprightly weilded? And seeing there is nothing given unto us of God more acceptable then the health of the body, how honourably must we think of the means by which it is continued, and restored if it be lost? *Pyrrhus* the King of Epire did sacrifice unto no other god or goddesse but only unto health, to whom he erected a famous temple in his own countrey, calling it *Templum sanitatis*. He contemned, or at the least neglected all oracles, which other Princes busily sought after, as predictions of the events & successes

of

of the battels which they attempted, or any other the like enterprise. He craved nothing at the hands of the gods, but only the fruition of his health, thinking that industry and diligence meeting with the health of the body, were able to atchieve any thing, were it beset with never so many dangers. And in mine opinion, (as the Historian very gravely discourseth) men do foolishly erre, when they complain of nature, for limiting the age of man within the compasse of so few years, as three or fourscore; whenas truly, if the matter were well expended, we would confesse, *Industriam potius quàm tempus deesse*, (as he saith,) and that there is no Art or science, be it never so difficult, but might be perfectly known within that short precinct, if the greater part of our life did not passe and vanish away in darkness, (sloth and ignorance drowning and overwhelming in us all light of nature,) or if the course thereof were not interrupted and cut off by untimely death, which is hastned on our parts by our inordinate and heedlesse living. The young man flourishing as it were in the April of his age, cockereth in himself a foolish imagination of his own lustinesse, and reputeth it as a discredit unto him to seem to fear the approach of any disease, leaving the provident government of the body to decrepit and withered old age. In the mean time he layeth the reins upon his affections, and exposeth himself to any inconvenience: either he weltereth in idlenesse, or is tired with immoderate exercise, or (which is incident specially to that part of our age) he admitteth unseasonable watchings, surfetting banquets, and the unsatiate executing of the follies of *Venus*, thinking indeed that there is nothing lesse agreeing unto youth and adolescency, then to be pliant and obedient to any commendable and wholsome method of life: yea, many of them are of this minde, that the time of their youth is infamously over-slipped, when they do not rush into their voluptuous and inordinate demeanour, at what time the lusty prime of their age doth somewhat enable and support them. And if at any time they be overtaken with any infirmity (which often hapneth) as unwilling to be beholding to the science of Physick, they leave it to be worn away by the strength of their body; which indeed I confesse hideth many diseases, and for the time taketh away the sense of them, but never utterly extinguisheth any. For although in the infancy of the infirmity, in respect of the weaknesse of it, it is easily depressed and over-mastered by the valour of the body (which in youth is something puissant and forcible:) yet when age cometh on with his stealing steps, or else retchless life doth detract from the force of the one, and maketh way for the other to spread and gather power, the disease being as it were the surviver, possesseth the whole body, and at the last procureth his utter subversion. And many times it hapneth that a disease breaketh out in old age, the cause whereof perhaps was given in our youth. And it fareth with us as it doth with them that are bitten with the little serpent of Arabia, which striketh a man, but so secretly, that he never feeleth it, neither doth he know it, but by the wound which sheweth it self a long time after the foundation thereof was layed. The opinion that the ancient Physicians had of the effect of Snow-water, is of force to perswade this, who have written that if snow resolved into water be drunk of a young childe, it will as it were maintain warre against naturall heat, and that with such continuance, as it will not shew his effect, until he hath attained unto extreme

extream old age. I do not altogether beleeve this, although the great cold which is naturally in that water may lead me to think that it is of a mighty operation. But there is nothing more certain then this, that many men reposing too much truſt in the ſtrength of their bodies, and ſo being careleſſe in gainſtanding and reſiſting the beginnings of maladies (which their diſſolute order of life hath begotten and ingendred) have been yoked by old age before the courſe of their years did require it, and have brought it ſo to paſſe, that their bodies have been nothing elſe but ſtorehouſes and manſions of diſeaſes. Which kinde of men I may well compare to an evil and negligent tenant, who being ſetled in a fair dwelling houſe by his land-lord, ſuffereth it to ruinate, and in the end to fall upon his own head for want of repairing: ſo they, when God had beſtowed their bodies upon them as gorgeous palaces or manſion houſes, wherein the minde may dwell with pleaſure and delight, do firſt by this evil demeanour, ſhake and diſcraſe them, and then being altogether careleſſe of repairing them, do ſuffer them to run to deſtruction, or elſe while they go about too late to underprop them declining to ruine (as he that is lodged in an old cabbin, feareth leſt with every puff of winde it ſhould be overturned) they quake at the leaſt alteration of the body, and at every little pain do expect a finall diſſolution: then they will confeſs unto you, that while they rioted unadviſedly in their youth, they did but build matter for repentance in age. And what do they elſe but by their examples give us to learn, that as the interception and preventing of diſeaſes is very available, which carrieth a man throughout his race with pleaſure and delight, even ſo nothing cometh more near unto the goodneſſe thereof, then (if by chance when we be plunged into any diſeaſe) carefully to provide that the beginning thereof may be impeached: the which that thou mayeſt the better do, I have (good Reader) for thy benefit collected out of ſundry Authors, as it were a breviary or abridgement of Phyſick, and together with thoſe deductions, I have enterlaced experiments of mine own, which by long uſe and practice I have obſerved to be true. Throughout the whole Book I have been more curious in preſcribing the ſundry curations and waies to help the diſeaſes, then in explaining the nature of them: my reaſon was, becauſe if my Books ſhould come to the hands of the unlearned, a little would ſuffice (the former being more neceſſary.) Again, I knew that the Learned would not be contented or ſatisfied with it, though it had been never ſo great: and yet I have not omitted any neceſſary ſign, that the diſeaſe may appear eaſily to any capable brain. I ſhall ſeem boldly to have adventured the Edition of this labour, ſeeing that I ſhall run into the babble of our countrey Phyſicians, who think their Art to be diſcredited, when it is publiſhed in a baſe tongue; and again, are loath to have the ſecrets of their ſcience revealed to every man. Indeed I know that under ſome colour they may object ſomewhat, but yet they may underſtand, that I have followed the example of many Learned Phyſicians, both of our Engliſh men and other Country men alſo who publiſhed their practiſes in their mother tongue, and in other Countries eſpecially it is ſo rife and common, that in *Italy* and *France* you ſhall not finde any Learned Phyſician that hath not written as much (nay rather more) in his own Country Language, then in Latine: yea we have many Books in Phyſick that

have

have first been set out in French and Italian, and afterward for the commodity of other Nations, have been translated into Latine, and so made generall, which before the Writer had as it were bequeathed to his countrimen. And no doubt they were all touched with an especiall care to profit their own Countrey, being willing that all men (as indeed it concerneth all) should reap the commodities of their labours. For I cannot see how that saying of *Quintilian* can be verified in his own Art (which is this) That then all Arts should be truly happy, when the professours of the same should only judge of them: but I have alwaies been of this minde, that it behoveth every man to be cunning in his own constitution, and to know so much as may serve to forestall the coming of many ordinary diseases, which commonly light upon the ignorant: yea and sometime to be able to chase away a malady when it hath already caught hold of the body: my reason is, both because every man may judge best of his own body, and perceive the declinings and alterations of the same. And again we know, how many have died, and do dye continually for want of help (the Physician being not alwaies at their elbow) whereas in the beginning of their sickneſſe, a little knowledge might have stopped the passage of the infirmity. In the old time when Physick was brought under no form, but consisted only of a few experiments which passed from hand to hand, young children, together with other Arts, did receive certain precepts and rules, how to order and govern the body, and learned also Preservatives against poyson, and the receipt of salves to cure any green wound, and the means to help certain ordinary diseases, which (indeed) were but few, the age of man being then farre more strong. We reade how *Linus*, who was Schoolmaster to *Hercules*, when he had instructed him in the Art of wrastling, (which then was honoured especially) and in Musick, that he gave him the receipt of a certain Balm, which he often used in many of his adventures. And what was it that gave matter to the fable of *Achilles*, how his mother *Thetis* had made his body impenetrable, but that knowledge of his which he had learned of his Master *Chyron* the Centaure, who taught him the vertue of an herb, which to this day beareth his name, by which he healed all the wounds he received in battell? What an honourable mention doth *Homer* make of *Machaon* and *Podalirius* the sonnes of *Æsculapius*, in that they could cure themselves when they were at any time hurt of the enemy? This cunning also had *Mithridates*, and *Fabricius* the Roman, he that vanquished *Pyrrhus*, and also *Marcus Curius*, and many other who are recorded by Histories, whose names I would remember, if I did not see the enlarging of this common place by examples to be altogether unnecessary, when there is no man which so farre swarveth from common sense, that will not confesse it to be very expedient and needfull for all to know the estate of their own bodies. I will therefore forsake the proving of so manifest a thing, and return unto thee (good Reader) whom I have already offended in exceeding the length of a Preface, like unto that wayfaring man, who when he had purposed to undertake a long journey, stumbled even in the very threshold of his door. But if it be an offence, I did voluntarily runne into it, chusing rather to be carped at of the Rhetorician for using too many words, then to be worthily reprehended

ded of the readers for being too ſparing in uttering the reaſons whereby I was firſt induced to publiſh this my labour. For I know not how it cometh to paſſe, yet we ſee it daily, that ridiculous toyes, and abſurd Pamphlets, being put forth without any colour, be nevertheleſſe plauſibly and pleaſingly accepted: whereas a man moved with an honeſt care to profit his Country, being willing to leave a teſtimony of the ſame behinde him, when he offereth any work, if it hath not a delectable ſubject, it behoveth him to ſhew many grave and ſubſtantiall reaſons of his doings, or elſe they will not yeeld their hoped for benefit, which is to be benignely conſtrued, and peruſed with humanity. So that if a man covet to have his Books favourably accepted and read, he muſt behave himſelfe ſo in writing, as *Solon* did in framing his Laws, who (as *Plutarch* ſaith) did not faſhion them according to the true line of equity, but ſet down ſuch as he thought the people would willingly obſerve: even ſo the iniquity of the time hath brought to paſſe, that thoſe Books which are generally peruſed and read throughout, muſt not ſerve the time, but muſt ſatisfie the opinion of men. A man may eaſily diſcourſe of this, but the fantaſies of men are too variant to prevail a whit in diſſwading them. For mine own part (that I may now end) I have not ſought nor hunted after any vain-glory by the edition of this my labour, but only I have endeavoured by this means (being unable any way elſe) to do ſome good to my Countrey-men: which deſire of mine ſhall ſufficiently comfort me, though I want the outward probation of the world. And yet this one thing I would crave at the hands of the Learned, that if by chance my Books come under their cenſure, they will either give them their good word, or elſe ſuffer themſelves to be judged of by performing the like labour. And as *Martial* pretily ſung;

Cum tua non edas, carpis mea carmina Leti:
Carpere vel noli noſtra, vel ede tua.

Though indeed this ſupplication of mine may rather more fitly be preferred unto the unlearned, who think they have gotten a goodly means to purchaſe their own credit, when they can, under ſome colour, maligne the doings of any man, as though others well doings were as impeachments to their eſtimations, or the errours of other men the ſubject of their praiſes. Thoſe kindes of ſerpents (I ſay) which do nothing elſe but pick quarrels with Authors, I would adviſe them either to ſpeak themſelves, or (if their ignorance will not let them) to lay their fingers on their mouth till other men tell their tale, and not to make their harveſt of other mens offences unwillingly committed, whileſt they themſelves reſt unable to do any whit of good. And thus (good Reader) I will abruptly end, expecting the favourable acceptation of theſe my labours; which expectation of mine, if it be not deluded, I ſhall be further encouraged to conſecrate the reſidue of my ſtudies to thy commodity;

Philip Barrough.

OF WEIGHTS.

A Brief Declaration of the Notes of all thoſe kindes of Weights, which are generally uſed, and contained throughout this whole Book, and of the quantity of them.

FOraſmuch as the true and perfect knowledge in compounding of medicines cannot be attained unto without the knowledge of the quantity of Weights, which are at this preſent day moſt commonly uſed in making of Medicines: I will therefore here briefly declare the uſe of them. For ſeeing the weights of ſome medicines be ſo juſtly and certainly ordained and made, that if any man do chance raſhly to erre in the true quantity thereof, he doth much hurt to the body, and many times putteth the life in jeopardy: you muſt therefore diligently endeavour, and apply your minde to ſtudy and conſider of the Medicines, that ſo you may have the more full and perfect knowledge thereof. The Notes which I (following the order of other Phyſicians) have uſed in this my Book in writing of Weights, be theſe, as followeth:

1. Grana.	hath this Note,	G.
2. Scripuli.		℈.
3. Drachmæ.		ʒ.
4. Unciæ.		℥.
5. Quar.		qr.
6. Libræ.		℔.
7. Semis.		ß.
8. Manipuli.		M.
9. Pugilli.		P.
10. Ana.		ana.

A Grain is a barley corn taken out of the middeſt of the ear.
A Scruple is twenty barley corns.
Three Scruples contain a Drachme.
Eight Drachmes contain one Ounce.
Quart, ſignifieth a quart of any thing.
Libra, is a pound.
Semis, is the half of every weight.
Manipulus, is a great handfull.
Pugillus, is a ſmall handfull.
Ana, ſignifieth of every one a like much.

THE

THE METHOD OF PHYSICK:

Containing the Cauſes, Signs, and Cures of inward Diſeaſes in mans body, from the Head to the Foot.

THE FIRST BOOK.

CHAPTER I.
Of Headach.

GALEN the Prince of Phyſitians affirmeth, that there are only three ſundry pains in the Head: whereof the one is called of the Greeks κεφαλαλγία *Cephalalgia*, and of the Latins *Capitis dolor*; the barbarous ſort of Phyſitians call it *Soda*: in Engliſh it is called commonly the Headach. The ſecond kinde is called of the Greeks κεφαλαία, and in Latine likewiſe it is called *Cephalæa*; in Engliſh it may be called, a long continuing or inveterate Headach. The third is called of the Greeks ἡμικρανία, *Hemicrania* alſo is the Latin name for it; in Engliſh it is called the Megrim. Of the two laſt kindes ſhall mention be made hereafter, for now we will intreat of the firſt kinde, declaring only in this Chapter what it is, and what be the generall cauſes thereof, and then in the Chapters next following, ſhall the ſigns and cures of each cauſe be declared. Underſtand therefore firſt, that *Cephalalgia* is nothing elſe but a laborious and painfull ſenſe and feeling, newly begun in the whole head, through ſome great mutation thereof: this word newly, is added to make it differ from *Cephalæa*, which is an old pain that hath long continued: and the whole head is added to make it differ from *Hemicrania*, which occupieth but the one half of the head. Note alſo that by the head we mean ſo much as is covered with hair, wherein pain is ingendred, ſometime without the ſcull, and ſometime within; ſometime in all the outward parts, and ſometime in all the inward parts; ſometime not in all, but in one part, as in the arteries only, or the veins, or ſinews, or the films, or the skin, or in the brain it ſelf; but theſe differences, as *Galen* teſtifieth, be very hard to know. But this may eaſily be known, whether the pain be within the ſcull or without it, if you conſider well the headach: for if the pain be extended to the roots and bottom of the eyes, the pain is within the ſcull, for unto the eyes are certain branches derived from the brain, and from the films, and other veſſels that are about it, ſo that the pain will quickly come

Differences of pain in the head three. 1. 2. 3.

What Cephalalgia or Soda is.

The diverſity of places that pain is in.

Whether the head-ach be within the ſcull or without it.

come from them to the roots of the eyes: but if the pain that is felt, do not extend to the eye roots, then is the ach without the ſcull. This pain of the head generally (as alſo all other pains) is cauſed of an unequall diſtemper coming with humours or without, eſpecially when it is hot or cold; or it is cauſed by ſoluti on of parts coherent, or of both. But as for particular and ſpeciall cauſes of headach there be very many. For ſometime it cometh only of a ſimple diſtemper without any humours, and ſometime it cometh through the evil quality of humours, ſometime it cometh through great abundance of humours, ſometime through humours that ſtop the paſſage of the vapours and moiſture in the head, ſometime through windineſſe ingendred in ſome part of the head being weak. Alſo ſometime headach is cauſed of ſome diſeaſe in the ſtomack; ſometime of an outward cauſe, as of heat of the Sunne, of great cold, of drunkenneſſe, or of ſome ſtripe or wound. Hereby it appeareth that the headach is ingendred of ſeaven ſundry cauſes, which are to be known by their proper ſigns, whereof we will ſpeak more at large in the Chapters following, for in this Chapter they ſhall be but briefly touched. Note therefore that the headach which is cauſed of a ſimple diſtemper without humours, is not eaſie to be known, except a man be well exerciſed in Phyſick, and by much and diligent looking on the grief: but that pain of the head is moſt vehement, which is cauſed of a ſimple diſtemper being hot or cold. The headach that is cauſed of drineſſe, is moderate. As for a moiſt diſtemper, alone it doth cauſe no headach, except it be joined with heat or cold, or with abundance of humours, or ſharpneſſe of them. If pain of the head doth come through abundance of humours, contained in one part of the head, or in two, or in all parts, the pain is more vehement that cometh of hot humours or of cold; that which cometh of dry things is more moderate, if there be no manifeſt heat or cold joined with them: as for moiſt things, touching their quality, they do cauſe no pain at all, but with their quantity they may fill the paſſages, and ſo cauſe pain. If abundance of all four humours equally, or of bloud alone do cauſe headach without obſtruction and ſtopping of the paſſages, it maketh the head heavy and full, as it were ſtretched out and ſwoln: but if the multitude of humours be with obſtruction, it cauſeth moderate pain if the obſtruction be but little; but if the obſtruction be great, there ſhall be very great pain. Alſo if the multitude of humours have a ſharp and biting quality, according to that quality, the pain will be pricking and ſhooting. If with the heavineſſe or ſtretching of the head, there be beating and as it were a pulſe, it betokeneth inflammation of the head: but if the ſtretching be preſent without heavineſſe or pulſe, it declareth abundance of windy ſpirits, and in this kinde of headach there will be noiſe in the ears. Thoſe that have headach coming of an externall cauſe, as of heat of the Sun, cold of the aire, drunkennes, ſtripes, or of any hot ſavours, can eaſily tell themſelves the cauſe thereof. Seek for ſigns more particular in the Chapters next following.

Cauſes of headach generall.

Cauſes of headach ſpeciall.

Signes of each cauſe of headach generally.

CHAP. II.

Of Headach cauſed of Heat.

UNderſtand, that by heat in this Chapter is meant a hot diſtemper without any kinde of humour. It is ingendred for the moſt part of the burning heat

heat of the Sunne in Summer, when any body hath taried long in it. Alſo it is ſometime cauſed of immoderate moving, or by hot baths, or by being long nigh the flame of the fire, or through anger, or furiouſneſs, or laſt of all, through hot diſeaſes, or hot ſavours of outward things. The ſignes which declare headach by burning heat of the Sunne, are, that beſides vehement pain, you ſhall feel their head hot as ſoon as you touch it, and their skinne drier then it was wont to be; their eyes do look red, and they are delighted with the ſprinkling or anointing of cold things, and do feel great eaſe by them. As for the other cauſes, they may be known by relation of the ſick. For the cure of this kinde of headach, you muſt firſt provide that the ayre and the chamber where the ſick abideth, be very cold of nature, or elſe it muſt be made ſo by your diligence, as by ſtrewing in the houſe flowers and branches of cold things, (as Roſes, Violets, Water-lilly-flowers, and Vineleaves, Bryer boughes, Willow, and ſuch like.) Alſo it will cool the ayre well, to ſprinkle cold water in the houſe, or to pour it out of one veſſell into another. Great reſpect muſt be had to his ſleeping, for he muſt ſleep longer then he was wont to do, he muſt altogether eſchue long watching, and keep himſelf quiet: he muſt not retain his excrements, but avoid them by and by after ſleep if he can, or let nature be helped to expell them by a lenitive clyſter, for their retention increaſe pain in the head. Let him eſchue carnall copulation, exerciſes, and baths. Let him eſchue all perturbations of the minde, eſpecially anger and fury. Let him have but a little meat, of good digeſtion, and let it be cold in operation; as is bread dipped in cold water, juyce of Ptiſan, Lettuce, Endive, Purſlain, fleſh of Chickens, Hens or Pigeons, with verjuyce made of Grapes. Fiſhes are good that come out of ſtony rivers, and that are tender. Alſo Almond-milk, Pomgranates, Raiſins, and ripe Pears may be given to him. He muſt abſtain from milk, and meats that fume into the head, or that be hard of digeſtion. For his drink, let him uſe water altogether, if his ſtomack will bear it; if not, ſeeth a little Cynamon in it, or Coriander ſeed preparate; or mix with the water, juyce of ſour Pomegranates, or ſyrupe of Endive, or *Syrupus Acetoſus ſimplex*, or *Oxyſaccharum*: or if they cannnot abide that, you may give them ſmall Wine well allayed with water. The pain of the head cauſed of heat, is cured with ſuch things as do coole without manifeſt reſtriction, eſpecially if they be of thin and piercing ſubſtance. Therefore in the beginning nothing is better then to pour on the head good oyl of Roſes, made of unripe oyl: and if a little vinegar be added to it, it will pierce the faſter and the deeper. The places that you muſt pour or anoint it on, is the fore-part of the head, where the ſeam goeth overthwart, for it is the thinneſt place of the ſcull, and the ſeams have pores in them: alſo you muſt uſe it on the top of the fore-head, where the hair leaveth growing, and on the ſides of the temples, where the hair groweth towards the ears. The beſt thing next oyl of Roſes, is oyl of Cammomill to be uſed in likewiſe, eſpecially in thoſe bodies that we would not cool too much, as womens, eunuches, children and other that have ſoft fleſh, and are white in colour. If there be need of greater cooling, you may add to the oyl of Roſes, juyce of Houſleek, or Purſlain, or Knotgraſſe, or of unripe grapes, or Nightſhade, or Sorrell, or Pſilium, or ſuch like. Uſe not juyce of Poppie,

Signes.

Ayre.

Sleep.

Meat.

Drink.

Cure.

Oyl of Roſes.

Oyl of Cammomil.

pie, or of Mandrake in this cauſe, for they do hurt: you may make medicines of the former things, or ſuch like, in this ſort, ℞ oyl of Roſes, ℥ ij. Roſe water, ℥ j. ſtrong vinegar, ℥ ß. or juyce of Houſleek, or Purſlain, or Lettuce, ℥ j. and ſo commix them. Or thus, ℞ diſtilled water of Houſleek, Lettuce, and Nightſhade, ana. ℥ ij. water of Cammomill, ℥ j. ß. vinegar, ℥ j. commix them and dip a cloth in it, and lay it all over the forehead, and the temples where the hair groweth not. But let not this medicine touch the hinder part of the head, for that part cannot ſuffer cooling without hurt, becauſe the marrow of the back bone beginneth there. Thoſe medecines which you will uſe for cooling, eſpecially in Summer, muſt ſtand a while in very cold water. This alſo is good for abundance of humours and vapours, that be lifted up into the head. In like manner alſo you may uſe other oyles that have vertue to cool, as oyles of Quinces, Violets, Water lillies, and Gourds. Neither will it be unprofitable to uſe a linement made in this ſort: ℞ of the mucilage of the ſeeds of Quinces, and great Mallows, or of Pſilium, ana. ℥ iij. juyce of Purſlain, ℥ j. ß. juyce of Nightſhade, ℥ ß. oyl of Roſes, ℥ j. commix them, and make a Linement: or by putting to Wax and other medicines, make an ointment in this ſort: ℞ *unguenti Populeon*, ℥ j. oyls of Violets and Roſes, of each, ℥ iij. dry flowers of white Water-lillies, and of red Roſes, ana ℈ j. Wax as much as is ſufficient, and make an ointment, and anoint it upon the forehead and the temples. It profiteth alſo to uſe Embrocations (that is, decoctions made of certain things to powre upon any member by little and little, or to let it drop down) they may be made of Roſes, Violets, flowers of water-lillies, willow leaves, vine leaves, Purſlain, Barley, and ſuch like. You muſt not apply ſtupefactive things to the grief, becauſe they cool not without hurt, and therefore Opium, juyce of Poppy and mandrogora are to be eſchued. Juyce of Nightſhade alſo, becauſe of his ſtupefaction is not to be uſed at all, or very little of it at once, as we do uſe in the Liniment aforeſaid. Alſo thoſe things that have manifeſt aſtriction and binding, with their cooling, are to be refuſed, except neceſſity require it, and therefore the juyces of ſweet Pomegranates, Quinces and Medlars, are to be avoided, but juyce of ſowre Pomegranates is good, becauſe it cooleth more. Hitherto we have declared what medicines are to be uſed in the beginning of this grief. Afterwards you may uſe to mix with the medicines that do cool and drive back, ſuch things as do mitigate and digeſt. Make therefore an Embrocation after this ſort: ℞ flowers of Roſes and Violets, ana. M. ß. leaves of Willow, Cammomill, and Melilot, ana. M. j. ſeed of Mallows, ℥ iij. Barley husked ℥ j. ſeeth theſe in two pound of water, till the third part be conſumed, and make an Embrocation. Or thus: ℞ Mallow leaves, Violets, Roſes, ana. pug. ß. the flowers of Water-Lillies, ℥ iij. Vine leaves, or the wreathes that they winde about things withall, Purſlain, or Houſleek, of each, M. j. Cammomill, Melilot, and Fenugreek, ana. ℥ ij. ſeeth them, as is above ſaid, and make an Embroca, adding to a little vinegar, eſpecially if the pain be within the ſcull. Laſt of all you may uſe moſt of the diſcuſſive medicines, withdrawing the aforeſaid repelling things; ſuch be Althæa, Dill, Sothernwood, Butter, Cammomill, Barley-meal, Fenugreek, Linſeed, Lupines, *&c.* Of theſe and ſuch like things you may make quilts, or embrocations, or oyntments, as you liſt. For inward medicines (eſpe-

Liniment

Unguentum Embrochæ Stupefacientia.

Note.

Embrocha.

Alia.

cially

cially if the headach be caused of exercise, anger, or such like) minister Julep of Violets or Roses, or their conserves, or *Manus Christi*, or give the sick two or three hours before meat in the morning, ℥ j. ß. of syrup of infusion of Roses, or of syrup of Water-lillies, with ℥ ij. or iij. of water Borage or Cychorie. It is good for the sick to smell Rosewater mixed with a little vinegar; also it is good to snuff it up into the nose. *Inward medicines.* *Odours.*

CHAP. III.

Of Headach caused of Cold.

BY cold is meant in this Chapter, a cold distemper simply without the flux of any cold humour. This pain in the head is caused of outward cold, as when the air is very cold, especially when one tarrieth in it long time bare-headed; as also it may be caused by the suddain applying of any cold thing to the head. The signs of headach caused of cold are contrary to those signs that are caused of hot distemper. For in this, though the pain be vehement, yet the head when it is felt, is not hot, and the face and eyes do not look red, nor their face is not dry and shrunk, but contrariwise full and pale, and their eyes are swoln and swart. Also they neither desire cold things, nor do feel ease by them. Concerning the diet of those that have this kinde of headach, they must eschue cold air, and abide altogether in hot air. They must sleep moderately, but no longer then they were wont. They must use moving of the whole body, especially walking and riding. Let their bodies be soluble rather then costive, so that they may each day have a siege either by nature or by art, as by a suppositary or a clister. Let them eschue sadnesse, and deep cogitations, and other immoderate affections of the minde. Let them eschue all meats and drinks that be cold in operation, as milk, fish, and such like. Let them eat rere egges, and flesh of Hens, Chicken, Partrich, Phesants, and such like. For their drink let them use Wine that is thin of substance, for that doth moderately extenuate and heat. For the same cause also hot baths are to be used, and generally for the cure hereof, you must use things that be hot in operation. But yet in applying medicines to the head, you must diligently consider the naturall temperature of the brain, for it is such a thing as cannot suffer medicines vehement hot, nor yet vehement cold. Therfore (as *Galen* affirmeth) if oyl of Rew be poured hot upon the forepart of the head, it healeth the Patient perfectly. But if there be need of greater heating, you may put Pepper or *Euphorbium* into the oyl: or you may mix some oyl of Pepper or oyl of *Euphorbium* with the oyl of Rew, or in the stead of the oyl of Rew, you may use oyls of Laurel, *Ireos*, Dill, or Cammomil, of Spikenard, *Serpillum*, Marjoram, and such like. Herewith you may annoint the forehead also, and the nostrils, and the holes of the ears. Of the aforesaid medicines you may make an ointment after this sort: ℞ oyls of *Ireos* and Rew, ana ℥ ß. Marjoram, Betony, Pepper, ana ϑ j. of *Euphorbium* gr. v. Wax as much as is sufficient, and make an ointment, and annoint therewith the forehead and the nostrils: or make an oyntment thus: ℞ of the oyl of Rew, Cammomill, and *Nardinum* ana ℥ j. Hysop, Lavender, and flowers of Stœchas, ana ℥ ß. Mastick and Frankincense, of each ℥ j. Wax a little, and make an oyntment, You may sometime add to it, if you will, *Castoreum*, ϑ j. Also Embrocations profit much if they be made *Causæ.* *Signa.* *Victus ratio.* *Cura.* *Unguentum* *Aliud.* *Embrochæ.*

of flowers of Melilot and Cammomil, Marjoram, Origan, Brttony, Sage, Laurel leaves, Stæchas and such like sodden in water. It is good for the sick to draw up the vapours of such decoctions by his nostrils. Also a quilt made in this sort profiteth much, ℞ leaves of Laurel, *Serpillum*, and Marjoram, ana M. ß. flowers of Rosemary, M j. Rew, M ß. Cloves and Stæchas, ana ℥ j. Penyroyal and Calamint, ana ℥ j. ß. beat these to powder, and sew them in silk, or fine linnen cloth and make a quilt, which must be laid to the head warm, and first sprinkled with vinegar. It is good also to use a pomander made in this sort: ℞ of *Storax Calamitæ*. ℥ ij. Cloves, Maces, wood of Aloes, ana ℥ ß. Lavender, ℥ ij. *Gallia moschata*, ℥ j. ß. of Musk and Amber, ana gr. ij. powder them and searce them, and with water of Marjoram, and *Storax liquida*, as much as shall suffice, make pomanders.

Sacculus.

Pomum odoriferum.

CHAP. IV.

Of Headach caused by drineſſe or moisture.

BY drineſſe is meant in this place a dry distemper of the quality alone: and by moisture, a moist distemper of the bare quality. Neither of these qualities alone, except heat or cold be joyned with them, do cause any headach at all (as *Galen* teacheth in the 5. Chapter of his first Book *de Symptomatum causis*) Therefore we do not make mention here of these distempers, as though headach might be caused of them alone, but that the studious in Physick might have store of medicines, when headach cometh of heat and drineſſe, or moisture with heat, or when cold mixed with drineſſe or moisture causeth headach. Headach through drineſſe is caused through drineſſe of the air, or by dry medicines, by hunger, exercise, lechery, and perturbations of the minde. And headach of moisture is caused by moistneſſe of the air, or by moistning medicines, by baths, hot waters, and other things that moisten overmuch. Drineſſe is known by these signs, if there come few excrements, or none at all out of the nose: if the eyes be hollow, and the patient have watched much before: these be signs of headach of drineſſe. Also in it the skinne of the head is drier when it is felt, then it is wonted to be, and some dry diet hath been used. But in this kinde, dry medicines do not ease the pain, but rather encrease it. Moistneſſe is known by these signs, much filth cometh out of the nose, the eyes be puffed up and swoln, and the Patient sleepeth much: but of this distemper alone, there doth no headach ensue. Those that have headach caused of drineſſe, let them remain in a moist air, and let them eat meats that do moisten, and that be of good juyce, as the yolks of egges, Cocks stones, and the broth of them. Phesants, Partrich, and such like things, that do nourish much and moisten. Let them drink thin wine allayed with water: let them sleep largely: let them eschue motion of the body and exercise, and use quietneſſe and rest: let them eschue carnall copulation, hunger, thirst, and all things that do dry: let them use baths of sweet waters that are warm: let them be merry, and eschue all other perturbations of the minde. If headach be caused of moisture, you must use the contrary diet to this that is before prescribed (that is, all such things as do dry, which you may easily know by that which hath been said before.) For pain of the head caused of drineſſe, you must annoint the former

Causæ.

Signa.

Victus.

Curatio.

seam

ſeam of the head with oyl if ſweet Almonds, or with oyl of Gourdt, or with oyl of Violets and Camomil mixed together. It is alſo good to drop ſome of theſe oyls into the noſtriis. You may alſo mix with the ſaid oyls, Gooſe greaſe, Hens greaſe, Calves greaſe, or freſh butter, after this ſort. ℞ oyls of Violets and Waterlillies, ana ℥ iv. Calves ſuet, Hens greaſe and freſh butter, ana ℥ ij. commix them, and make a Liniment, and therewith annoint the head. Furthermore, Embrocations profit not a little, if they be made of Violets, Mallows, and other herbs that have vertue to moiſten. Againſt headach cauſed of moiſture, you muſt uſe medicines clean contrary to the aforenamed, which muſt differ according to the heat or cold which is joyned to the moiſture. You may finde ſufficient ſtore of ſuch remedies out of the former Chapters. *Linimentum.*

CHAP. V.

Of the Headach cauſed of bloud.

HItherto we have ſpoken of the cure of headach which cometh through alteration and diſtemper of the bare quality; but now we will ſpeak of that which is cauſed of fulneſſe, and abundance of bloud. We call plenitude in this place that which the Greeks call in their tongue *plethora*; it chanceth when all the four humours be encreaſed in their proportion, or when bloud alone doth abound. This kinde of headach is cauſed of all ſuch things as do ingender great abundance of humours in the body, as meats and drinks of great nouriſhment being plentifully taken, as alſo the neglecting and omittting of exerciſes, baths, ſweatings, and other naturall and artificiall vacuations, be cauſes of the ſaid plenitude. The ſigns be theſe, the face and the eyes be ruddy, the veins are ſwoln, ſo that the leaſt and ſmalleſt may eaſily be ſeen, the pulſe is great and vehement, the urine reddiſh and thick, the veins of the temples beat, the pain in the head is a heavineſſe. Concerning diet, let the ſick be in a cold and dry air, let him eſchue fleſh, rere egges, and ſuch things as nouriſh plentifully: let him uſe Ptiſan made of Barly, or Aliaca made of Barly, let him uſe cold hearbs, as Endive, Scarioll, Purſlain, Lettuce, and ſuch like, let him eſchue wine, and let him drink water wherein a little Cinamon or Barly hath been ſodden: let him uſe mean exerciſe: let him be rubbed: let him alſo uſe bathing often, but ſo, that his body be firſt emptied, and the patient free from a Fever. Let his ſleep be mean: let him be merry and joyfull: and let him abſtain from all perturbations of the minde. The cure muſt be begun with bloud-letting as ſoon as can be. You muſt open the uttermoſt vein, which in the arm is called *Humeralis* or *Cephalica*: it muſt be on the arm which is of that ſide that the grief is moſt vehement. For this vein is ſo annexed to the head, that not only by it you ſhall pull back bloud into a contrary part, but alſo you ſhall empty out that bloud by it, as *Hippocrates*, and after him *Galen*, and *Rhaſes* do teach. But if age or weakneſſe do prohibit bloud-letting, you muſt uſe boxing: not to the head it ſelf, but to the parts adjoyning, as the ſhoulders and breaſt, to the intent to pull back the bloud. Theſe being done, you muſt apply to the head medicines that be cold and aſtringent, whereof we have made mention before ſufficiently in the ſecond Chapter, ſo that they need not here to be repeated. *What is meant by plenitude.* *πλησμονη.* *Cauſæ.* *Signa.* *Victus ratio.* *Curatio.* *Venæ ſectio* *Cucurbitulæ.* *Ventoſæ.* *Localia.*

Furthermore, the Physician must have speciall regard in this case that the patient be kept soluble. Therfore if the patient be any thing costive, you may minister this decoction or some such like. ℞ flowers of Buglose, Borage, Roses and Violets, ana M. ß. the four great cold seeds husked, ana ℥ ij. Sebesten, damask pruines, of each in number xij. great Raisins, Tamarinds, ana ℥ j. barks of Myrobalanes, *Citrinorum, Indorum, Chebulorum, Emblicorum, Belliricorum*, ana ℥ ii. Liquorice, ℥ j. Fumitory, Maidenhair, ana M. j. *Tamariscus*, Harts toung, ana ℥ iij. Sene and Polipody, ana ℥ ß. Agarick chosen, ℥ j. ß. Ginger ℥ ß. Seeth all these in a sufficient quantity of water, until half be consumed, then strain it and press it hard. Add to that decoction Sugar sufficient to make it sweet, purifie it with the whites of Egs, and make a potion, whereof the patient shall drink each morning ℥ iv. fasting. And if so be that the patients costiveness require a stronger medicine, then you may add to four ounces of the said decoction ℥ j. ß. of fine Rubarb beaten to powder, and Spikenark ℥ ß. or you may dissolve it in *Cassia fistula*, ℥ j. ß. newly drawn, or ℥ j. of Manna, or of *Diaphœnicon*, ℥ iij. For the same purpose it is good also to minister unto the patient syrup of Violets, and *Acetosus simplex*. After this you must apply such medicines to the head as be able to disperse the remnant of the pain and disease, as be seeds of Mallows, Fenugreek, Cammomil, and Melilot flowers. Also oyls of Cammomil, Dil, and such like, whereof the Physician may at his choise make Liniments, Ointments, or Emplaisters in manner aforesaid. Note here further that if much bloud abound after you have let bloud of the *Cephalica*, you may also strike the vein in the forehead: as also for that purpose it is good to use clisters sometime very strong, and you may use frictions and bindings of the nether parts to pull back the humours. Moreover gargarising and sneesing may be used in time convenient, and boxing in the hinder part of the head, with scarification, at the discretion of the Physician, as occasion and time shall serve.

Decoctum purgans.

Discutientia.

CHAP. VI.

Of Headach caused of choler.

HEadach coming of cholerick humours is caused of all such things as do heat and dry the whole body, and especially the head unnaturally, that is, such things as do ingender choler, to wit, care, anger, pain, labour, exercise, watching, abstinence, famine, and eating of meats that be cholerick, as Garlick, Onions, and such like. The signs be these: the pain is like theirs that have headach caused of burning heat of the Sunne, but they have a more sharp and pricking pain, their head is moderately hot, their face is pale and wan. Sometime there followeth bitterness of the mouth, drinesse of the eyes, nose, and tongue. Moreover this evil chanceth most of all to flourishing years, a hot complexion, and to them that take overmuch business in hand, and such like. Let the Patient abide in a cold and moist air, which may be procured by art, as is taught before in the second Chapter, by sprinkling the floor of the chamber continually with water, or by strewing of flowers and branches that are cold and moist in operation. Let his whole diet be moist, let him eat moist meats that be of good juyce; give him Lettuce and Purslain, and small fishes of fresh waters: Let his drink be water alone, or water wherein a little Cinamon hath

Causæ.

Signa.

Victus ratio.

hath been sodden: Let him altogether abstain from Wine: Let him be quiet, and use long sleeps, bathes that be temperate, unctions are good for him; let him be merry, and refrain from all perturbations of the minde. The cure must be begun with purging of the cholerick humour straight way, because choler is thin and moveable, and therefore will easily purge out. But if it chance that the cholerick humour doth rest quietly in some part of the body, and so doth wax hot, and burn that part, and by that means doth prohibit hot medicines (as purging things be) then before the purgation you must minister such things as do quench and concoct the heat and burning of choler, that is, such things as do alter it. For digestion that we speak of now, is nothing else but an alteration of the humour that causeth the disease: therefore such medicines must be ministred each morning fasting before you do purge, untill good concoction appear in the urine: for by this means choler being concoct, and as it were tamed and made milde, is made so obedient unto nature, that it will soon without any grief be drawn of the purging medicine to convenient places that it should avoid by. You shall therefore for a preparative use this or such like medicines. ℞ Syrupe of Violets, ℥.j. Syrupe of Water-Lillies, ℥.ß. distilled waters of Endive, Succorie and Roses, ana. ℥.j. commix them, and let them be drunk in the morning fasting. For this purpose you may minister Julep of Roses and Violets, or *Syrupus Acetosus*, or the decoction of the seeds of Cucumbers, Gourds, Purslain, Endive: roots also of Endive and Succorie, Roses, Violets, Water-Lillies, Letuce, Damask-Pruines, Sebesten, Jujubes, and such like. You may purge the cholerick humour either by infusion of Wormwood, or of Aloes, or with *Hierapicra* ministred alone, or a little Scammonie mixed with it; or with Pils made of Aloes. Or you shall not do amisse to take of the purging decoction prescribed in the former Chapter, ℥.iiij. and to dissolve therein ℥.iij. of *Electuarium de succo rosarum*, or as much of *Electuarium de Psillio*, and so minister it. Its good also to minister infusion of Rubarb, made after this sort: ℞ fine Rubarb, ℥.ij. Spicknard ℈.j. cut them small, and infuse them in distilled waters of Endive, Doddir, and Bugloss, ana. ℥ j. pure Ale, ℥.ß. the space of twelve hours: then strain it hard, and put thereto of Electuaries *de succo Rosarum* and *Psillio*, ana. ℥ j.ß. commix them and make a purging potion. Also you may use *Pilulæ aureæ* and *Alephanginæ*, or Pils of Reubarb, or of *Hiera simplex*, and such like, or else *Diacatholicon*, or *Diaprunes solutive*, For them that are delicate you may use this Bole: ℞ of *Diagridium* ℈.ß. of Maces, Cinamon, and Mastick, ana. gr.ij. conserve of Violets and Water-Lillies, ana. ℥ j. Sugar as much as sufficeth, and make a Bole. Further, it profiteth now and then to use clysters made in this or like sort: ℞ Mallowes, Althæa, Endive, Succorie, Violets, ana. M.ß. whole Barley, ℥ j. the four common small cold seeds, that is, Lettuce, Purcelain, Endive, and Scarioll, ana. ℥ iij. Seeth all these in running water to the third part, strain them, take of that decoction ℔ j. of the pulpe of *Cassia fistula*, ℥ j. of *Hierapicra*, ℥.ß. of oyl of Violets, ℥ ij. oyl of Roses, ℥ j. of *Mel Rosarum*, ℥ j. of Salt, ℥ j.ß. commix all together, and make a clyster. After purging of the cholerick humour, you must apply medicines outwardly, which can cool and strengthen the head, whereof you shall finde store in the second Chapter. If the sick cannot sleep, anoint the forepart of the head with oyls of Water-lillies

Curatio.

Zulapium.
Purgatio.

Dilutum Rhubarbari.

Bolus purgant.

Clyster.

Localia.

Sleepe.

lillies and oyl of Poppy to them, you may for a need add a little *Opium*, that sleep thereby may be provoked. Note, that boxing without scarification and frictions of the arms and legs may be well used in time convenient.

CHAP. VII.

Of headach caused of fleam.

Causæ. HEadach coming of fleam, is caused of all such things as ingender fleam in the head, as a cold and moist air, meats that be cold and moist, as fish is, milk, raw herbs, fruit, idleneſſe, and sleeping upon a full stomack, and *Signa.* such other like. The signs hereof be fulneſſe and heavineſſe of the head, whiteneſſe and moistneſſe of the face. Moreover the sick will easily fall asleep, he is slow, his senses are dull, and his head aboundeth with excrements, as also the signs declared in the third Chapter agree with this kinde of headach. Let the sick remain in the air that is hot and dry by nature, or if that cannot be had, let the air be made such by certain odoriferous things, as with Cinamon, *Victus ratio.* Frankinsence, Cloves, wood of Aloes, and such like. Let his meat that he eateth for the most part be rosted, and let him eat spices with it. For his drink, let him use thin and small wine, let his exercise be mean: to be short, let him *Curatio.* use such diet as is prescribed in the third Chapter of this Book. The cure must be begun with extenuation and digestion of the flegmatick humour, Therefore you must minister such medicines as are able to extenuate, make thin, cut and divide humours: such be *Mel rosarum, Oxymel simplex* and *compositum*, and *Scilliticum*, syrup of Stæchades, distilled waters of Hyssop, Betonie, Marjoram, Sage, and such like: minister therefore unto him a medicine made in this sort: *Zulapium.* ℞ of *Oximel scilliticum*, ℥ j. of syrup of Stæchades, ℥ ß. of distilled waters of Hyssop, Parsly and Marjoram, ana ℥ j. commix them and make a potion. Or if the using of syrups and distilled waters do not like you, you may minister this *Decoctum extenuans pituitam.* or such like decoction, ℞ of the roots of Fenel, Parsly and *Asparagus*, ana ℥ j. roots of Piony, ʒ ij. seeds of Annise, Fennel, *Siler montanum.* ana ʒ iij, *Stichados*, Origan, *Serpillum*, Marjoram, Calamint, Betony, Sage, ana M. ß. fine Cinamon, Mace, ana ʒ j. ß. Seethe all these in a sufficient quantity of water, until half be consumed, then strain it, and add Sugar sufficient to make it sweet, clarifie it with the whites of egges, then put therto syrup of Hyssop, and *Oxymel simplex*, ana ℥ iij. commix them all together, and make a potion. When the humours *Purgatio.* are extenuate, and made thin and prepared to be purged, then must such medicines be ministred, as are able to purge fleam, for the which cause let the sick *Pilulæ.* have these pils ministred unto him. ℞ *Pilularum cochiarum*, ʒ j. ß. *Pilularum è hiera compositæ*, ʒ j. *Pil. Alephanginarum*, ʒ ß. Agarick made into trochisks, ʒ ij, *Myrobalanorum, Chebulorum*, ℈ j. fine Turbith, ℈ ß. Stichados and Ginger, ana gr. v. Mastick, gr. vij, seeds of Piony in number iij. *Castorei* gr. iv. with Lavender water make pils. It is good for them that are thus affected, to be purged, not once only, but twice or thrice, because the grosse and clammy humours will not straight follow a sudden purgation, but they must be drawn out by little and little with often purging. *Cliſter.* Also clisters are good, not only because they empty out such things as are contained in the intestines: but also for that they pull back such humours and vapours as do ascend to the head. For clisters there-

fore

fore the decoction before prescribed, is good, if you take thereof ℥ xij. & dissolve therein *Benedictæ laxativæ*, ℥ ß. *Electuarij Indi majoris*, ℥ iij, Diaphœnicon. ℥ ij. *Mel rosarum*, ℥ j. oils of Laurel and Rew, ana ℥ j. ß. *Sal gemmæ*, ℥ j. commix them together, and make a clister. After the whole body is purged, you must minister such medicines as can purge the head, as be Gargarises made in this sort: ℞ long Pepper and Nutmegs, ana ℥ ß. seed of Staves acre and Pellitory, ana ℈ ij, Mustard seed, Origan, ana ℈ j. beat them to powder, and put thereof in a linnen cloth, and chew it, or with Mastick or Hony make Trochisks like Lupines, and let the sick chew one of them almost half an hour. Also the head may be purged by the juyce of Marjoram, *Blitum*, Coleworts, and such like. You may also for this purpose minister gargarisms made of distilled waters of Hysop, Betony, Origan, wth *Hierapicra* and *Oximel compositum*, or in this sort, ℞ Pellitory, long Pepper, ana ℥ j. ß. seed of Stavisacre, ℥ j. Marjoram, Peniroyal, Hysop, Origan, Betony, ana M. ß. Seeth all these in sufficient quantity of water unto the third part, strain it, and adde to the liquor *Melrosarum*, ℥ j. ß. *Oximel scillitieum*, ℥ ß. commix all, and make a gargarise. Also medicines to provoke sneezing, are good in this case. You may make them after this sort: ℞ Marjoram, ℥ j. Nigella, ℥ ß. Cloves, white Pepper, Cubebs, ana ℈ j. Nutmegs, Grains, *Castoreum*, *Helleborus albus*, ana ℈ ß. beat them into very fine powder, and provoke sneeziag therewith. For them which are rich, you may add Musk and Amber, ana gr. ij. It profiteth also to hold hot and sweet odours to the nose of the Patient, or a Pomander artificially made, such a one as we prescribed in the end of the third Chapter. Further, you may take *Nasalia* (as they call them) things to be put in the nose, sharp at one end and great at the other, like a steeple, after this sort; ℞ Stavisacre, Pellitory and white Pepper, ana ℈ ß. Nigella, Nutmegs, ana ℈ ij. *Helleborus albus*, ℈ ß. powder them, and with Rosin and Wax make nasales. After the purging of the head, you may use ointments, embrocations, dry quilts, and such like other medicines to disperse the remnant of the humour remaining in the head, whereof there be examples sufficient in the third Chapter before. You may commodiously minister inwardly, Cubebs condite, or *Diambra*, *Dirmoscha*, *Aromaticum rosaceum*, *Diacuminum*, *Dianthos*, *Theriaca*, *Mithridatum*, *Diacorum*, conserve of Marjoram, Rosemary, Bettony, with sirup of Stichados. Or minister these Lozenges which are specially good: ℞ powder of *Electuarium de gemmis Dianthos*, ana ℈ j. Cubebs, Maces, of each ℥ ß. wood of Alloes, Cloves and Fenell seed, ana ℈ ß. fine Cinamon. ℈ ij Stichados ℈ ß. with Sugar molten in the distilled waters of Piony flowers and Lavender make lozenges. And thus much for the cure of headach caused of flegmatick humors. But if so be that headach be caused of a melancholy humour, then you must prescribe such diet, and use such cure as shall be declared in the Chapter of melancholy or madness: and therefore it should be superfluous to intreat hereof in this place: repair therefore for the cure of headach coming of melancholy, unto the 28. Chapter of this Book following.

Gargarise.

Gargarismus.

Sternutamentum.

Nasalia.

Localia.

Lozenges.

Headach coming of melancholy.

CHAP. VIII.

Of Head-ach caused of windinesse.

IF headach be caused of windinesse, the diet used before was such as did ingender winde, besides the nature of the body and other circumstances were such as were

Causæ.

Signa. were apt to ingender wiude. The ſigns be theſe, if there be felt diſtention and ſtretching in the head without heavineſſe and beating, and if there be a ſound & noiſe in the ears, then doth it betoken windineſſe in the head. The diet of the Patient muſt altogether be ſuch as doth not ingender windineſſe. For the cure, if the windineſſe be not only bred in the head, but doth aſcend from ſome part beneath, firſt of all you muſt uſe ſuch medicines as do repell and drive back: ſuch be vinegar, Pomegranate rinds and flowers, Wormwood, Melilot, Mints, Plantain, Walwort, *Burſa paſtoris*, Nutmegs, Purſlain, Houſleek, Lawrell leaves, and ſuch like; which being moderately uſed a while, you muſt then add to thoſe repulſive things, ſome ſuch medicines as do mitigate, concoct and digeſt, as be Fenugreek, Linſeed, Cammomil, yolks of egs, Saffron, Hens greaſe, Gooſe greaſe, *&c.* Laſt of all, add diſcuſſive medicines, as oyls of Dill and Rew, Barly meal, Lupines, Lilly roots, Nigella, *&c.* It is good therfore firſt of all to empty the belly with a ſtrong Cliſter, but that muſt be made of a decoction that doth diſſolve windines by ſeething in water Anniſe ſeeds & caraway ſeeds, Fenel ſeed, Comin, dry figs, bran, and ſuch like: herein you muſt diſſolve *Benedicta laxativa.* ℥ iiij. or *Electuarium Nidum* in like quantity, or *Diaphœnicon* ℥ iv. or *Diacatholicon*, or *Hicrapicra*, ℥ vij. Such kinde of cliſters do not only purge the inteſtines and the parts about the liver, but do alſo pull back ſuch things as aſcend to the head. Afterward you muſt ſtrengthen the affected member, that it do ingender winde no more, whether it be the ſtomack, the liver, the ſplene, the inteſtines or any other member: which being done, if heat abound in the head together with the windines, then apply oyl of Roſes, which is both repulſive, digeſtive & diſcuſſive, and add to it vinegar, which is both repulſive and diſcuſſive alſo, and doth extenuate beſides. Alſo Roſe-water or juyce of Purſlain, Knotgraſſe or night-ſhade may be uſed & applied with a little vinegar. If there be cold in the head with the windines, then uſe oyl of Camomil or Dil, mixed with a little vinegar, or if the grief encreaſe, apply the juyce of Rew with vinegar and oil mixed together, or apply the juyce of the root of flower-de-luce with vinegar; or juyce of Laurel berries and Rew mixed with vinegar, is good to be applied. Likewiſe bitter Almonds beaten with vinegar and oyl, and applied to the forehead in a linnen cloth, are very good when the grief doth firſt begin to encreaſe. And if you had rather uſe dry quilts, you may make them at the firſt, of *Milium*, Roſes, Willow leaves, Knotgraſſe, Nightſhade and Purſlain, and ſo apply them to the forehead, and forepart of the head. Afterward you may add to the foreſaid, Marjoram, *Serpillum*, Hyſop, Rew, tender leaves of Lawrel, *Cyperus*, and ſuch like. It is good alſo to uſe odours and ſmels, as *Caſtoreum*, Musk, Amber, and ſuch like. To provoke ſneeſing and to miniſter inwardly to the ſick is good, either *Diacumenum* or *Dianyſium*, ℥ j. or as much Triacle or *Mithridatum* profiteth. But if the windines be cauſed through imbecillity of ſome parts of the head it ſelf, then you ſhall not need to uſe repulſive medicines, but rather concoctive and diſcuſſive medicines, ſuch as are before declared. As for inward medicines, they avail or profit in this caſe.

Curatio.

Victus ratio.

Cluſter.

Localia.

CHAP. IX.

Of the Headach cauſed of the ſtomack.

HItherto we have declared the cauſes, ſigns and cures of headach cauſed principally in it ſelf, now it remaineth that we entreat of pain in the head which

which cometh by conſent. And firſt of that headach which cometh through evil affection of the ſtomack. And that is cauſed moſt commonly when ſome ſharp humour aboundeth in the ſtomack, eſpecially in the mouth of it, from whence the corrupt vapours ariſing do aſcend to the head. It may be known by the gnawing and biting pain that they feel which have that headach, and by the deſire to vomit that the Patient hath: eſpecially if the mouth of the ſtomack be affected. Moreover in this kinde of headach, if the ſick faſt, and ſuffer hunger long, the pain is more vehement, for through long abſtinence the malice of the humour increaſeth. You muſt cure thoſe that are thus grieved, not by applying remedies to the head, but to the humours in the ſtomack, which raiſe up vapours to trouble the head. Therefore you muſt with ſpeed purge the noyſome humours that are in the mouth of the ſtomack. They may be purged out by drinking of warm water, if ſo be the Patient can eaſily vomit: if not, he muſt thruſt his finger or a feather into his throat, and ſo provoke the ſtomack to vomit. Note that yellow or pale choler, becauſe of his natural lightneſſe, doth readily aſcend to the mouth of the ſtomack: but the humours that be flegmatique, or ſour, or ſalt, do rather remain in the midſt of the ſtomack, then in the mouth of it. It is beſt when ſuch humours are in the bottom of the ſtomack, for then they will eaſily avoid the ſtomack, and paſſe into the guts. It is worſt of all when noyſome humours do cleave ſo faſt to the filmes and tunicles of the ſtomack, and doth ſo furre them, that they can ſcarcely be ſcoured out. Therefore if any humour doth furre the tunicles of the ſtomack, miniſter *Hierapicra*, which is a ſoveraign medicine therefore. And after purging, let the Patient have good meats, eaſie of digeſtion, and wholeſome for the ſtomack. And foraſmuch as lack of good digeſtion, and weakneſſe of the mouth of the ſtomack, be the greateſt cauſes of increaſe of noyſome humours in the ſtomack, it muſt be provided that good digeſtion be procured, and that the mouth of the ſtomack may be ſtrengthened by ſuch medicines as be aſtrictive, and have vertue to ſtrengthen, whereof you ſhall finde plenty hereafter in the third Book, and therefore it were ſuperfluous to recite them here. As we have in this Chapter ſpoken of headach cauſed of the ſtomack, and referred the cure to the third Book, ſo underſtand likewiſe, if headach be cauſed of the diſeaſe of the liver or ſplene, or any other member: for the affects of thoſe members being cured, the headach ceaſeth.

Cauſæ. *Signa.* *Curatio.* *Hierapicra.* *Note.*

CHAP. X.

Of Headach cauſed by Drunkenneſſe.

THe cauſes and ſignes of Drunkenneſſe are evident enough, chiefly hot Wines and ſtrong drinks are cauſes thereof, for that they fill the brain with vapours, and that ſo much the more (as *Galen* ſaid) if the brain be hot by nature: ſometime alſo hot humours aſcending to the head, do cauſe drunkenneſſe. The cure of drunkenneſſe generally conſiſterh in two points: that is, in evacuation and refrigeration. Therefore if the Wine be yet undigeſt, and do flow in the ſtomack, cauſe him that hath the headach to vomit, by drinking of hot water. But and if the headach do remain after digeſtion, you muſt uſe medicines that doe refrigerate, and drive back vapours which aſcend to the head;

Cauſæ. *Curatio.* *Warm water and a little ſyr. Acetoſe commixed, cauſeth vomit.*

head; as oyl of Roſes alone, or mixed with vinegar, or with juyce of Ivie, or Coleworts. Alſo the leaves of Coleworts ſteeped in warm water, and bound about the head, do naturally reſiſt drunkenneſſe. Moreover the broth of Coleworts being eaten, is good for that purpoſe. To preſerve one from drunkenneſſe (as *Actius* ſaith) let him eat vj. or vij. bitter Almonds faſting, or let him drink Wormwood Wine firſt of all. But to take away drunkenneſs that is preſent, give the decoction of Centory the leſſe to drink, or Harts-horn, or the ſeed of Vervain boyled in water. You muſt have a ſpeciall regard, and procure that the Patient do ſleep and reſt; which being done all day, at night bathe him in a bath of ſweet water, and when thou haſt waſhed him, let him eat meats of good juyce, but not over-hot. Let therefore his food be Ptiſan broth, ſouppings made of *Alica*, bread dipped in water, rear eggs, and ſuch like. For pot herbs, Lettuce is of good juyce and cooleth, and Coleworts drieth up vapours. For drink, let him uſe water only, if he hath been accuſtomed thereto, and can well bear it, otherwiſe give him ſmall drink, or a little ſmall white Wine. After his meat, give him of a Pomgranate, or a Pear, or a Quince, or Raiſins. To conclude, let all his diet be meats of good juyce, pleaſant to the ſtomack, and that drive away vapours. Let him abſtain from Dates, for their property is to cauſe headach. And if it chance that of the vapours and humors aſcending to the head, there remain part of them impact and ſtuffed in the thin pores, and ſo do cauſe headach after two or three daies, then leave oyl of Roſes, and uſe firſt in ſtead of it, oyl of Cammomill moderately warm. Afterward apply oyl of *Ireos*. After that, if need require, you may apply things that heat more, commixing with the oyl of *Ireos*, oyl of Nard, or *oleum coſtivum*: or other oyls and oyntments of that ſort.

Preſervatio.

Victus ratio.

Dates.

Irium.

Nardinum.

CHAP. XI.

Of Headach cauſed by Fevers.

IF Headach do moleſt thoſe that have a Fever, you muſt diligently examine and conſider, whether the ſame began at the firſt beginning of the Fever, or whether it ſprung the fever increaſing: for if the headach began not with the firſt fit of the fever, but afterward while the fever increaſed, and came nigh to the Criſis, then ſeek not to remedy it, for it portendeth and foretelleth that vomit or a decretory flux of bloud at the noſe will follow ſhortly, as *Hippocrates* declareth in his Book of Predictions, and *Galen* in his third Book *de Criſibus*, and in his firſt Book *ad Glauconem, Capit. ultimo*: If the headach began at the firſt with the fever, it cometh of vapours or humours diſperſed abroad through the greatneſs of the fever, and as it were boyling hot, elevate up to the head, and partly alſo through weakneſs of the brain. Therefore if the pain do come of abundance of humours, you muſt let him bloud after the firſt or ſecond fit (if nothing prohibit it) eſpecially in luſty bodies, and in ſuch as abound with bloud. Alſo you muſt draw the humors a contrary way, and pull them back by ſharp clyſters, ſuch as ſhall be preſcribed in the Chapter of *Apoplexia*, and by often binding and much frication in the neather parts. Moreover you may ſet cupping-glaſſes to the hinder part of the head, or to the neck. You muſt apply to the head irrigations and ointments, that have vertue to repell and drive back

Cauſæ.

Cura.

back from it, and afterward you must use discussive Medicines: last of all, such things as do strengthen the brain. To repell and drive back, use oyl of Roses, and other such like as are rehearsed before in the second Chapter. Use them in Sommer time, and in hot complexions, cold and mixed with a little vinegar; but in Winter season, and in cold complexions, apply them bloud warm. If the Fever be vehement, and overmuch watching do trouble the sick, use irrigations made of Poppie heads, Housleek, and such like medicines as have vertue to cool and provoke sleep, in this sort: ℞ flowers of Violets, Water-lillies, and Roses, ana. M. j. hulled Barley, ℥ j. heads of Poppy, ℥ ß. Housleek, M. ß. seeth all these in sufficient quantity of water, untill the third part be consumed, and make an embrocation. Or if the pain continue vehement, take green leaves of Henbane or Poppy, with oyl of Roses, a little Vinegar and crummes of Bread, commix them, and apply them to the forepart of the head, and to the forehead. When the Brain is sufficiently cooled, then apply those things which can heat the Head again, and so avoid and disperse the humours that remain. And therefore you may use oyls of Cammomill, Dill, or *Irios*, or decoctions of Cammomill, or *Althæa*, or such like. And if the humours be grosse and tough, you may boyl with the aforesaid things, *Serpillum*, Penniroyal, Calamint, Mints, or such like. Last of all the Head must be strengthened by oyl of Roses and such like; that is, Betony, Cammomill, Melilot, *&c.* The rest of the cure of Headach caused through the vehemency of the Fever, is to be sought out in the Treatise of Fevers. *Embrochæ.* *Note.*

CHAP. XII.

Of inveterate Headach.

Cephalæa both in Greek and Latine, is the name of Headach which is exceeding painfull, continuing long, and hard to cease, which upon light occasions hath very sharp and great fits, so that the Patient can neither abide noise, nor loud speech, nor clear like, nor drinking of Wine, nor savours that fill the brain, nor moving, but desireth for the greatnesse of the pain to sit or lie quiet in the dark, supposing that his head were stroken with a hammer. Also some of them do feel those things that are about their head, as though they were bruised or racked. In many the pain proceedeth unto the roots of the eyes. This disease sometime doth continue painfull alwaies, sometime it hath fits and intermissions, either ordinate or inordinate. For in some there is intermission in the fits, as in the falling sickneſse, so that for a time they seem to be perfectly whole. This disease vexeth Women more then Men, because of their long hair. In some of them the films that cover the brain are pained; but in some, only the film that covereth the scull is grieved. It is caused of abundance of bloud and other humours, or by the sharpneſse of humours or vapours contained within or without the scull, and inflaming the head, or it is caused through weakneſse of the head. The pain that invadeth the sick with gravity and heavineſse, declareth plenitude and abundance of humours: if it come with pricking, gnawing and shooting, it betokeneth sharpneſse of humours or vapours: if it beat like the pulses, it betokeneth inflammation: if there be felt distension and bolning in the head without heavineſse or beating, it declareth windineſse *Signa.* *Causæ.* *Signa.*

windineſſe. But if there be beating with it, there is inflammation in the films of the head: and if there be heavineſſe with the diſtenſion, then it declareth abundance of humours within the films. And if the pain be felt ſuperficially, as it were outward, then it betokeneth that the film which covereth the ſcull, is grieved. But if it be felt deep within, the films of the brain are vexed. Note that thoſe that have pain within the ſcull, they feel grief at the roots of their eyes, becauſe that the tunicles of the eyes have their beginning of the films of the brain. And if ſo be that a putrified humour in the head do wax hotter and hotter, then there is a Fever joined with the Headach. They alſo are vexed with a Fever, which have headach cauſed by inflammation. As for diet to be uſed in this grief, you may eaſily preſcribe it out of the former Chapters, according to the diverſity of the cauſes thereof: and therefore I omit it here willingly, leſt I ſhould uſe a fond repetition of one thing often. The cure doth differ according to the diverſity of the cauſe. For if you finde aboundance of humours or vapours to be the cauſe, if it be ingendred of plenitude of the whole body, you muſt begin with evacuation of the whole body. And therefore you muſt let him bloud on the *Cephalica* on the ſame ſide, if his ſtrength will ſuffer it, and no other thing let it. But if the head doth receive the humours and vapours that do aſcend, for that it is weak, then you muſt pull back the matter unto the whole body, and ſo remedy the part affected. Therefore you muſt uſe very ſharp Clyſters, and bindings of the arms and legges, and many frictions of the neather parts: and ſometime alſo in this caſe you may let bloud in the arm. And if after that, bloud do ſeem ſtill to abound, you may open a vein in the noſtrils, and draw bloud from thence, as much as ſhall be requiſite: Shortly after you muſt purge the body with *Hierapicra*, or other things that are preſcribed in the former Chapters. After purging of the whole body, you may ſafely come to purging of the head, and in the end uſe medicines to ſtrengthen it. The head is to be purged with Gargariſmes, and with medicines put into the noſe, as juyce of Leeks, or of *Cyclaminus*, or ſuch like, which be rehearſed before in the ſeaventh Chapter. To the head it ſelf you muſt firſt apply things that do repell and drive back: ſuch be, oyl made of unripe Olives, and oyl of Roſes alone, or applied with vinegar, alſo oyl made of Poppy heads and of Ivie berries, and of green Mints, and ſuch like, whereof we have ſpoken before. But note, if the humours that abound in the head be cold and crude, then apply the former medicines warm; but if the humours abounding be hot and cholerick, then apply thoſe medicines cold. Afterward you muſt apply thoſe medicines that do diſcuſſe and diſperſe humours, as be oyls of Cammomill and Dill, and ſuch like before rehearſed; but if the humours abounding be thick and tough, boyl Serpillum or Peniroyall, or Calamint, or Mints in oyl, and thou ſhalt extenuate them by applying thereof. Beſides theſe things do ſtrengthen the part affected, and therefore they are to be uſed untill the cure be finiſhed. Aboue all other things Vervain doth diſperſe humours, and mightily corroborate the head, eſpecially being green. Alſo being dry, and boyled in Ale, roots and all together, with Serpillum, it doth the like, if the head be annointed therewith. Moreover if you boyl Vervain alone in oyl, and do ſprinkle the head therewith, it helpeth all pain of the head of long continuance, if it were

Note.

Victus ratio.

Curatio.

Venæ ſectio

Revulſio.

Localia.

Note.

Verbenaca recta.

were caused of cold, and grosse and viscous humours, as *Galen* witnesseth, *lib.* 2. *de Compos. medicam secundum locos*. Also for the same it profiteth much to use oyl, wherein Sowes, called in Latine *Mallipedæ*, be boyled. And thus much of the cure of *Cephalæa* coming of plenitude. As for the cure thereof coming of other causes you may gather it out of the former Chapter.

CHAP. XIII.

Of the Megrime.

Hemicrania, is a painfull evil remaining in one half of the head, either on the right half or on the left, and is distinguished by the seam that runneth along in the scull, from the middle forehead to the hinder part of the head: this grief in English is called the Megrime. This pain cometh often by fits, and in some the grief is felt without the scull, in some within, deep in the brain, and in some other nigh to the temples in the muscles there. This pain is caused by ascending and flowing of many vapours or humours either hot or cold, either by the veins, or by the arteries, or by both. Sometime they only proceed from the part contained in the scull, that is, from the brain and his films, which thrust out their excrements and superfluities from them, and sometime from the parts of the body beneath the head, which send up corrupt vapours and humours from themselves to the brain. The signs whereby you should know whether vapours or humours do abound, and whether they be hot or cold, are to be gathered out of the former Chapters. As also to know in what part of the head the grief is, whether within the scull or without, read the former Chap. of *Cephalæa*. Only this I adde here, that if in this disease the film that covereth the scull be affected, then is there pain so vehement, that they cannot suffer to be touched with ones hand: so that it seemeth the skin it self is affected in this evil. As for their diet what they should use, and what they should eschue, may readily be gathered and prescribed out of the former Chapters, according to the diversity of causes: but specially let the patient refrain from such things as do send abundance of sharp vapours up to the head, as be Garlick, Onions, Mustard, Raddish-roots, and such like. The Cure is divers according to the diversity of causes. And therefore when you will cure the Megrime, consider diligently, first whether the Patient needeth bloud-letting or purging: for if the grief come through plenitude and abundance of bloud and humours, then cut the *Cephalica* in the arm on the same side that the grief is, but if the Megrime be caused of abundance of one humour, then purge that humour by convenient medicines, which are prescribed in the former Chapters. The whole body being purged, you may come to locall and outward medicines; and first cause the Patient, either with his own fingers, or with a linnen cloth, to rubbe and chafe the half of his forehead which is grieved, and specially about the muscles of his temples, untill it be red and hot; and this must be done before the fit of pain cometh. After the fit (as *Galen* teacheth in the end of his second book, *De Compos. medic. secundum locos,*) you must apply medicines which of the old Physitians were called *Hemicrania*, for that they were used for the Megrime; noting this alwaies, that if with the pain there were much heate felt, then you ought to apply such things as would somewhat cool. But

Causæ.

Signa.

Curatio.

Localia.

if there were no evident heat felt, then use those things that are very hot. But you must commix with either of these somewhat that is restrictive, and hath vertue to corroborate and strengthen. This ointment following is a very good *Unguentum* remedy in a cold affect: ℞ of oyls of Dill and *Ireos*, ana, ℥ ß. of white Pepper, and *Serpillum*, ana ℈ j. ß. of *Castoreum*, ℈ j. of *Euphorbium*, ℈ ß. of Wax, q. ß. and make an ointment to be applied upon the half of the forehead, and the muscle of the temples. Also in this case it profiteth much to pour this oyl fol- *Oleum.* lowing into the ear: ℞ sweet oyl Olive, ℥ j. *Euphorbium*, ℈ j. commix them, and drop one drop into the ear warm. You may put in more *Euphorbium*, or lesse according as the body is quick or dull in sense: but beware you use not this medicine in those that have the Migrime engendred of hot vapours or humours. *Ætius* saith, that *Euphorbium* dissolved in vinegar, and applied to the left side of the head, if the right side be grieved, or contrariwise on the right side when the pain is on the left side, doth of a certain hid property help the Megrime. The same Author also saith, that earth worms beaten to powder, and applyed to the grief, as also the flesh of Snails bruised and applied doth profit much. The kernels of Peaches bruised and applyed upon the grief (as report hath been) doth profit much. *Marcellus* saith, that the dung of a Goat stamped and commixed with vinegar squillitick, if the forehead and temples be anointed therewith, it ceaseth the pain of the Megrime for ever. Also his counsel is, if there be sudden pain of the Megrime, take Frankinsence, Mirrh, and an egg, beat them together, and apply that to the forehead and temples. If the Megrime be caused of hot humours or vapours, then use those remedies which were prescribed before in the cure of the headach coming of heat or cholerick hu- *Note.* mors. Here I think it requisite to prescribe certain Pils, good to be used against inveterate headach and the Megrime. First if choler abound, ℞ powder of *Hiera simplex Galeni*, ℥ ij. *pilularum Arabicarum*, ℥ iij. trochiskes of *Myrabolanes* *Pilulæ.* *citrini*, ℥ j. ß. Rhubarb, ℥ j. Spikenard, ℈ j. commix them with syrupe of Violets, and reserve the composition. When need requireth minister, ℥ j. or ℈ iiij. five or six hours after supper, and let the Patient sleep upon it. This you may do once in ten daies, or once in fifteen daies at all times (Summer excepted) But if fleam abound, make your Pils thus, ℞ of Agarick trochiscote, ℥ iiij. *pilulæ Arabicæ*, and *Hiera simplex Gal.* ana. ℥ j. ß. flowers of *Stæchados*, and trochisks of *Mirabolanes chebulorum*, ana. ℥ j. with syrupe of *Stæchados* and *Oxymel*, commix them, and when occasion serveth, minister, ℥ j. or ℈ iiij. at each time in form aforesaid. But if melancholy be cause of the Megrim, ℞ of the aforesaid *Pilulæ Arabicæ*, ℥ ij. of powder of Sene and *Epithimum*, ana. ℥ ij. ß of *Hiera simplex Gal.* ℥ j. ß. of trochisks of *Mirabolanes Indorum*, ℈ iiij. with syrupe of Fumitory and Balm water make Pils, and when need requireth, minister them in form aforesaid.

CHAP. XIV.

Of Vertigo and Swimming in the Head.

THat which the Latins call *Vertigo*, is a disease wherein the Patient doth imagine that his head is turned round about. There is another disease somewhat like unto this, which in Latin is called, *Tenebricosa Vertigo*, and that is when the

the Patient doth think that all that he seeth turneth about, and suddenly with it, his sight faileth him, he supposing that he is compassed about with mist and darkness. It is commonly of the Physitians called *Scotema*. *Fuchsius* doth think that they erre greatly that make a difference between the former kindes, but it may be confirmed out of good Authors, *Hippocrates*, *Galen* and others. Both the aforesaid kindes be engendred after one sort, and that is through the inordinate moving of windy vapours and spirits contained in certain parts of the brain. This disease is caused either of the brain it self being distempered, and evil affected, or of the moutho (the stomack offending the brain. The brain it self is evil affected, when a grosse and tough humour is contained in it, from whence a vaporous and windy spirit, being resolved by weak heat, is moved inordinately about in the brain. The mouth of the stomach doth affect the brain, when through corrupt humours being gathered abundantly in it, vapours and windy exalations are carried up to the brain, and so turn about the animall spirits contained in it. Those that are troubled with this disease, a darkness and mist appeareth before their eyes upon every light occasion, specially if they turn about. For it chanceth to them by turning once about, as it doth to other when they turn often, and therefore the Patient many times falls down. Also it doth astony him, if he see another man, or a wheel, or any such thing turn about. Also if he see whirlpools in the water turn about: for the visuall spirits beholding a wheel that turneth about, or any such like thing, do also turn about in like sort, and so the moving of the humour and the spirits are troubled, unequall and inordinate. When this disease doth proceed of the brain being evil affected, then there proceedeth sound of the ears, vehement pain and heavinesse in the head. Also the smelling and the other senses proceeding from the head, are hurt. Their fit is then chiefly, when the Sun doth heat them, or when their head is hot by some other means, and so the humours being dissolved, do turn about in the brain. When the disease proceedeth from the mouth of the stomack, then they feel before it, a gnawing in the stomack, as it were the heart burn, and a disposition to vomit. This disease may be discerned from the falling sickness, for that this doth neither take away the senses from the Patient, nor causeth the Cramp and writhing of the members in the fit. This disease is not lightly to be esteemed, for the *Vertigo* (as *Galen* saith) is nigh to the Falling sickness and the Apoplexy, and therefore it would be well looked to. For the *Vertigo* and *Scotoma* will quickly be changed into pernitious diseases, for that they are very nigh to them, specially to the Falling sickness and the Apoplexy. And if those things that the Patient doth imagin to see before his eyes, appear bloudy and reddish, he is apt to fall into madness, but those that seem to see purple colours, are disposed to the Falling sickness. The *Scotoma* or dark *Vertigo* becometh most vehement in Winter or in the beginning of the Spring. Besides in many it is a sign that the Falling sickness will follow: and many do use to call it a little Epilepsy. As concerning diet, let the Patient remain in an ayr that is temperate, pure, bright, and clear; and let him eschue grosse and cloudy aire. Let him eschue winds, specially South winds: let him also avoid the beams of the Sunne and the Moon: as also let him not behold things that move swiftly,

Causæ.

Signa.

Prognostica.

Victus ratio.

as running waters or things that turn about, as wheels, and ſuch like; or to look into deep pits is evil for him. Let him eat meats of good juyce, and of eaſie digeſtion, and ſuch as ingender no windineſs, as Partrich, Capon, Pheſant, Chicken, Veale, ſcaly fiſhes, and ſuch like, that be eaſie of digeſtion. And let him uſe to eat but moderatly of them: for ſatiety, as alſo long faſting is not good for him. He muſt eſchue all things that cauſe vapours to aſcend into the head, as Onions, Garlick, Leeks, and ſuch like. And therefore if he drink wine, let it not be very old, ſmall white wine may be permitted him. After meat it is good for him to uſe ſome reſtrictive thing to ſtop the vapours that they aſcend not to the head, and that ſpecially if the ſtomack be cauſe of this diſeaſe. Let his exerciſe be moderate, let him eſchue ſleep of the day, neither let him ſleep within two hours after meat. Let not the place be too hot where he ſleepeth, and let him not keep his head too hot. In his exerciſes, let him not ſtirre his head much, and therefore it is good for him to uſe frictions often, ſpecially in the morning before he riſeth: begin at the upper parts, and end with the neather. He muſt refrain from perturbations and affections of the minde, ſpecially from anger, fear and ſadneſs, as alſo from loud crying and ſinging. Carnall copulation is not good for him. If he hath not a ſtool once in a day, you muſt help nature either by clyſter or ſuppoſitory. For the cure, if the fit be preſent, you muſt revive the Patient again with ſweet and odoriferous ſmels, and with frictions and ſuch like. At which time alſo, if need be, you may uſe a ſuppoſitary or a clyſter. Afterward, if the Patient be ſtrong, and no other impediment preſent, let him bloud on the *Cephalica* vein, whether it be the beginning of the diſeaſe or otherwiſe. But take heed that you draw not much bloud at once, for the Patient will quickly fall through every light occaſion. Therefore you muſt draw away the bloud at ſundry times, untill you have ſufficient. But if any thing do hinder you from bloud-letting, firſt you muſt purge him with a ſharp clyſter, whereof you ſhall have example afterward in the chap. of Apoplexy. Afterward miniſter a purgation according as the humour abounding doth require: But forget not firſt to uſe a preparative. When the whole body is ſufficiently purged, you muſt uſe locall things to the head, and firſt apply cupping-glaſſes to the hinder part of the head with ſcarification. Afterward uſe to miniſter gargariſmes and ſternutations to draw rhume from the head. Pour into the noſe juyce of Chickweed, Beets or *Cyclaminus*. Alſo *Nitrum* beaten with *Nigella* and mixed with old oyl, purgeth well by the noſtrils. Alſo odors made of the decoction of Marjoram, Hyſop and flowers of *Stæchados*, a little *Caſtoreum*, Musk, and vinegar being added is good. After that let the Patient enter into a bath, ſpecially a naturall bath that is of Alume, and if his head be over hot in the bath, you muſt cool it often with oyl of Roſes and vinegar applied in clothes to it, ſpecially on the forepart of the head, and about the forehead and the temples. And if the diſeaſe do ceaſe by theſe remedies, then uſe no other. But if it continue ſtill, you muſt cut the arteries that be nigh the temples above the ears, ſpecially if the diſeaſe come of hot vapours aſcending to the brain by the arteries. And this is not only the precept of *Galen*, but alſo of *Ætius* and *Paulus Ægineta*. How the arteries ſhould be cut, you ſhall learn of the ſaid *Ægineta* in his 6 Book, and 4 Chapter. Albeit *Galen* affirmeth that

Curatio.

Venæ ſectio

Localia.

ſome

ſome have not been helped by cutting of the arteries, partly for that the hot and vaporous ſpirits do ſometime aſcend by deeper arteries into the brain, and partly for that a windy ſpirit may be ingendred by an inequall diſtemper of the brain. And therefore if the diſeaſe be cauſed by any of theſe means before rehearſed, the Patient ſhall feel ſmall eaſe or none by cutting of the arteries: and therefore be diligent to enquire of the aforeſaid cauſes before you cut the arteries. It profiteth much to apply this cautery behinde the ears. ℞ of Cantharides, their heads, wings, and legs being caſt away. ℥ j. ſharp leaven, ℥ ß. with vinegar and *Aquavitæ*, commix them and apply them. If the *Vertigo* be cauſed by the conſent of the ſtomack, that is, if humours contained in the mouth of the ſtomack do ſend up vapours to the brain, and ſo cauſe the *Vertigo*, it muſt be cured by vomit, which you ſhall provoke in this ſort. ℞ of Dill a handfull, ſeed of Radiſh and Rapes, ana, ℥ ij. of radiſh roots, ℥ ß. boyl them in ſufficient quantity of water until the third part be conſumed, then ſtrain it, and put thereto *Oximel Scilliticum*, ℥ j. ß. commix them and make a potion, and miniſter it bloud warm after meat immediatly: and if this ſuffice not, it is good to purge him with *Hierapicra Galeni*, or with pils that be good for the ſtomack, called *ſtomachicæ*, for that cauſe, or with the decoction of Mirobalanes citrine, or *Chebuly*, or with Manna, or ſyrup of Roſes ſolutive, according to the diverſity of the humor abounding. Let the Patient uſe commonly after meat to eat ſome reſtrictive thing that will cloſe the mouth of the ſtomack, and hinder the aſcending of vapours up to the head, as is *Diacatoneonſine ſpeciebus*, and Quinces, or reſtrictive Pears, or ſuch like. *Marcellus* ſaith, the juyce of black Beets annointed upon the temples, helpeth the *Vertigo*. And if Sothernwood be boyled in wine, or in *Oxymel*, and drunk warm, it is a moſt effectuall remedy to cure it perfectly.

Cauterium.

Cure of the Vertigo that cometh of the ſtomack.

Oximel Vomitus.

CHAP. IX.

Of the Frenſie.

Phrenitis in Greek and in Latine, is a diſeaſe wherein the minde is hurt, and doth only differ from madneſſe, which is called in Greek and Latine *Melancholia* or *Mania*, for that a feaver is joyned with the Frenſie, and therefore the Frenſie may be called a continuall madneſſe and fury joyned with a ſharp feaver. *Galen* ſaith that the Frenſie is an inflammation of the brain, or of the films thereof. *Ætius* ſaith that it is an inflammation of the films of the brain with an acute fever, cauſing raging and vexation of the minde. There be three kindes of Frenſies (as *Galen* doth witneſſe in his 4. Book *De locis affectis*, cap. 40.) according to the internall ſenſes, which be three in number, that is, imagination, cogitation, and memory, which may ſeverally be hurt. Two of thoſe kindes be ſimple, and the third is compounded of thoſe two. For ſome be frentick, which can judge rightly of thoſe things that they ſee, as touching common ſenſe and imagination, and yet in cogitation and fantaſie they erre from naturall judgement. Some other being frantick are not deceived in cogitation and reaſon, but only in imagination they erre. There be otherſome frentick, which do erre both in ſenſe and cogitation, that is, both in imagination and reaſon, and do therewith alſo loſe their memory. The Frenſie is cauſed either of abundance of bloud, or of choler, occupying the brain or the films thereof. And if the choler

Three kinds of frenſies.

Cauſæ.

ler whereof the diſeaſe engendreth be burnt, then the Frenſie is moſt vehement, and more pernitious then any other. Thoſe that be frentick have a continuall fever, and be mad, for the moſt part they cannot ſleep. Sometime they have troubleſome ſleeps, ſo that they riſe up, and leap, and cry out furiouſly: They babble words without order or ſenſe; being asked a queſtion, they anſwer not directly, or at the leaſt raſhly, and that with loud voice, eſpecially if you ſpeak gently to them. Their eyes be bloudſhotten and bleared, they rub them often, ſomtime they are dry, and ſometime full of ſharp tears. Their tongue is rough, and bloud will often drop out of their noſe. Moreover they pull motes and flocks from the bedding and cloths about them. Their pulſes be ſmall and weak, and ſomewhat hard and ſinewy: they fetch their breath but ſeldom. Note that they which have the Frenſy cauſed of bloud, do laugh in their madneſſe. But thoſe that be frentick through choler, do rage furiouſly, ſo that they cannot be ruled without hands, and ſuch do uſe to forget all things that they do or ſay, ſo that ſome of them when they require the chamber-pot, do forthwith forget to make urine, or when they have done it, they remember not to reſtore the veſſel again. As touching the prognoſtication of this diſeaſe, *Galen* and all other learned Phyſicians do confeſſe that it is moſt ſharp and moſt perillous, and indeed uncurable and deadly, for the moſt part. *Hippocrates* ſaith in his 72, Aphor. of his 4. Book, that urine white and clear in thoſe that do rave, is a very evill and deadly token. Concerning diet, let the ſick be uſed in this ſort. If it be winter, let him lie in a warm place, if it be Summer, let his lodging be in a cool place: let the air and light be moderate, and let there not be divers pictures in the place. And for that ſome be troubled with the light, and ſome with darkneſſe, it is beſt to try them in both, and to lay him in the light which is afraid of darkneſſe, and contrarily he that is offended at the light, let him be in a dark place. But if the ſick perſon do finde no difference in the places, then, if he be ſtrong, let him have light; if weak, keep him in a dark place. Let his deareſt friends come to him, and let them ſometime ſpeak gently and ſoftly unto him, and ſometime rebuke him ſharply. Let his meat at the firſt be Ptiſon broth, and husked Barley boyled, or the crums of bread often dipped in *aqua mulſa*, that is, water and hony ſodden together, or in hony of Roſes. Boyl in his broths Endive, Succory, Lettuce, Mallowes, and ſuch like, which have vertue to cool and moiſten. When the diſeaſe decreaſeth, you may give him ſcaly fiſhes, ſuch as live in gravelly rivers. If he be very hot within, you may give him Pomegranates, and Cherries. Let his drink be water wherein a little Cinamon or barley hath been boiled, you may commix with it ſyrup of Violets, or of Roſes, or of water Lillies. But beware you give them not too much at once, nor oftentimes, but ſeldome, and little at once. When ſigns of concoction appear in the urine, and vehemency of the fever is ſlaked, if then the ſick do lack ſtrength, you may give him ſmall ale. Moreover let the ſick be kept quiet without moving as much as it is poſſible, if he be rich let his ſervants hold him, if poor binde him; for inordinate moving diminiſheth ſtrength. Alſo a bath of ſweet water is good for him, if the body be dry and rimpled, but he muſt uſe it bloudwarm: for ſo it cooleth and moiſtneth, and by that means it cureth the drineſſe and overmuch watching; but take heed you uſe no bathing before the body be purged

Signa.

Prognoſtica.

Victus ratio.

purged. Moreover, perturbations of the minde do hurt frentick persons exceedingly, and therefore you must suffer them to use nothing that will make them sad, or engender choler. For the cure, if strength of the Patient will suffer, let him bleed forthwith, for there is none so present a help. You must cut the uttermost vein of the arm called *Cephalica*, and if that appear not, take the middle vein, and draw out as much bloud as strength will suffer. But take heed you let him not bleed untill he swound, as many rashly do; for it is better to take lesse then you should do, the body being much weakned by vehement motion. You must take good heed, lest the sick do privily take away the band off his arm, to loose it. Afterward also you may strike the vein in the midst of the forehead. But if age or strength do forbid bloud-letting, then use cupping with scarification, behinde in the neck or on the back bone, which be profitable, for that they draw back the humours that flow to the brain. For that purpose also clysters are specially to be used made in this sort: ℞ Mallow leaves, Violet leaves, Endive, and Lettuce, ana. M. j. of Barley decorticate, ℥ j. Sebesten, number 11. seeds of Gourds, Melons, and Cucumbers, ana. ℥ iij. seeth all these in sufficient quantity of water untill the third part be consumed, then strain it and take of the decoction, ℥ xij. of *Cassia fistula* newly drawn, ℥ j. ß. of *Mel rosarum*, ℥ j. oyl of Violets, ℥ iij. of Salt, ℥ j. ß. commix them all and make a clister. If you will have it purge more strongly, put to it of *Hierapiera* or *Electuarium de succo Rosarum*, ℥ ß. Binding of the extreme parts of the body profits much to divert the humours from the head. Also *Mathiolus* doth greatly commend *Stubium* with the conserves of Roses, and I my self have proved it in this order to be most excellent, as followeth, ℞ g. 12. made in a very fine powder, and put into claret wine, ℥ iv. and let it stand hours 30. and every 6. or 7. hour shake it, and at the 30. hours end powr it from the powder, and let him drink it with a little sugar. This doth mightily purge the superfluous humors from the head, as also to rub the feet with salt and vinegar, and such like. You must sprinkle the head with oyl of Roses, or vinegar of Roses being bloud warm. For the brain or his films being inflamed, cannot safely abide actuall cold nor vehement heat. For the same purpose also you may use juyce of Nightshade, and of Plantain or the distilled waters of them, or such like herbs. If the evill be very vehement, moisten his face continually, with oyl of water wherein the tops of Poppy have been sodden. You may also use odours to his nose of Roses, Violets, water Lillies, and such like. Also anoint his nostrils within, and his forehead with the juyce of the foresaid herbs: for you must endeavour to astony and dull the brain (which burneth extreamly) by cooling it. If the sick watch overmuch, then you must apply such things as provoke sleep, as this ointment following, or such like, ℞ *Unguenti populeon* ℥ ij. oyl of Violets, ℥ iij. seed of Henbane, and bark of Mandrake roots, ana. ℈ ß. of *Opium* g. ij. of Saffron, g. iij. Vinegar a little, white wax as much as is sufficient, make an ointment and annoint the temples therewith. Also this Embrocation may be used bloudwarm to the head, ℞ flowers of Violets, red Roses and water Lillies, ana. M. j. Barly decorticate, ℥ j. seeds of white Poppy, ℥ ij, seeds of Lettuce, ℥ iij. seeth them in sufficient quantity of waters to the third part, and make an Embrocation. You shall make the decoction of more force if you add leaves of Henbane, Nightshade, Poppy heads, Mandrake apples,

Curatio.
Venæ sectio
Clyster.
A purging potion.
Localia.
Unguentum
Embrochæ.

or roots,and a little vinegar. You may also lay under his pillow, Poppy heads, or Mandrake apples. You may also for the same purpose,give him to drink water, wherein poppy or Henbane seed hath been sodden, or some somnoriferous compound,as is regines *Nicolai* or *Philonium*,or such like; in ministring wherof, you must observe, that you give them not in the vehemency of the fit, but in the declining thereof. Beside, note that you must eschue continuall use of stupefactive medicines, as well inwardly as outwardly also. For in this disease by overmuch cooling you may turn the Frensie into a Letargy, wherby you may cause him to sleep so, that you can awake him no more. Also if the Patient be weak, beware how you minister stupefactive things to provoke sleep: for in such as be weak (as *Trallianus* saith) somnoriferons potions do no small hurt, and sometime they kill. At the last when the disease is aswaged, and waxeth more gentle which for the most part chanceth the third day, you must apply discussive medicines which have vertue to disperse the remnant of the disease. And for that purpose you may apply the aforesaid Embrocation, adding to it before, flowers of Cammomill, Dill, Melilot, marsh Mallows, and such like. There be some that at that time (the disease declining) do apply to the head Hens or Whelps cut in the midst, or the lungs of a Wether hot. But take good heed that no such thing be applied in the beginning of the disease, or in the vehemency thereof, for so you should encrease the inflammation and the fever, and make the sick in more peril. Moreover if the evil continue long, you may boyl in the embrocation *Serpillum*, that is, wilde Thime, or Savory. Also in the declination of the inflammation (as *Galen* teacheth) you may use *Castoreum*, for that it is of subtle substance, and will work his force through the skull. When the frantick person is recovered, let him eschue drunkennesse, idlenesse, variety and corruption of meats, and specially the burning heat of the Sun. Hereby you may learn not only the cure of the Frensie, but also a remedy against immoderate watching and raving, in any sort ingendred by fevers, when the Patient is so vexed by them (although they come by consent, and be but accidents of the feavers) that it is necessary to remedy them, lest the brain in time be thereby affected.

Discutientia.

CHAP. XVI.

Of the Letargie.

Letargus in Greek and in Latine also, is a disease contrary to the Frensie; for it causeth sluggishnes, and an inexpugnable desire of sleeping: some call this disease in Latine *Veternus*. They that be taken with this disease do forget all things whereupon it hath that name. For *Lethe* in Greek is forgetfulnes, and *Arges* is slothful or dull, so that *Letargus* is nothing else but a dull oblivion, and therefore may be called in Latin *Oblivioiners*. It is caused of fleam which cooleth the brain overmuch, and moistneth it, and thereby provoketh sleep. The fleam doth putrifie in the brain, and thereby causeth a feaver which is alwaies annexed with this disease (as *Galen* testifieth in his 13. Book *de Methodo medendi*. Also they have alwaies a profound and dead sleep. Their pulse is great and striketh seldom, and is watery: that is, it beateth as it were ful of water. They fetch their breath seldom and weakly, they are continually sluggish and sleepy, and can scarcely by any means be compelled to answer. They will sometime open their

Λήθη. Ἀργὸς.

Signa.

their eyes, if you cry loud to them, and ſhut them again forthwith; they are forgetfull and do rave. They gape and gaſp often, and ſometime keep their mouth open ſtill, as though they had forgetten to ſhut it. Oftentimes being required to make water, and taking the chamber veſſell, they forget to make urine. For the moſt part their egeſtions be liquid: but contrariwiſe many are coſtive, Their urine is like beaſts urine. Some of them do tremble and ſweat all over. Let the Chamber wherein the ſick doth lie be light and warm. Let his meats be ſuch as do extenuate, cut and dry, and let them be ſeaſoned with *Apium*, Anniſe, Comin, Pepper, Cinamon, Cloves, and ſuch like. Let the ſick eat birds that live upon mountains, and Chickens, Partrich, Thruſh, and ſuch like. *Victus ratio.* For pot-herbs let him uſe *Aſparagus*, Fenel, Parſly, and ſuch like. Alſo give him broth made with Barly or Oatmeal, or *Alica* with *Oxymel* or Peniroyall. Let his drink be *Hydromel*, that is water and hony ſodden together, Meade, or watery thin white wine being aſtringent. After he hath eaten, it is not amiſſe to binde the extream parts for a certain ſpace, that the vapours do not aſcend to the head. For the cure (if ſtrength permit, and nothing elſe do let) it is good forthwith to let bloud. You muſt cut the middle vein or the inward vein of the *Curatio.* arm, and draw out as much bloud as ſtrength will permit. But if you may not ſafely let bloud, then muſt the bowels be ſcoured with ſharp clyſters, wherof you ſhall finde examples in the Chap. of *Apoplexia*. Afterward the humour abounding muſt be prepared with decoction of Hyſop in hony and water, or with Thime, Peniroyal, *Mel Roſarum*, or *Oxymel* commixed with ſyrup of Borage, or infuſion of Roſes, and waters of Hyſop, Betony, Marjoram, and Borage. And afterward purge him with ſome medicine that will expell fleam, whereof you ſhall finde examples in the next Chap. following. In the mean ſeaſon apply to the head *Oxyrhodivum*, that is, vinegar of Roſes, and that in the beginning, for the humour is to be repelled and driven back from the head, whatſoever it be. For the which purpoſe alſo it is good to uſe frictions with Pellitory, Pepper, ſalt and *Localia.* vinegar, and bindings of the extream parts. Moreover, apply to the noſtrils odours which will awake him, as be theſe, *Caſtoreum*, the ſnuff of a candle quenched, Tarre, *Galbanum*, Sulphur, Harts horn, Sothernwood, or Goats horn burnt a little and holden to the noſtrils. You may prick their legs, and their extream parts, and pull them by the hair violently to awake them. Alſo you may boyl Thime, Peneroyall, and Origan in Vinegar, and hold that decoction to the noſe of the ſick, that the fume aſcending to the brain may cut and divide the tough humours. Alſo anoint the palat of the mouth with ſtrong and ſharp medicines, as with Muſtard and Hony, *Mithridatum*, *Theriaca*, powder of Pellitory. And you muſt endeavour to pluck out the fleam that ſticketh there with your finger: ſometime alſo you may provoke ſneeſing with *Caſtoreum*, or Pepper, or *Elleborus*, and if they can uſe it let them gargariſe. And if by this means the diſeaſe be not diſſolved, then ſhave the head, and apply to it bags of ſalt, or *Milium*, or ſuch like. Or make this decoction following, and let it run on high upon the forepart of the head. ℞ wilde Thime, Hyſop, and Savory, with a little *Caſtoreum*, and boyl them in oyl and vinegar, and uſe it. Moreover, it profiteth to apply a *Sinapiſmus*, made of Figges and Muſtard-ſeed beaten together with vinegar. Afterward you muſt apply to the hinder part of the head cupping-glaſſes

with

with great flame, about the first and second joynt of the neck, partly easily, and partly with scarification. Also the head must be anointed with *Castoreum*. And
Castoreum. (as *Trallianus* saith) *Castoreum* drunk with *Oxymel* an hour before the fit, is exceeding good: for (as he saith) he hath known many by that one medicine restored to life and health. You may minister ℥ j. thereof with ℥ j. of *Oxymel*, or with so much white wine astringent, or with *aqua Mulsa*. Besides you must often provoke nature to expell excrements with clysters, and such things as provoke urine. You must anoint the share with oyl of Rew, wherein a little *Castoreum* is mixed, you must give him in drink such things as do extenuate and cut grosse and clammy humors, as be decoctions of *Apium*, Fennell, Maidenhair and such like. You must admonish the sick to swallow down such potions often, and therefore you may drop it into his mouth with a suckling box. In the Lethargy it continueth long: if strength do permit, you may minister *Hiera ex Colocynthide*, and provoke him to sneese with the medicines aforenamed. At the last when the disease beginneth to decline, gestation on horseback, or in a litter is profitable, and bathing is exceeding good at that time: but the head of the sick may not be wet by any means. And if the sick for lack of strength cannot abide the heat of the bath, at the least let him be washed at home in a vessell of warm water. Let him be scoured in the bath with sharp Sope, as with wine lees burnt, with Mustard seed, Pellitory, Pepper, Laurel berries, quick lime, adding double as much *Nithrum*.

CHAP. XVII.

Of Memory lost.

Memoria deperdita, The losse of Memory chanceth sometime alone, and sometime reason is hurt with it. It is caused of the Letargy and other
Causæ. soporiferous diseases. It cometh to passe also that the soporiferous diseases being ended, there ensueth forgetfulnesse: which when it chanceth, then a cold distemper is the cause that the memory is perished or grievously hurt. This coldnesse hath sometimes moistnesse joyned with it, and sometime drinesse: sometime any one of the former distempers may cause this disease alone: therefore the Physitian must diligently discern the causes. The causes of this disease be either externall or internall, if they be internall, either abundance of fleam or melancholy is cause of it. If there be no signs of those humours abounding, then must it needs come of some externall cause, especially if it come not through extream old age. The externall causes you may learn by relation of the sick, and those that are about him, as if any disease be newly passed, and so turned into oblivion, or if medicines were ministred inwardly, or applyed outwardly to the head, which have vertue to cool extreamly. Or if it came of immoderate labour, with study and watching, or such like. If the memory be but a little hurt, it betokeneth that the brain is but a little cooled. If reason be lost together with the memory, then the affect is called *Fatuitas* or *stultitia*, that is, foolishnes or doltishnes, and both these do come of one disposition: but that is more vehement where both are hurt. As touching signs, if only a dry distemper occupying the hinder part of the head do cause this evil, then overmuch
Signa. watching troubleth the sick. If only a moist distemper be cause of it, then they are heavy and inclined to sleep, and their sleeps be long and troublesome. If cold

be

be joyned with moiſture, it ingendreth the Lethergy and *Carus*, whereof we will intreat in the next Chapter. Therefore in them that have loſt their memory you muſt obſerve their ſleeps, whether they be overſleepy, or in a mean, or ſleep not at all: ſo ſhall you finde what diſtemper doth moſt abound. Beſides you muſt mark whether they avoid any thing at noſe, or whether any thing diſtill from the head by their mouth, or whether thoſe parts be altogether dry. For by them you may likewiſe conjecture the diſtemper abounding. And if fleam be cauſe of the evill, you ſhall perceive it not only by immoderate ſleep, and abundance of excrements deſcending from the brain (as is aforeſaid) but alſo by the diſpoſition of the ſick, by his age, and his complexion, by the time of the year, the region, the ſtate of the air, and the diet that he uſed before. For al thoſe or the moſt part of them incline to cold and moiſture. Likewiſe if melancholy abounding be cauſe of the diſeaſe, you ſhall know it, for that the ſick is not ſleepy at all, neither doth he avoid any excrements at all from the brain: beſides, the ſtate of his body and all other circumſtances above rehearſed, incline to cold and drineſſe. His diet muſt be diverſe, according to the diverſity of the cauſes. But whatſoever the cauſe be, let the air that the ſick remaineth in be inclining to heat, and let his lodging be light, let not his windows be North or South, for the one cooleth and the other filleth the head. Let him eſchue much ſleep, ſpecially in the day time, and upon a full ſtomack. But note, if the diſeaſe be cauſed of a cold and moiſt diſtemper, then the whole order of his diet muſt be hot and dry. But if the cauſe be cold and dry, then muſt the diet be altogether ſuch as will heat and moiſten. As touching the cure, if loſſe of memory be cauſed by vehement purgations, or other immoderate evacuations, or by ſwounding often, and ſo overmuch drineſſe do hurt the memory, then miniſter no medicines, but only reſtore the body by good diet. For the body being corroborate, and ſtrength renewed, the memory will come again. If you require to know what things are requiſite for ſuch a diet, you ſhall finde it in the Chapter of the fever hectick. If the memory be loſt by extreme age, then Phyſick will nothing avail: but only they muſt content themſelves with diet convenient. But if the memory fail ſuddenly, the other members of the body being ſafe, then the falling ſickneſs is to be feared, or the palſie, or the Apoplexy. And therefore in ſuch a caſe you muſt provide diligently by all means, that no ſuch thing chance as is to be feared. You may prevent thoſe diſeaſes by the ſame remedies that you would uſe in the cure of them being preſent. And if the memory fail by means of other diſeaſes, as through the Lethargy or Peſtilence, then medicines for cure therof are to be uſed. The whole ſcope of curing the diſeaſe, if it come only of a cold diſtemper of the brain, conſiſteth in heating. You muſt therefore miniſter medicines that have vertue to heat as well inwardly as outwardly. Outwardly you muſt annoint the head with warm oyl, and that in Sommer. In winter annoint it with oyl of *Ireos* cõmixed with ſharp vinegar, and ſometime boyl wild Thime, & Calamint, and ſuch like in the oyl, and ſo uſe it. Some do add to it Pepper and Laurell berries. Alſo *Caſtoreum* is profitable being commixed with oyl, and annointed upon the hinder part of the head. Alſo this ointment is very good. ℞ of *Oleum de lateribus*, and oyl of *Caſtoreum*, ana. ℥ ß. roots of *Acorus* and Valerian, ℈ j. Pellitory and Rew, of each, ℈ j. ß. with Wax.

Victus ratio.

Curatio.

Unguentum

Wax ſufficient make an ointment, and anoint the hinder part of the head therewith being ſhaven, and apply this quilt upon it. ℞ flowers of Roſemary, Balm,
Sacculus. and Lavender, ana. M. ß. flowers of Elder, M. j. *Stœchas* ℥ iij. Nutmegs, wood of Aloes, and Maces, ana. ℈ j. powder them, and ſtich them in ſilk, and make a quilt. You may make many ſuch like medicines by example in other Chapters. You may miniſter inwardly conſerves of the flowers of Betony, Roſemary, Lavender, Spikenard and Balm, adding to them Pepper, Cloves, Cinamon, and ſuch like odoraments. If memory be loſt by cold and moiſtneſſe joyned together, miniſter *Hierapicra*, which will purge out nothing that is good, but only that which is noiſome. Afterwards let him uſe gargariſes, ſternutations, and whatſoever doth purge by the mouth and the noſe. Alſo a *Sinapiſmus* may profitably be applied to the head. If oblivion be cauſed of fleam abounding, then you muſt firſt prepare and concoct that humor with *Mel roſarum*, *Oxymel*, ſyrup of infuſion of Roſes, with decoction of Betony, Marjoram, Hyſop, Thime, and ſuch like: after the adminiſtration whereof, the matter being concoct and prepared, you may purge it with decoction of Mirobalanes, *Chebulorum*, and Agarick trochiſcate, to the which you may adde the ſyrup of infuſion of Roſes, or *Diacatholicon*, or *Diaphenicon*. And if the matter through his groſſeneſs will not ſufficiently purge at once, then you muſt prepare it again, and after purge it with pils, *Arabicæ*, *Aureæ*, or *Aggregativæ*, commixing ſome of them with Agarick trochiſcate, and ſo make pils with hony of Roſes, or ſyrup of *Stœchados*. After you may particularly purge the head with gargariſes and ſternutations. After purging it is good to miniſter unto them *Caſtoreum* or ſhaving of Ivory, ℥ j. with *aqua mulſa*, or as much *Confectio anacardina*, or *aurea Alexandrina*, or *Diambra*, *Diamoſcha dulce*, or *Mithridatum*, or *Theriaca*, with *aqua mulſa*, or white wine. Afterward you may uſe outwardly embrocations, and powr them down from on high upon the head being ſhaven, ſpecially nigh to the ſeam where the bone is looſeſt or thin-
Embrochæ. neſt. You may make your Embrocation thus. ℞ Hyſop, *Serpillum*, and Thime, ana. M. ß. Betony, Marjoram, and flowers of Cammomill, ana. pug. ß. flowers of *Stœchados*, ℥ iij. make a decoction and adde thereto of *Caſtoreum*, ℥ j. of vinegar, ℥ j. and make an embrocation. It is good alſo to anoint the firſt and ſecond ſpondill in the neck, and hinder part of the head, with *Oleum nardinum*, oils of Nutmegs, of *Caſtoreum*, of Pepper or *Oleum coſtivum*. And you may apply thereupon
Sacculus. a quilt, made in this ſort. ℞ Hyſop, Marjoram, and flowers of *Stœchados*, ana. ℥ j. *Caſtoreum*, Nutmegs, Spikenard, Maces, ana. ℈ j. the bark of Frankinſence, Maſtick, and wood of Aloes, ana. ℥ j, ß. red Roſes dried the weight of all: beat them to powder and make a quilt. And if the evil ceaſe not by this means, then laſt of all uſe a *Sinapiſmus*. If memory be loſt by abundance of Melancholy, you muſt firſt prepare it to expulſion, by ſyrup of Borage and Fumitory mixed together, adding Syrup of infuſion of Roſes, and waters of Betony, Hops and Balm, and ſuch like. Afterward miniſter this potion following. ℞
Decoctio. *Myrobalanorum Indorum*, ℥ iij. Sene, and *Epithimum*, ana. ℥ ij. flowers of Hops, Fumitory, and Borage, ana. ℥ ij. ß. make a decoction in running water, & having ſtrained it, diſſolve therein of fine Manna, ℥ ij. of *Diacatholicon*, ℥ vij. or *Diaſene*, ℥ ß. and make a potion. As touching outward medicines, let them rather encline to moiſture then drineſſe. As by adding to the ointments before preſcribed

oils

oyls of Cammomill, Dill, and ſweet Almonds. Likewiſe in making embrocations and quilts, you may withdraw ſuch medicines as dry, and adde moiſt things in their ſtead. Hereby a circumſpect Phyſitian may not only have a reaſonable method to cure each kinde of oblivion, but alſo to remedy any dullneſſe or weakneſſe of the memory; for that it cometh of the ſame cauſes that memory loſt doth come, although they be not ſo vehement where the memory is weakned.

CHAP. XVIII.

Of Carus or Subeth.

Caros in Greek, and *Carus* in Latin, is a Diſeaſe in which both ſenſe and moving is altogether taken away, and yet their breathing remaineth ſafe. The *Arabians* call this diſeaſe *Subeth*. This diſeaſe differeth from the Lethargy, for that they that have the Lethargy will anſwer to a queſtion demanded, and do not lie altogether down: but they that have *Carus*, are occupied with deep ſleep, and if they be ſtirred or pricked, although they feel, yet they will ſay nothing, nor once open their eies. Beſides as *Paulinus Æ gineta* noteth, a vehement Fever doth uſe to go before *Carus*, and in the Lethargy it followeth rather. Alſo *Carus* uſeth to ſucceed other ſymptomates and accidents: for it cometh often in the fits of Fevers and in the Falling-ſickneſſe, and in preſſing of the brain, as well when the brain-pan is cruſhed together, as alſo if the films that cover the foremoſt ventricle of the brain be thruſt down. But the Lethargy hath a certain peculiar conſiſtence of himſelf. Alſo *Carus* doth differ from the Apoplexy, for that in it the breathing is very ſtraight, ſo that the ſick can with much ado ſcarce breath at all. But he that hath *Carus* (as *Galen* witneſſeth in his 4. Book *De locis affectis*) hath his breath at liberty. *Carus* is cauſed of a cold, groſſe and viſcous flegmatick humour filling the brain. You may eaſily know the ſigns by that which hath been rehearſed before. For in this diſeaſe they are altogether in a dead ſleep, and their eyes alwaies ſhut. As for the diet, and the cure of thoſe which have *Carus*, it agreeth altogether with theirs that have the Lethargy, whereof we ſpake before (in the 16. Chapter,) ſaving that in this diſeaſe you muſt uſe things that be of great force to extenuate, cut and divide the groſſe humours. Alſo you muſt apply emplaiſters, and other medicines to the ſtomack which have vertue to heat, and corroborate it, becauſe it is ſtuffed with fleam which doth cool it and moiſten it; whereof you ſhall finde examples in the begining of the third Book.

Carus.
Subeth.
Cauſæ.
Signa.
Victus.
Cura.

CHAP. XIX.

Of Congelation or Taking.

Catoche or *Catalepſis* in Greek, in Latine may be called *Occupatio*, *Detentio*, and *Deprehenſio*. The new writers in Phyſick do call it *Congelatio*. in Engliſh it may be called Congelation or Taking. It is a ſudden detention and taking both of minde and body, both ſenſe and moving being loſt, the ſick remaining in the ſame figure of body wherein he was taken, whether he ſit, or lye, or ſtand, or whether his eyes be open or ſhut. This diſeaſe is a mean between the Lethargy and the Frenſie, for it cometh of a melancholy humour for the moſt part, as ſhall be declared afterward. Therefore in reſpect of coldneſſe it agreeth with the Lethargy, and in reſpect of drineſſe with the Frenſie. Hereupon

Congelatio.

upon it cometh that they which have this diſeaſe, are neither like the frentick altogether, nor like them which have the Lethargy. This diſeaſe is cauſed ſometime of abundance of bloud flowing to the head and repleniſhing it. But for the moſt part (as *Ætius* witneſſeth) it is cauſed of a cold and dry melancholick humour, troubling the hinder part of the head and brain. This diſeaſe invadeth a man ſuddenly, and taketh away ſpeech and ſenſe from him; he heareth nothing, he anſwereth nothing, his breath is ſcarcely to be perceived, but he lieth as he were dead. His pulſe is ſmall and weak, and very thick. His egeſtion and urine are detained, or elſe they come forth in ſmall quantity: and that is not in reſpect of drineſſe, for the ſick ſometime doth abound with much moiſture, but for lack of ſenſe. Their face is ſometime red, and that is when the evil is ingendred of bloud; and ſometime it is ſwart, and that is when melancholy cauſeth the diſeaſe: Moreover the eyes in this diſeaſe remain inmoveable, as though they were frozen. This evil differeth from *Carus* (as *Galen* ſaith) for that in it the eye lids are ever ſhut, but in this diſeaſe they ſometime remain open. The diet in this evil muſt be divers according to the diverſity of cauſes. Let his food be Ptiſan broth, and ſuch like. Let his drink be *Aqua Mulſa* well boyled, or Barley water, or ſmall Ale, for ſeeing they fume not into the head, they do much good. It is hurtfull for them to drink water, for it cauſeth windineſſe, ſwelleth the ſpleen, and quencheth not thirſt. As concerning the cure, if the face of the ſick be ruddy, and bloud ſeem to abound, if ſtrength permit and years, let him forthwith bleed on the outwardmoſt vein of the arm, and let him bleed according to his ſtrength. Afterward if the head be hot, apply thoſe things that cool. For that purpoſe you may boyl the ſhels of Poppy heads in oyl, and anoint the head therewith. But in other that have their face ſwart, and ſo have tokens of melancholy abounding, you muſt firſt cleanſe the guts with Clyſters, made of flowers of Borage, Bugloſſe, Fumitory, Time, *Epithimum*, roots of Polypody, leaves of Sene, adding to it oyls of Cammomill and Dill, and *Caſſiæ*, *Diacatholicon*, *Diaſena*, or *confectio Hamech*, in convenniet quantity. Whereof you ſhall finde examples afterward in the Chap. of *Melancholia*. And if the belly become not ſoluble by this means, then it is not amiſſe to boyl in the former decoction roots of *Elleborus niger*. The head muſt be anointed with oyl wherein wilde Thime is ſodden, or with oyl of Lillies or Dill, or ſuch like, and that you muſt do chiefly when the head ſeemeth cold. Moreover if his urine appear groſſe and thick, you muſt give him to drink the decoction of Dill, *Apium*, Calamint, and ſuch like as have vertue to extenuate. It profiteth alſo to anoint all their whole body with oyl of Dill, ſpecially in winter. Alſo they that have trembling with this diſeaſe, may have ℥ j. of *Caſtoreum* commixed with *Aqua Mulſa*, and powred into their mouth. The reſt that concern the cure of this diſeaſe, may be gathered partly out of the Chapters of the Frenzy and Lethargy before, and partly out of the Chapter of Melancholy following.

Cauſæ.

Signa.

Victus.

Curatio.

CHAP. XX.

Of Dead Sleep.

Coma in Greek, *Sopor*, or *gravis & profundus ſomnus* in Latine. It may be called in Engliſh Dead Sleep. It is a diſeaſe wherein the ſick cannot awake nor

not keep open his eyes, but doth keep his eyes continually close shut, and is in a sound sleep. But there be two kindes hereof, the one whereof we have already spoken, and that is called simply *Coma* or *sopor*, or else *Coma somnolentum*. The other is called *Vigilans sopor*, and it is an evil wherein the sick cannot hold open his eyes, though he be awake, but he winketh in hope to get sleep, and yet is altogether awake. Therefore you must make a difference between these two kinds. The sleeping *Coma* (as *Galen* witnesseth) is some ime caused by overmuch moistning of the brain, as it chanceth to many drunken persons. Also in fevers, only hot and moist vapours ascending from the inferiour parts, and moistning the brain, do cause this evil. Moreover sometime only cold occupying the forepart of the brain is cause of this evil. Sometime profound sleep is caused of coldness and moistness joyned together. The other evil called *Vigilans sopor*, or *Coma*, that is, the watching drousiness, is caused of fleam mixed with choler, and for the most part it cometh for lack of strength, that they are not able to keep open their eye-lids. The party that is vexed with the soporiferous and sleepy *Coma*, doth sleep with his neather jaw open, and as often as he is awaked, he falleth into a new sleep forthwith. They that have the watching *Coma*, speak they wot not what, and they lie with their whole body out of order, and they have partly such signs as appear in the Frensie, and partly such as in the Lethargy. The cure is of two sorts, according to the diversity of the evils. For in the soporiferous and sleepy *Coma*, you must use those remedies that are prescribed in the Chapters of *Carus*, and the Lethargy: and to speak briefly after the whole body is purged, if the evil be caused of moistness, then you must apply such things as will dry the brain, made with sharp vinegar, and Roses, and Cammomill commixed, and you may also let the fume thereof go up into the nostrils. If it be caused of cold, then apply oyl of Dill, and Cammomill warmed; and if the cold be great you may sometime boyl in oyl, Peniroyall and Dill, and use it. But if the evil be caused of cold and moisture joyned together, then must it be cured as the Lethargy. If it come of weakness and lack of strength, then you may use restoratives to recover it again. Suppositaries are very good to be used in these kindes of diseases, for that they stirre and provoke nature. For the watching *Coma*, since it consisteth of mixed and contrary causes, it must be cured by contrary medicines, partly as the Frensie, and partly as the Lethargy. And to know which of them you must use most, you may learn that by the humour most abounding. For if fleam abound more then choler, then you must use most the remedies against the Lethargy: but if contrariwise choler do abound, then must your remedies be for the most part such as are good against the Frensie. And therefore you may seek convenient remedies out of those Chapters, as occasion serveth.

Causæ.

Signa.

Curatio.

CHAP. XXI.

Of the Apoplexy.

Apoplexia in Greek and Latine, is a disease wherein the fountain and originall of all the sinews being affected, every part of the body doth suddenly loose both moving and sense. Or it is a depriving both of sense and moving throughout the whole body, coming suddenly with let and hurt of all voluntary

voluntary functions. If this ſtopping of the brain come in one half of the body onely, then it is called *Paralyſis* in Greek, in Engliſh the Palſey, whereof we will ſpeak in the next Chapter. The Apoplexy is cauſed of a flegmatick humour that is cold, groſſe, and tough, which doth at one time abundantly fill the principall ventricles of the brain ,which humour overmuch crudities and chiefly drunkenneſſe doth engender. Alſo it is cauſed by a fall or a blow which ſhaketh and bruiſeth the brain,and cauſeth humours to flow thither. Alſo very cold ayre which doth thicken and congeal the humidities and excrements of the brain, doth ſometime cauſe this diſeaſe: it may alſo be cauſed of a groſſe melancholy humour. Concerning ſignes, there goeth before this diſeaſe a full and ſharp pain of the head, and a ſwelling of the veins in the neck, the *Vertigo*, and brightneſſe before the eyes, alſo cold of the extream parts without cauſe, panting of the whole body, flowneſſe to move, and gnawing of the teeth while they ſleep. Their Urine is little in quantity, black, like ruſt and canker in metall, and hath a reſidence like meal. They that fall into this diſeaſe, do lack ſenſe altogether, they lye as they weee aſleep with their eyes ſhut, and do ſnort. The vehemency and greatneſſe of this diſeaſe may be diſcerned by the impediments that they have in breathing. For when it is very much differing from naturall order, it betokeneth the vehemency of the diſeaſe,and that it is a great and ſtrong Apoplexy. But when there is a little impediment in the breathing, then you may judge that there is but little hurt in the brain, and ſo you may account it a ſmall and weak Apoplexy. The worſt and ſtrongeſt Apoplexy is, wherein the breathing is ſo diminiſhed that it can very hardly be perceived: and that is almoſt as evil, wherein the breath ſtopeth for a while, and then is fetched with great violence. This diſeaſe for the moſt part doth chance to old men, which be of a flegmatick complexion, and which do uſe ſuch a diet as increaſeth fleam. But if ſo be it invade any young perſon, and that in Sommer ſeaſon,it is moſt perilous. This diſeaſe is uncurable, or at the leaſt it is ſeldom cured. And therefore *Hippocrates* writeth in the 24th Aphoriſm of his ſecond book:it is impoſſible(ſaith he)to cure a vehement Apoplexy, and not eaſie to cure a weak one: for it threatneth ſpeedy death. Beſide, if it chance by medicines to be taken away, for the moſt part it departeth leaving the Palſey behind it,either in the whole body,or in ſome part thereof: Often alſo it corrupteth the memory; whereupon we may conclude,that remedies are not to be uſed againſt a ſtrong Apoplexy, for that is of nature deadly. But if it be weak, which you may know by the ſigns aforeſaid,although there be ſmall hope to remedy it, yet (as *Galen* teſtifieth) convenient remedies being miniſtred, it may perhaps be cured,as experience hath proved in ſome. Thoſe therefore whoſe cure is not altogether deſperate, if there be ſigns of plenitude and fullneſſe, and ſtrength permit alſo, muſt be let bloud on both the *Cephalica* veins. But you muſt foretell the perill, for bloud-letting doth either kill them,or deliver them: ſo that if after bloud-letting (ſaith *Ætius*) both moving and ſenſe come not unto him again, there is no more hope. You muſt not draw away much bloud at once, but rather at ſundry times; and you muſt have regard to his Pulſe, the colour of his face and his breathing. Beſide,you muſt provoke him to the ſtool with ſharp Clyſters,in this ſort: ℞ Sage,Origan,Betony,and Rew, ana. M.j. Calamint

Cauſa.

Signa.

Prognoſtica.

Curatio.

Calamint, Hyſop and Peniroyall, ana. M. ß. ſeeds of Fennel, *Seſelis*, and Ammi, ana. ℥ iij. Centory the leſſe, M. j. roots of Polypody, ℥ vj. fine Agarick, ℥ iij. Pulp of *Coloquintida*, ℥ ij. boyl theſe in ſufficient quantity of water, until half be conſumed, then take of that decoction, ℥ xv, of *Hierapicra*, and *Benedicta laxativa*, ana. ℥ ß, of *Electuarium Nidum*, ℥ iij. of *Diaphenicon*, ℥ ij. of *Mel Roſarum* clarified, ℥ j. ß. of oils of Laurel, Rew, and *Caſtoreum*, ana. ℥ j. of Salt gemme, ℥ j. ß. commix them all, and make a cliſter. Alſo the uſe of ſuppoſitaries in this diſeaſe is very commendable, made of *Coloquintida*, Agarick, black Hellebore, and ſuch like, after this ſort: ℞ of Honey boyled to an height, ℥ ij. of *Coloquintida*, Agarick and Hellebore, ana. ℈ ij, ſalt gemme, ℈ j. beat them into powder, commix them with the hony and make ſuppoſitaries, vj. fingers long, and hang a threed in them, that you may draw them out when you liſt. You may alſo put into the ſuppoſitaries *Hierapicra* or Pils *Cochiæ*. Afterward anoint the whole body with a good quantity of warm oil, wherein wilde Thime, Calamint, Dill, and ſuch like have firſt been boyled. Alſo the extreme parts muſt be bound ſtrongly, and vehemently chafed with the decoction of the root of flower-de-luce: many cupping-glaſſes muſt be faſtened to the ſhoulders: the head muſt be ſhaved and anointed with oils of Cammomill, Dill or Rew, or with oil wherein the afore-named herbs have been boyled. You muſt apply to the noſtrils ſuch things as by their odour can ſtir and raiſe up the ſick, as be *Opoponax, Caſtoreum, Sagapenum, Galbanum*. Alſo you may uſe medicines to provoke ſneeſing made of white Hellebore, *Caſtoreum*, and ſuch other, rehearſed in the former Chapters. Or it profiteth much to uſe Embrocations, made of Cammomill, Melilot, Sage, Peniroyal, Marjoram, Origan, Calamint, Savory, and Hyſop, boyled in equal portions of wine and water. But yet it is better to uſe dry medicines to the head, as be *Sinapiſmi*, made after this ſort, ℞ *Olei coſtivi*, ℥ j. oils of *Caſtoreum* and *Euphorbium*, ana. ℥ iij. Muſtard-ſeed, ℥ ij. *Caſtoreum*, ℥ j. *Sagapenum*, ℥ j. ß. *Euphorbium*, ℈ j. Vinegar, ℥ ij. with ſufficient quantity of Wax, make an Emplaiſter. Alſo you muſt open their mouth by force, and put into it your finger, or a fether dipped in oyl of *Ireos*, to provoke vomit, and to cauſe the groſſe humours that be in the mouth to be caſt out. Alſo their fundament muſt be anointed with ſuch medicines as diſſolve windineſſe, as be Rew, Comin, *Nitrum*, and Honey. When the evil is aſſwaged, you muſt give him meat of eaſie digeſtion, for the moſt part mixed with Hony. If his ſpeech come not yet again, ſo that his ſtrength permit, you muſt faſten cupping-glaſſes to the hinder part of the head with ſcarification. And in like ſort under the ſhort ribs if you may. Afterward let the ſick be carried in a wagon or horſlitter. Let his drink be *Mulſa* or *Oxymel*. Let him drink no wine. After 21. daies be paſt, the ſick may enter a bath: but as touching medicines requiſite for the reſt of the cure, you ſhall finde them abundantly in the Chapter following. And this may ſuffice for the cure of the Apoplexy, if ſo be it be curable.

Cliſter acris.

Sinapiſmus.

Vomitus.

Victus.

CHAP. XXII.

Of the Palſey.

Paralyſis in Greek, *Reſolutio* in Latin, in Engliſh the Palſey. It is a diſeaſe wherein the one half of the body, either the right ſide or the left, doth looſe

both ſenſe and moving. Alſo ſometime the Palſy chanceth in one member only, as for example, in the hand, the legge, the tongue. But note here that the Palſy which followeth the Apoplexy is particularly called in Greek Παραπληγία; and therefore the word *Paralyſis* is a more generall name then *Paraplegia*, But whereas in the Palſy, ſometime ſenſe only is loſt, and ſometime moving alone, and ſometime both ſenſe and moving: it is ſpecially called reſolution of the ſinews or Palſy, when moving is loſt. Why ſometime feeling is loſt only, and ſometime moving alone, and ſometime both together, *Galen* declareth at large in his firſt book *de ſymptomatum cauſis*, cap. 4. and therfore it need not be here rehearſed t Notwithſtanding it ſhall not be amiſſe to anſwer briefly to that queſtion. Firſt note, that aſwell the faculty of moving as of ſenſe floweth from the brain as from a fountain, and is derived from thence by and in the ſinews to the inſtruments of motion and ſenſe; and therefore it muſt needs be, if that faculty of the brain be be hindred or ſtopped by any cauſe, that it cannot deſcend to the inſtruments of moving or ſenſe, that they ſhould loſe moving or ſenſe according as the ſinews be affected. And therefore in thoſe members that participate two kindes of ſinews, as the eyes and the tongue do, the former queſtion is eaſie to be ſoluted, for that they have one kinde of ſinews for motion, and another kinde for ſenſe, and ſo the one may be hurt and the other ſafe; or they may be both hurt, and ſo both ſenſe and motion periſh. But in members that have but one kinde of ſinew, the queſtion is more obſcure to anſwer. In ſuch members therfore if (the skin being taken away) the muſcle lying naked cannot move at all, and yet feeling remaineth in it, you may know that the hurt is not great. But if the ſinews be much ſtopped, then hath it loſt both ſenſe and moving, for it is impoſſible that the ſenſe of a muſcle ſhould be loſt, and the motion remain ſtill. The reaſon is, for that leſſe of the animal faculty is requiſite for feeling then for moving, ſo that there may come ſufficient quantity of that faculty to a muſcle to cauſe feeling in it, and yet not enough to cauſe it to move alſo: and therefore a naked muſcle, which hath his faculty both of feeling and moving of one kinde of ſinew, cannot move and lack ſenſe, but either it hath ſenſe and lacketh moving, and then his hurt is but little, or it hath loſt both, and that is when the hurt is great, and the ſinew is altogether ſtopped. But where there is a member that hath ſinews placed in the muſcles to cauſe moving, and other ſinews ſpread in the skin to cauſe feeling (for the ſinews that are diſperſed in the muſcles do not ſend out branches to the skin as ſome ſuppoſe) I ſay it may come to paſſe in that member, that ſometime it may loſe feeling alone, and ſometime moving alone, and ſometime both together. For it may be that the skin which covereth the muſcle may loſe his ſenſe of feeling, the ſinew being affected which is diſperſed in it, and yet the ſinew that runneth in the muſcle may be ſafe, and therefore the muſcle may move. But if the ſinew which is ſpread in the muſcle be affected, and the ſinew that cometh to the skin remain ſafe, that member cannot move, and yet it hath ſenſe and feeling left: and that cometh to paſſe becauſe the ſinew of the one is hurt, and the other hath his ſinew ſafe: although they ſpring both from one place, yet they are divided in the way as they come to the member. And if both the ſinews be affected, as well that that cometh to the muſcle, as that which cometh to the skin,

Why in the Palſey ſometime alone, ſometime moving alone, and ſometime both together periſh.

skin, then both ſenſe of feeling and moving alſo periſh and are loſt; and that is when the common fountain from whence they do both ſpring, is affected and hurt. You may diſcern that, when you know exactly the common originall and ſpring of every ſinew, in conſidering diligently whether the brain it ſelf be affected, or the back-bone, at the head of it, or in any of his ſpondils beſides. This is to be known by the Anatomy of ſinews, and therefore it behoveth to be well exerciſed therein, for in the Palſey there is not one certain place affected, but divers places. If the brain it ſelf be affected: I mean not the whole brain, for then is the Apoplexy ingendred: but if the right half or the left be affected, you ſhall know it, for that the Palſey or reſolution will be aſwell on the right or left ſide of the face, as on the right or left ſide of the body. But if the face be ſafe, and one half of the body be deprived of ſenſe and moving, then you may know that the place affected is the upper end and firſt ſpondils of the back-bone; but the one half only of the marrow is affected, and that is it that is next to the ſide taken with the Palſey. But if all inferiour members (the face only excepted) be reſolved and paralytick, then is the back-bone affected in the ſame place, even in the beginning and upper end of it: and then is the hurt vehement, for the whole marrow is affected. But if it chance one only part to be reſolved and taken with the Palſey, you muſt ſearch from whence the ſinews come that be contained in it, which you may eaſily finde, if you be well exerciſed in Anatomy. For if the marrow of the back be not affected above where his firſt beginning is, but lower among the ſpondils, then if the affect and hurt be great, all the inferiour parts beneath thoſe ſpondils affected, be reſolved and taken with the Palſy: but if the hurt be but little, and the marrow but half affected, then only the inferiour parts of the one ſide be reſolved. Therefore you muſt firſt learn by Anatomy to finde the place affected, having foreknowledge from what part of the back-bone the members reſolved have their ſinews. The Palſy and reſolution of the members is ingendred of abundance of groſſe and clammy humours, which ſtop the ſinews and hinder the animal faculty that it cannot come from the fountain to the members. It may alſo be cauſed of immoderate cold in ſnow or vehement froſt. Alſo it may be cauſed by an inflammation, or a *Scirrus* (which is a hard ſwelling without ſenſe) chancing in the backbone, or in parts nigh adjoyning, or in other ſinewy parts, whereby the ſinews are cruſhed and preſſed, and ſo ſtopped that the animal faculty cannot paſſe. As alſo the ſinews may be cruſhed together by ſome externall cauſe, as by binding with a cord, or ſuch like means, and ſo cauſe reſolution alſo when there is luxation or fracture in any of the ſpondils of the back, or in other joints or bones, there may follow reſolution by means of compreſſion and cruſhing together of ſinews. Alſo reſolution or Palſy may be cauſed by means of a wound, or an ulcer, either in the brain, or in the marrow of the back, or in any particular ſinew. There need nor many ſigns to know this diſeaſe by: for any may judge eaſily that part or member to have the Palſy which is deſtitute of moving. To know of what cauſe it proceedeth, you may partly learn by the relation of the ſick, and partly by the ſigns rehearſed before in the 7. Chap. fol. 10. where headach cauſed of fleam is intreated of. The Palſy is no acute and ſharp diſeaſe, but of long continuance, & for the moſt part curable,

To know if the brain be affected.

To know if the marrow of the back cauſe the Palſey.

Of members particularly taken with the Palſey.

Cauſæ.

Prognoſtica.

It chanceth for the moſt part in old folk, and in the Winter time. The Palſey that cometh by a ſinew ſeparate and cut aſunder, is (as *Ægineta* ſaith) uncurable, and ſo is that which cometh by overthwart inciſions of the back, or by great luxation of it. Moreover if the member paralytick do wax leſſe, or change his colour, it is hard to be cured, or rather not curable. For it declareth thoſe parts not only to be deſtitute of the animal faculty, but alſo of the naturall, and after a ſort of the vital alſo. Their diet muſt be altogether extenuating and drying. Let the ſick therefore remain in an air that is hot and dry and in the firſt three daies he may uſe altogether abſtinence, or let him content himſelf with *aqua mulſa*, or a little Priſan broth. Afterwards give him meats of good juyce, light of digeſtion, and let them be roſted: let him eat chiefly birds of the mountains, and Partrich, rere egges, Almonds, and Pine nuts. For potherbs let him uſe Fennell, Parſly, Hyſop, Marjoram, Sage, and Savory. Let him eſchue fiſh, fruit, and all things that be cold and moiſt. Let him drink but little, for it is good to ſuſtain as much thirſt as he can poſſibly. Let him drink *Mulſa*, wherein Sage or Cinamon hath been boyled, or let him uſe to drink that which the barbarous Phyſicians at this day call Hippocras, made after this ſort, ℞ of choſen Cinamon, ℥ ij. of Ginger, ℥ ß. of long Pepper, Grains, and Galingale, ana. ℥ j. of Cardamomes, ℥ j. ß. of Nutmegs, and Cloves, and Mace, ana. ℥ j. boyl them all in three quarts of running water, untill a pinte and a half be conſumed: then ſtrain it hard, and with half a pound of Sugar make it pleaſant to drink. He may drink no wine at all untill he be perfectly cured, but if the Patient can hardly be kept ſo long time from wine, give him but a little in the declining of the diſeaſe, and let it be thin and allayed. Moving and exerciſe, if he can uſe them, are very good for him. Let him eſchue ſleep in the day. Let his night-ſleep be in a mean. Let him be merry and fly perturbations of the minde. For the cure, if age, ſtate of body, time of the year, and ſuch like permit, it is good to begin with bloud-letting, ſpecially if there be ſigns of plenitude. But you muſt draw away bloud moderately, leſt the body be cooled overmuch, and you muſt let bloud on the whole and ſound ſide. Then a few daies after bloud-letting you may cleanſe the inteſtines with clyſters made thus: ℞ of Mallows, Holyhocks, Mercury, Cammomill, Sage and Betony, ana. M. j. of *Stæchas*, ℥ ß. of Rew, and Calamint, ana. M. ß. of ſeeds of Fennell, and Ammeos, ana. ℥ ij. boyl theſe in ſufficient water untill the third part be conſumed, then take of that decoction ℔ j. of *Benedicta laxativa*, ℥ ß. of *Electuarium Nidum*, ℥ iij. of hony of Roſes, ℥ ß. of oils of Laurel, *Ireos*, and Rew, ana. ℥ j. of Salt gemme, ℥ j. commix them together, and make a clyſter. Afterward miniſter unto him decoctions and ſyrups which have vertue to extenuate flegmatick humours and make them apt to be purged, whereof you ſhall finde examples before in the 7. Chapter. The humours being thus prepared, miniſter medicines which do purge fleam, beginning with gentle ones, and proceeding by little and little to ſtronger. Beſides thoſe purgations which are rehearſed in the ſeventh Chap. aforeſaid, you may uſe *Pilulæ Aſſajeret, Arabicæ, fœtidæ*, with the which you muſt alwaies commix Agarick. Neither doth it ſuffice to purge the Patient once, but you muſt do it ſo often, letting 4. or 5. daies paſſe between each purging. The next day after he is purged, it profiteth much to give

Victus ratio.

Hippocras.

Curatio.
Venæ ſectio

Clyſter.

give unto him *Theriaca*, or *Mithridatum*. The body being well purged, you must use sternutations, gargarismes, odoraments, and such other like as are rehearsed in the 7. Chap. and that specially when the brain is principally affected; for if the brain be not affected, you must rather minister such medicines as may corroborate and strengthen it, in this sort: ℞ of *Diambra*, *Pliriſarcoticon*, and *Diamoſchu dulcis*, ana. ℈ j. of powder of Swallowes prepared, ʒ. ß. of Coriander seeds prepared, ʒ j. of Sugar Roset, ʒiij. with Sugar dissolved in Rose-water make lozenges, and let the Patient hold a little of one of them in his mouth often. It profiteth also in this disease to take ʒ j. of *Castoreum*, or of *Opoponax*, or *Sagapenum*, in *aqua mulsa*. Also *Diatrion piperion* is good for them: If the brain be chiefly affected, you must annoint the head with hot medicines, as with *Castoreum*, Mints, Laurell berries, oyl of *Ireos*, boiled with a little vineger and such like. Therefore if coldnesse of the weather do not let it, you may shave the head, and anoint it all over the forehead. If the marrow of the back be affected at the upper end, then after the former purgation you must in the nape of the neck, where the marrow of the back springeth forth of the brain, use oyles, and ointments which have vertue to dissolve and discusse, but you must begin with the weakest, as with oyles of Cammomill, Dill, Spike, Lillies, *Ireos*, Nard, Nutmegs, St Johns wort, and earth worms, wherewith you must annoint the nape of the neck, and the resolved side, specially the half of the ridge bone: and you must wrap the paralytick members in warm linnen clothes, or in a fox skin, to keep them warm: or you may bathe them with the decoction of Sage, Marjoram, Cammomill, St Johns wort, *Stœchas*, and Rosemary. Afterward you may proceed to stronger medicines, as be oyls *Costivum*, *Vulpinum*, oyls of Rew, and Bayes, oyls of *Castoreum*, *Euphorbium*, and oyl of tile stones, called *Oleum è lateribus*, or *Oleum Philosophorum*. To these you may adde these ointments, *Unguentum Aregon*, *Unguentum Agrippa*, and *Unguentum Martiaton*: and hot simples may be added also if you will, as be Betony, Sage, Rosemary, Galingale, Cowslips, Rew, Calamint, Pellitory, Pepper, *Castoreum* and *Euphorbium*. Of these you may make an ointment after this sort: ℞ of *Ung. Aregon*, and *Martiaton*, ana. ʒ j. of *Unguentam Agrippa*, ʒ. ß. of oyls *Costivum* and *Vulpinum*, ana. ʒ. ß. of oyl of earthworms, ʒ. ß. of oyl of *Castor*, ʒ j. ß. of Powders of Betony, Pepper, Sage, ana. ℈ j. of *Castoreum*, and *Euphorbium*, ana. ℈. ß. of Galingale, or roots of *Acorus*, ℈. ij. with Wax as much as sufficeth, make an ointment. Or thus: ℞ of *Oleum Costivum*, ʒ ij. of oyl of Pepper, ʒ j. ß. oyl of *Euphorbium*, ʒ ij. of *Aqua vitæ*, ʒ ij. ß. of juyce of Sage, and Cowslips, ana. ʒ j. ß. of Galingale ʒ iij. of *Stœchas* and Rosemary, ana. ʒ ij. of Pellitory and Pepper, ana. ʒ j. of *Euphorbium*, ʒ. ß. bruse them and boyl them untill the *Aqua vitæ* and juyces be consumed, then strain out the oyls, and put to the Wax, and make a liniment. By example of them you may make a Cerote also after this manner: ℞ of Bay berries, Pellitory, and Pepper, ana. ʒ ij. of Galingale, ʒ j. of *Stœchas*, Betony, and Elder, ana. ʒ j. ß. of Mustard seed and *Nigella*, ana. ʒ j. of *Euphorbium* and *Castoreum*, ana. ℈ j. of *Oleum Costivum*, ʒ j. ß. of oyl of Pepper, ʒ j. of oyl of *Euphorbium*, ʒ iij. with Wax and Rosin sufficient make a Cerote. Also you may make a quilt thus: ℞ Hysope, Marjoram, St Johns wort, Sage, Rew, and Bay leaves, ana. ʒ ij. Spike, Mastick, *Castoreum*, and *Stœchas*, ana. ℈ ij. Cloves, Maces, Nutmegs, ana. ℈. ß. red

Capitis purgatio.

Lozenges.

Unguentum

Aliud.

Cerotum.

Sacculus.

Roſe leaves dried, M. ß. beat them all to powder, and make a quilt with them.

Fomentum. Alſo a fomentation may conveniently be made thus: ℞ Sage, Roſemary, S. Johns wort, Cowſlip, Hyſop, Marjoram, Betony, Penyroyall and Calamint, of each M. ß. boyl them in white wine, and adde to the decoction of *Caſtoreum*, ℥ ij. of flowers of *Stœchas*, and Lavender, ana. ℥ j. ß. wherewith you may often bathe the members affected before you uſe the foreſaid ointments or quilt. Moreover you may ſet cupping glaſſes lightly without ſcarification to the members affected, that they may draw thither bloud, and heat, and ſpirits; and if the members themſelves cannot aptly have cupping glaſſes applied to them, apply them at the leaſt to the parts next adjoyning. After cupping you may uſe the aforeſaid ointments and cerotes ſo that the members affected be firſt rubbed and chafed. If the diſeaſe relent not by all theſe means (as *Ætius* doth counſell) you may

Balneum. uſe ſinapiſmes or cauterization by fire where the originall of the affect is. Laſt of all an hot houſe or dry bath will profit much, or, if they may conveniently come to them, naturall baths which ſpring from Brimſtone, Alume and Salt, ſuch as be the baths in *Germany*, called *Badeniæ*, *Ferivæ*, *Cellences*, and others in *Eng-*

Geſtatio. *land* at *Bath*. But it is good for them before bathing, to be carried up and down in a Wagon or Horſſlitter. And this may ſuffice for the cure of the Palſey occupying one whole ſide. But if neither the brain nor the beginning of the ridge bone be affected, but only ſome other parts of the marrow of the back, then you muſt ſearch that part of the back that is affected, and apply ſuch remedies to it as are before rehearſed. And in like ſort if any particular ſinew be affected, you muſt finde out his originall where he ſpringeth, and there apply the former medicines or their like. Yet remember you muſt never altogether neglect the

Palſey coming of cold. brain, although it be not principally affected. If the Palſey be cauſed of extreme cold without humours abounding in the body, then the place affected being found out, and the medicines before rehearſed being applied upon it, you ſhall cure it. But you may not altogether neglect the brain, nor the member that is paralytick, but uſe to them ſuch remedies as are afore taught. Bloud-

Cure of Palſey coming of other cauſes. letting, purging and all other evacuations may be omitted, only uſe remedies to alter and ſtrengthen the members. If the Palſey be cauſed by an inflammation or *Scirrus* of any part, the inflammation or hard ſwelling being cured, the reſolution will be cured alſo If any pinching or binding of the ſinewes cauſe reſolution, the bloud being removed, the cure will ſoon enſue. If the ſpondils of the ridge or other bones being out of joint or broken do cauſe reſolution, if the reſolution be curable, it will be remedied by their cure. Likewiſe if Palſey enſue a wound or ulcer in the head, or back, or in any particular ſinew, it will be cured by their cure, except it be altogether uncurable.

CHAP. XXIII.

Of the Palſey in one member.

ALthough many expert men may eaſily gather out of the former Chapter the cure of reſolution chancing in any particular member, yet leſt thoſe that have leſſe skill ſhould ſtand in doubt in ſome caſes, it ſhall not be ſuperfluous to make diſcourſe of certain particular reſolutions. There is an affect of the face called in Greek *Spaſmus Cynicus*, and in Latin *Convulſio canina*, or of ſome

Tortura

Tortura oris. The cure of this is like the cure of the Palſey that is rehearſed in the former Chapter. For both bloud-letting, if nothing be againſt it, and purging, and clyſters, and liniments rehearſed in the former Chapter, be good for this. Furthermore for the particular cure of this diſeaſe, you muſt let the Patient bloud in the vein under the tongue, and faſten cupping-glaſſes to the ſhutting of the joynts, and give him *Maſticatoria* made after this form: ℞ ſeeds of Staviſacre, Maſtick, the root of Pellitory, ana. ℥ j. Hyſope, Origan, ana. ℥ j ß. of Muſtard ſeed, ℥ ij. powder them and commix them with Turpentine and wax, and make Trochiskes to chew. Alſo it is good for the Patient to look often in a glaſſe, that he ſeeing the writhing of his face, may with all his power intend to amend it. Alſo to the grief of the Patient, that is, to the ſinews that be ſprung, you muſt apply the medicines that are in the former Chapter. Alſo this following is very good: ℞ *Olibanum*, Maſtick, ana. ℥ ij. *ligni* Aloes, ℥ j. Cloves, Galingale, Cinamon, Zedoary, Nutmegs, Cubebs,, ana. ℥ vj. Mirrhe, Aloes. *Labdanum, Sarcocolla, Caſtoreum,* ℥ ß. Bay-berries, Pine-nuts, ana. ℥ vj. *Irces, Ariſtolochia rotunda, Dictamus, Conſolidæ majoris*, ana. ℥ j. Gum *Elemni, Opoponacis*, Benjomen, ana. ℥ ij. the juyce of *Camepitius*, and the juyce of Cowſlips, ana. ℥ iv. Turpentine, ℥ j. powder all that is to be powdred, and put all in a limbeck of glaſſe, and diſtill it with a ſoft fire: and that which cometh firſt will be like water, which you ſhall keep. The next will be thick like oyl, which keep alſo, and with this oyl anoint the place, and let him drink of the water three or four ounces at once with a little wine, this is very excellent good. But you muſt note in this place, that the neck is not troubled with the Palſey which ſheweth perverſe and overthwart, but the other. When the tongue hath the Palſey, the body being firſt purged, you muſt cut the veins under it, and apply a cupping-glaſſe to the chin. Alſo let him uſe *Maſticatoria*, and collutions of Muſtard ſeeds and ſuch like. Alſo let him not neglect exerciſes of the tongue. And the neck, and the hinder part of the head, let them be anointed with ſharp ointments and liniments. Alſo the Phyſition may apply cerotes and ſinapiſmes, and ſuch like as before. When the bladder hath the Palſey, ſometime the urine is withholden, and ſometime it goeth away againſt the Patients will. In this caſe you muſt apply remedies to the belly and to the privities, oyls of Rew, Nard, Spike, or oyl in the which is ſodden the root of *Eringeum*, Rew, Comin, or Dill, or ſuch like. All are very good; and you may well commix with them Butter, *Caſtoreum, Galbanum, Opoponax.* And there can be no better remedy, then to put theſe things in the bladder by the yard with a Siring. Firſt therefore, if the Patient cannot make water, you muſt get out the urine by a pipe made of ſilver for this purpoſe, called *Cathetera.* Afterward take thoſe medicines that are rehearſed a little before, and powre them into the bladder with a Siring; this will do marvellous much good. Alſo medicines provoking urine, given to drink be good for it, and ſo is *Caſtoreum* likewiſe. Alſo plaiſters made of laxative things are profitable therefore. The Palſey of the yard doth let and hinder the flowing of the urine, and ſperme, and carnal copulation, therefore you muſt uſe the ſame remedies which are rehearſed for the Palſie in the bladder, but privately you muſt apply to the loins and the joints of the huckle bones, things that will heat, and you muſt uſe thoſe remedies that have power to erect the yard.

Curatio.

Note.

Palſey of the tongue.

Palſey of the bladder.

Palſey of the yard.

And *Castoreum* may effectually be ministred, as well for this as for all other Palseys: the sick must chiefly eschue meats and drinks that be cool. By these examples you may easily finde how to cure other members that be paralytick.

CHAP. XXIIII.

Of the Falling sickneſſe.

Morbus comitialis.

Causæ.

Signa.

Victus ratio.

Cure of infants.

Epilepſia in Greek (as *Galen* saith) is a convulsion, drawing and stretching of all the parts of the whole body, not continually, but that which chanceth at sundry times with hurt of the minde and sense. It is so called because it attacheth both the sense and feeling of the head, and also of the minde. The Latines call this disease, *Morbus Comitialis*. There be three differences in this sickneſſe or disease. The first is caused when this sickneſſe cometh only of disease 1. in the brain, as it chanceth when grosse and clammy fleam, or sharp choler doth stop the passage of the spirit in the ventricles of the brain. If this evil cometh of a grosse humour, then the disease cometh suddenly, and it is soon 2. gone again. Secondly, It is caused through an evil affect in the mouth of the stomack, that is, when the brain laboureth to drive away the vapours and 3. humours that ascend up to it from the stomack. Thirdly, the falling sickneſſe is caused, when as the Patient feeleth a thing like unto a cold air, coming from some member, and creeping up to the brain, but this chanceth very seldome. There goeth before this evil an unwise state of the body and minde, sadneſſe, forgetfulneſſe, troublesome dreams, ach of the head, and continuall fulneſſe in it, specially in anger, paleneſſe of the face, inordinate moving of the tongue, and many do bite it. As soon as this evil taketh them, the sick fall down, and they are plucked up together, they snort, and sometime they cry out; many do tremble and turn round about. But the peculiar sign of this disease is foming at the mouth. This disease chanceth most to children. *Galen* saith, that if it taketh any person after 25 years of age, he shall have it till he die. The perfume or smoke of *Bitumen* or *lapis Gagatis*, or of Goats horn, will declare and shew them that have the Epilepsie. Also the liver of an he Goat eaten, or the savour of the liver sodden will do the same. It is profitable for them that have this disease to use in their diet things that will attennate, cut and divide. Therefore let the air wherein the sick remaineth be hot and dry, specially if the evil be caused of fleam. He must eschue all flesh except birds that flie on mountains: also he must avoid all kinde of pulses, fish and wine, especially if it be old and thick. Let his drink be *Mulsa*, or thin ale: the eating of Capers doth marvellously profit. Exercise and frictions are good: but rub the head after all the other members be rubbed. Let him not use too much lechery: let him sleep measurably on nights, and let him eschue exceeding sleeping on the day. He must abstain from Garlick, Onions, mustard, and such like fumous things. He must eschue drinking straight after a bath. If a childe have this disease, you need not much to study for remedies, for with a moderate diet oftentimes the disease endeth by it own accord: you must appoint a diet for the infant and the nurse. Therefore if the childe be not yet weaned, let the nurse use meats of good juyce, and let her use exercise before meat, let her eschue carnall copulation, and let her use for her diet things that be hot and dry, that thereby the milk may be

hotter

hotter and thinner. Anoint the head of the infant continually with oyl of Dill and *Ireos*, putting to them the powder of Cypresse, *Ireos*, Maidenhair, Marjoram, and such like, but never wash the head with water whether it be hot or cold. Also give the childe clarified hony to lick. Also this *Ecligma* is praised of many: ℞ fine white Sugar, ℥ ij. oyl of sweet Almonds, as much as is sufficient to make it of the substance of a lohoch, and give it to the childe to lick. Also it is good to commix with it miscle of the oke, and Unicorns horn. Also hang about the childes neck root of Piony being green, for it helpeth marvellously. Moreover they that fall into this disease after they be past childes age, you must anoint and make straight those members which are writhed and plucked out of order in them. Afterward you must open the mouth, putting a wedge between the teeth, and with a feather dipped in oyl of *Ireos*, provoke vomit to bring out fleam. Also it is good to quicken the senses with odoraments: also *Peucedanum*, or dog Fennel, Rew, *Bitumen*, and juyce of *Silphium*. The matter continuing very sharply, put into their mouth *Castoreum*, or *Laserpitium* with *Oxymel*. Also when they are raised, you must cast in sharp clysters. They that begin to recover (their strength being refreshed) purge them with *Hiera Galeni*, or some other convenient medicine: and this is the cure of a new and sharp Epilepsie, therefore now we will treat how to help that which is old. The Patient must drink water long time, or very small ale, and that in the beginning of the cure, unlesse any thing do forbid it. Let bloud in the vein of the hamme, or the ring-finger, and then three or four daies after you must comfort the body: and it is good to minister preparatives to extenuate, as sirupes of Wormwood, of Hysope, of *Stæchados*, *Oxymel scilliticum*, decoction of Hysope, roots of Piony, and others rehearsed before. Afterward purge with purgations, that is, with *Pilulæ Cochiæ*, *Pilulæ de Agarico*, and such as purge fleam. Also I judge *Stybium* to be of great force in this kinde, being used as is declared before in the xv. Chapter, fol. 21. which doth mightily purge the superfluous humours of the head. And also I have known this to help many, oyl of exitore, and *Oleum de lateribus*: with it anoint the hinder part of the head morning and evening warm. Furthermore make a quilt with three sheets of gray paper, and bast upon it cotten wooll, and let the Patient wear it day and night, vj. daies. Then take two frying pans, make them red hot, and hold one of them over his head, till it waxeth cold; then take the other and do likewise; do this till the Patients head be very hot. And if this grief take him in thy presence, set the Patient on his knees, and let his arms be holden crosse over his body as may be, and let his head be thus warmed many daies together, and every morning and evening let him take these things: the first day of the powder of the scull of a man burned, one dramme at once, and the next day of the miscle of the oke made in powder, ℥ j. and the third day the powder of Piony roots, ℥ j. and after those three daies, take these powders each day, till the Patient be healed, which will be in fourty daies. But if this evil be engendred of melancholy, then seek medicines to purge it in the Chapter of *Melancholia*, howbeit it is lawfull to take the bark of dry black Hellebore, and bear it into fine powder, and to minister one dram at once with *Mulsa*, and a little Pepper to it: also you may make Pils thereof, and give them. And when the sick is purged enough,

Ecligma.

Cure of young folks.

Cure of Epilepsie in old folks.

A purging potion of stybium.

enough, bring him to a bath; the third day fasten cupping-glasses with scarification to the sides and shoulders, and then many daies after comfort the body, and again purge him with *Hiera Galeni*. After that fasten cupping-glasses to the noddle of the neck. The next day apply to the head like a plaister, bread sodden in *Mulsa*, adding to it bitter Almonds brayed, or *Serpillum*, or Calamints, or Mints, or Rew, and do that three daies. Then shave the head, and anoint it with juyce of *Peucedanum* infused in vinegar, in which *Serpillum*, or *Ireos* hath been sodden. Then again the body being refreshed, purge the sick only with three drams of *Hiera*: after those things be done, minister sternutaments, *Masticatoria*, and such things as do purge by the nose; then afterward, if you think good, minister a clyster. At the last apply ointments, liniments, and Emplaisters, which have vertue to dissolve and drive away, whereof you may finde examples plenty in divers places.

Hiera Galeni.

CHAP. XXV.

Of the Cramp.

Spasmos. *Spasmos* in Greek, in Latine *Convulsio*, in English the Cramp, is a disease in the which the sinews are drawn and pluckt up against ones will. There be
1. of it three kindes of differences. The first is called in Greek τέτανος, in Latine *Distensio*. It is when the neck remaineth altogether immoveable, and cannot
2. be turned any way, but must be holden right forth. The second is called in Latine *Tensio ad anteriora*. In this disease the head and the neck be drawn down
3. to the breast. The third is called in Latine *Tensio ad posteriora*. In this disease the
Causæ. head is drawn down backward to the back and the shoulders. For the causes of this disease, you must note that *Hippocrates* appointeth but only two, that is, fulnesse and emptinesse of the sinews in the body, and sometime it cometh with biting or stinging of some venimous beast. If the Cramp doth take one that is haile, or by and by assoon as the disease cometh, or not long after, then is the disease caused of fulnes, but when the convulsion cometh after many sweats,
Victus ratio. vomits, watchings or drinesse, then it is caused of emptinesse. The diet of them that have convulsion which cometh of fulnes, must be hot and dry, but in them which have the convulsion caused of emptinesse, the diet must be moist. Therefore the Patient must be nourished with suppings and fat broths, and flesh that is easie to digest, and that which nourisheth well. For their drink let them use wine that is thin and watery, which may quickly be dispersed into all parts of the body, unlesse a fever be present: for then juyce of Ptisan is profitable, or in stead of wine minister decoction of Cinamon. Also provoke sleep. Let them eschue exercises and all things that may empty the body: to be short, let
Cure of fulnes. his diet be like unto theirs which have the fever Hectick. The cure of Cramp caused of fulnesse, must straight begin with letting of bloud, if nothing do prohibit it. It is meet to take away much bloud, but it may not be done all at once
Bloudletting. on heaps, but by little and little; you must let bloud on the middle vein of the arm. If after bloud-letting it seemeth that the sick may suffer it, wash the
Clyster. womb with a sharp clyster. That part which is drawn must be strongly kept together, and they must altogether eschue inordinate movings, and the place must be chafed with oyls of Rew, or *Ireos*, or some other such like, or they must be covered with wooll dipped in the said oyls, or you must lay upon it a broad

broad bladder filled with oyl. And if the convulsion cometh of fleam, then the fleam must first be extenuate and made thin, and be prepared, that it may be apt to be purged, then by and by minister a purgation to purge fleam. Also apply cupping glasses with scarification, for light ones do hurt. If the leggs have the Cramp, apply it to the Hanches, and to the latter knittings of the joynts. If the hands be drawn, apply it to the back and to the joynts of the shoulders. Moreover the head must be purged with Masticatories, Gargarismes, and such like medicines. Time proceeding it is good to bathe him, and therefore every day twice or thrice let him descend into water of Brimstone, or Alume, or salt water, but let him not tarry in them, lest strength fail him: or if there cannot be using of naturall baths, it is lawfull to use an hot house, or dry bath, or water in which are sodden Laurell leaves, Sothernwood, Peniroyall, Wormwood, Rew, Sage, St Johns wort, Marjoram, and Betony, and the places that are drawn ought to be covered with skins of Wolves or Foxes: also apply the ointments which are rehearsed in the cure of the Palsey of the using of cold things, but minister often hot medicines, such as be *Theriaca*, and *Mithridatum*, and such as be hot. But the surest and best of all other is the infusion of *Castoreum* ministred the quantity of one dram; truly not only the drinking of it, but also the anointing of it outwardly is good. Moreover, the Convulsion which cometh of emptinesse and drinesse, is such an evil disease, as it is almost uncurable. Those which are so drawn, you must nourish with hot oyl of *Hydrelæum*. Also it is good to bring him to a bath, and soft frictions with oyl are good, and all their whole cure must alwaies be like the cure of Hecticks. If the Convulsion chanceth by the stroke of some venemous beast, in the beginning of the cure you must labour to draw out the poyson; which you may do by making the wound wider, and by scarifying the place round about, setting upon it cupping glasses: also you may anoint it with Leek-seed brayed with Salt, or Garlick, or Onions, and after the fall of the scurf, you shall keep the wound xl. or lx. daies from a scarre, to the which if it make much haste, you shall open the sore again with ashes of vine or of figgetree; and it is good to anoint it with Horehound or leaves of *Anagalis*. Also nourish the place with the decoction of the root of Sorrell Also *Theriaca* infused in oyl of Roses and layed to the wound is good, because it doth draw out and purge the poyson from the bottom. Therefore they erre much which say, that *Theriaca* being outwardly applied, doth drive the poyson inwards.

The cramp coming of fleam.

Capitis purgatio.

Balneum.

The cramp coming of emptineß and drineß.

Cura veneni.

CHAP. XXVI.

Of the Mare.

Ephialtes in Greek, in Latine *Incubus* and *Incubo*. It is a disease, whereas one thinketh himself in the night to be oppressed with a great weight, and believeth that something cometh upon him, and the Patient thinketh himself strangled in this disease. It is called in English the Mare. This vice is caused of excesse of drinking, and continuall rawnes of the stomack, from whence do ascend vapours grosse and cold, filling the ventricles of the brain, letting the faculties of the brain to be dispersed by the sinewes. They that have this disease can scarce move, being astonied, and feeling in sleep imagination of strangling, and as it were the holding of some thing that doth violently invade them. In this

Causæ.

this the voice is suppressed: some have such vain imaginations, that they beleeve they hear the thing that doth oppresse them. At the last with much trouble the vapours being attenuate and driven away, and the passage of the spirits being opened, the sick is by and by raised. It is good to remedy this evil at the first, for if it continue, it inducеth and sheweth before some grievous disease, as the *Apoplexia*, the Falling-sickнesse, or madnesse. Let their diet be thin, and such as will not engender windinesse. Let him use no wine, but that which is mixed with water, or none at all but Ale. Let him eschue sleeping in the day, and let him not go to bed by and by after meat: and to be short, let his whole diet be such as is described and set down for the Falling-sickнesse. For the cure, if the whole body be full, you must begin with bloud-letting, and you must cut the *Cephalica* vein. But if ill juyce be gathered in the body for lack of perfect digestion, then purge the body by purgations: and if the fleam abound, you may first minister preparatives to extenuate the fleam, and then purge it. The whole body being purged, you must apply outward medicines, whereof you may finde examples before. Black seeds of Piony do chiefly help them: you may give them fifteen seeds brayed with water. And nourish the head with oyl of Dill made hot: and cover the head with a cap when they go to bed. Minister within the body those things which strengthen the head, as *Aromaticum rosarum*, *Diamosche dulcis*, *Diamber*, *Dianthon*, *Piri sarcoticon*, and such other like.

Victus ratio.

Curatio.

Venæ sectio

CHAP. XXVII.

Of Madnesse.

Mania in Greek is a disease which the Latines call *Insania* and *furor*: that is, madnesse and furiousnesse. They that have this disease be wood and unruly like wilde beasts. It differeth from the Frensie, because in that there is a fever, but *Mania* cometh without a fever. It is caused of much bloud flowing up to the brain: sometime the bloud is temperate, and sometime only the abundance of it doth hurt: sometime of sharp and cholerick humours, or of a hot distemper of the brain. There goeth before madnesse debility of the head, tickling of the ears, and shinings come before their eyes, great watchings, thoughts and strange things approach the minde, and heavinesse with trembling of the head. If time proceed, there is raised in them a ravenous appetite, and a readinesse to bodily lust, the eyes wax hollow, and they neither wink nor beckon. But madnesse caused of bloud only, there followeth continuall laughing, there cometh before the sight (as the sick thinketh) things to laugh at. But when choler is mixed with bloud, then the pricking and fervent moving of the brain maketh them irefull, moving, angry, and bold. But if the choler wax grosse, and doth prick and pull the brain and his other members, it maketh them wood, wilde and furious, and therefore they are the worst to cure. Let their diet be thin soupings liquid, making a good stomack without fulnesse, and such things as do engender no bloud, and you must forbid them altogether drinking of wine. Where this disease is caused of abundance of bloud, you must begin the cure with letting of bloud: it is good to cut the uttermost vein of the arm, or if that do not appear, then cut the middle vein. In women cut the vein on the anckles, for that provoketh menstruis: you must draw out so much bloud as strength will

Causa.

Signa.

Victus ratio.

Cure if it come of bloud only.

Bloudletting.

will ſuffer. Therefore in letting of bloud you muſt continually feel the pulſes. Moreover, after the letting of bloud, nouriſh the head with oils of Roſes, and vinegar, or juyce of *Poligonum*, or *oleum Melinum*, *unguentum infrigidans Galeni*. Then apply moiſt wood wet in oil to the hinder part of the head. After bloud-letting, at night provoke ſleep: for if after bloud-letting watching do ſtill continue, the ſick will appear to be more outragious. Therefore miniſter boldly with juyce of Ptiſan *Diacedion*, or mingle it with water: for ſo ſleep is plenteouſly enticed: And two daies after miniſter Trochisks *de Heſtear* with *Diacodion*. Alſo oil of Violets with womans milk is good. Likewiſe an Embrocation made of dry Violets, water-Lillies, Willow leaves, and Roſes, leaves of Lettuce, ſeed of Poppy, and ſuch like, and other medicines rehearſed in the next Chap. Furthermore the belly muſt be made ſoluble with convenient food, with clyſters. Theſe things being done, if there be need you muſt draw bloud out of the midſt of the forehead: let looſe Leeches round about the head, and ſpecially the forepart of the head. For the cure of them which have madneſſe cauſed of choler mixed with bloud, you muſt miniſter purgations of *Hierapicra*, and other medicines that will purge choler. The juyce of *Elleborus niger* doth marvellous much profit in this grief, ſo that you miniſter but ten or twelve grains at once. But if they dote, and refuſe to drink a purging medicine, then that you may the eaſilier deceive them, commix the purgation with theſe meats, or with fat figs or Dates. Alſo the only root of wilde Fennel helpeth them, and the ſeed drunk with water. The ſickneſſe declining, bring the ſick into a bath, and apply diſcuſſive medicines to drive away that which remaineth. He that will have more, let him ſeek in the Chapter following *de Melancholia*.

Externæ medicinæ.

Embrochæ.

Cure of it coming of choler mixed with bloud.

Balneum.

CHAP. XXVIII.
Of Melancholy.

MElancholy is an alienation of the minde, troubling reaſon, and waxing fooliſh, ſo that one is almoſt beſide himſelf. It cometh without a feaver, and is chiefly engendred of Melancholy occupying the minde, and changing the temperature of it. It is cauſed three kinde of waies: for ſometime it is cauſed of the common vice of melancholy bloud being in all the veins of the whole body, which alſo hurteth the brain. But oftentimes only the bloud which is in the brain is altered, and the bloud in all the reſt of the body is unhurt, and that chanceth two waies, for either it is derived from other places, and aſcendeth up thither, or elſe it is ingendred in the brain it ſelf. Alſo ſometime it is engendred through inflammation, and evil affect about the ſtomack and ſides: and therefore there be three diverſities of melancholiouſneſſe, according to the three kindes of cauſes. The moſt common ſigns be fearfulneſſe, ſadneſſe, hatred, and alſo they that be melancholious have ſtrange imaginations: for ſome think themſelves brute beaſts, & do counterfeit their voice and noiſe, ſome think themſelves veſſels of earth, or earthen pots, and therfore they withdraw themſelvs from them that they meet, leſt they ſhould knock together. Moreover they deſire death, and do very often behight and determine to kill themſelves: and ſome fear that they ſhould be killed. Many of them doe alwaies laugh, and many

Cauſæ.
1.
2.
3.

Signa.

ny do weep; some think themselves inspired with the holy Ghost, and do prophecy upon things to come. But these be the peculiar signs of them that have melancholiousnesse caused through consent of the whole body: for in them the state of the body is slender, black, rough, and altogether melancholious, caused naturally, or through certain thoughts, or watchings, or eating of wicked meats, or through Emerods, or suppression of menstruis. But they which have *Melancholia* caused of vice in the sides, they have rawnesse, and much windines, sharp belkings, burnings, and grievousnesse of the sides. Also the sides are plucked upward, and many times are troubled with inflammation, specially about the beginning of the disease. Also there is costiveneſse of the womb, little sleep, troublous and naughty dreams, swimming of the head, and sound in the ears: Let his diet be such as doth not ingender melancholy. Therefore let them tarry in an aair hot and moist, and let them use meats of good juyce, that be moist and temperate, and let their bread be well baked and wrought: let their flesh be Capons, Hens, Partriches or Phesants, stony fishes, and such like. Let the sick use wine that is white, thin, and not very old, and let them eschue wine that is thick and black, let their exercises be mean, let them ride or walk by places pleasant and green, or use sayling on water. Also a bath of sweet water, with a moist diet, let the sick use often as one of his remedies: sleep is wonderfull good for them, as also moderate carnal copulation. Let them be merry as much as may be, and hear musicall instruments and singing. But when the whole body aboundeth with melancholick bloud, it is best to begin the cure with letting of bloud, and you must cut the liver vein on the arm. But when the melancholick bloud occupieth only the brain, the sick needeth no bloud-letting, unlesse there be very much bloud; and therefore let the sick use often bathings and moist diet of good juyce, which is without windineſse, and let them use delectations of the minde, and let them be cured by these without any strong remedies. But if the disease hath endured long, it requireth sundry medicines that be strong. Therefore whether the melancholiousnesse be caused through vice of the whole body (as is said, the bloud being first drawn out) or through the only evill affect of the brain, you must minister medicines that will purge downward. And a few daies after purging and bloud-letting, let the sick drink daily in the morning this decoction, ℞ flowers of Borage, Bugloſſe, Violets, ana. M. j. great Raisins the stones picked out, ℥ j. Harts tongue, M. j. Fumitory, M. ß. Bark of the root of Capers, *Tamariscus*, ana. ℥ iij. roots of Fennel, Parsly, Liquorice, ana. ℥ j. Thime, *Epithimum*, ana. ℥ ß. seeth all these in three pounds of water, until the third part be consumed, then strain it and make the juyce of that decoction sweet with Sugar, and clarifie it with the whites of egges, and adde thereto sirup of Fumitory, and *Epithymum*, ana. ℥ ij. and make a potion. After that sort at these daies they minister sirup of Violets, and Bugloſſe, putting to them the water of Harts tongue, Hops, Endive, and Borage. But seeing it appeareth that the stomack cannot bear very much using of distilled waters, it is better to use decoctions of the aforesaid herbs, commixed with sirups after this sort. ℞ Sirup of Borage, ℥ j. Sirup of *Epithymum*, ℥ ß. decoction of Harts tongue, Fumitory and Endive, ℥ iij. commix them and make a potion. After this purge the body with *Confectio Hamech* and *Diasenæ*

Victus ratio.

Balneum.

Venæ sectio

Cure if it come of Melancholy bloud.

Purgatio.

Decoctum præparans.

Potio.

Diasenæ, Pilulæ Indæ, Pilulæ è lapide Armenio, and such like. Also it is good to use this purging decoction. ℞ flowers of Borage, Violets, Roses, ana. M. j. Raisins the stones picked out, *Tamarindus*, ana. ℥ j. *Mirobalanes citrinæ, Indos, emblicos, belliricos,* ana ℥ ß. leaves of Sene, Polypody, ana. ℥ vij. Prunes damascene x. seeth them in a just quantity of water unto the third part, then strain it, and make the juyce of that decoction sweet with Sugar, then minister ℥ iv. thereof in the morning. If this do not sufficiently purge, you may dissolve therein ℥ iij. of *Diasenæ.* Also the infusion of *Epithymum* is marvellously good, being made thus: ℞ *Epithymum* ℥ ß. infuse it 24. hours in ℥ iv. of whay made of Goats milk, then strain it, and wring it hard, and minister it in the morning. Also the infusion of the leaves of *Sene* is good, which may be thus made. ℞ leaves of Sene, ℥ ij. Prunes Diamascen *in numero* xij. bray them and infuse them in whay of Goats milk, 24. hours, then strain it, and press it, and let it be drunk in the morning. Also it is lawfull to use this powder, ℞ *Epithymum* ℥ ß. *lapis Armenius*, Agarick, ana. ℥ j. Scammony preparate, ℥ j. Cloves, no. beat them all into powder, and minister every week ℥ j. or ℥ j. ß. Also it is good to mollifie the belly with whay, but let it not be that which is strained out of cheese: for that is better which is separated from the milk by some decoction, and let them use it until the belly begin to be soluble, you may commix it with hony. Also it is good a few daies after the purgation to use clysters, and let them be such as this is. ℞ Fumitory, Hops, Thime, ana. M. j. *Epithymum*, M. ß. Sene, Polipody, ana. ℥ vj. *Cartami*, ℥ ß. seeds of Anise, Fennel, *Ammeos*, Comin, ana. ℥ ij. seeth all in water until the third part. Take of the juyce of that decoction ℔. j. *Cassia fistularis* newly drawn, ℥ j. *Diasenæ*, ℥ ß. oils of Violets, and Cammomil, ana. ℥ ß. common Salt, ℥ j. ß. commix them all and make a clister. Moreover if the disease be caused through the stopping of Emerods or menstruis, then we must minister medicines which will drive away the heavinesse of the minde, restore strength, and ingender gladnes, as is conserve of Borage, Endive, Violets, Roses, *Anthos, lætificans Galeni, Dianthon,* and such like. Also by no means you may forget the using of Baths of sweet water. Also you must apply strong *Embrochæ* to moisten the head, as this, ℞ Mallowes, *Althæa*, Violets, ana, M. j. ß. Cammomil, *Stœchados*, ana. M. j. flowers of water Lillies, M. ß. seeds of Lettuce, ℥ j. seeds of Scarioll, ℥ j. ß. boyl them all in just quantity of water, and sprinkle the head being shaven with the juyce of that decoction. After that sort it is good to use unctions of oils of Violets, water Lillies, and such like. Last of all the sick must labour that the false and wicked imaginations, and great sadnesse may be driven away by all means that can be invented. But if the grief be caused through diseases in the sides, they must continually use to drink decoction of Peniroyall, not only before purgations, but also after them, and likewise decoction of Centory. Afterwards also, minister continually decoction of Wormwood: for it is profitable to the stomack, and it letteth ingendring of winde in the belly, and it doth not asswage the belly extreamly, but provoke urine, causing good digestion, so that many be healed by this only remedy. Also you must minister those things that provoke urine, as Anise, *Daucus, Asarum, Smirnium*, the seed and root of wilde Fennell, and Germander: let the water of the decoction of these be ministred, and minister the powder of them strewed in drink. Also it

Decoctum purgans Melancholiam.

Pulvis purgatorius.

Clyster.

Embrochæ.

Cure if it come of diseases in the side.

Absinthij decoctum.

Diuretica.

is

is good that the Physician look to the cure of the sides. Therefore nourish them
Fomenta. with decoction of Rew, Dill, Wormwood, Peniroyal, seed of *Agnus castus*, Laurell berries, Savory, Mugwort, and such like. These do ease pain and drive away
Cataplasmata. inflammation, especially if they be sodden in oyl, and applied to the grief like a plaister. Against windinesse in the stomack with pricking, nourish the stomack with Comin, Peniroyall and vinegar sodden together, and make Emplaisters of Annise-seeds, *Apium*, Comin, *Smirnium*, and such like, sodden in oil, and suffer the plaister to lie still a good while, as well before meat as after it. And when the plaister is taken away, cover the sides largely with wool, or with a light lambs
Concurbitulæ. skin, the place being first annointed with *oleum Nardinum*. Also you must apply cupping glasses lightly without scarification. To those with whom this disease hath tarried long, purging by vomits is a present remedy. But you may not use strong vomits, for they be malicious to the stomack, and cause grief in the belly. Therefore provoke vomit with hot water commixed with *Oxymel*. But if the sick cannot vomit by this means, then provoke it by putting a fether or their finger into the mouth. Also the only vomit made with *Elleborus albus*, is
Vomitus. good for them, being made after this sort, ℞ *Elleborus albus*, ʒ j. cut it in small peeces, and put them in a great Radish root, and after three daies take out the *Elleborus*, and then stamp and wring out the juyce of the Radish, take of that juyce, ʒ vj. hot water, ʒ iv. *Oxymel*, ʒ j. commix them, and minister it all at once to the sick warm. This hath been proved to be very good, ℞ *Stibium*, M. or xij. grains made in fine powder, and put the powder into four spoonfuls of Muscadell, or Malmsey, and let it stand two daies, and let it be shaken three times on the day, and when you will minister it pour it out softly, leaving the powder still in the bottom of the glasse, and give but the very wine, which is an excellent thing for this grief. There be divers other which I will omit till time more convenient.

CHAP. XXIX.

Of trembling and shaking.

TRemor in Latin, in English trembling or shaking, it is a disease which is accompanied with two sundry movings. One is, while the member is constrained through heavinesse and grief to creep downward. The other is, while the member is carried upward from his naturall course and faculty. This evil
Causa. is caused altogether through weaknesse of the sinews, which doth plainly declare old age: but privately it cometh of other causes, that is, of very cold temperature of nature, cold drink taken out of time or season, specially in feavers. Moreover the abundance of a cold, grosse and clammy humour, and much using of wine that is unmixt and clear, old age and fears are causes thereof. There need no signs to know neither the evil, nor the causes of it, because it
Signa. may be known partly by sight, and partly by the Patients words, and the state of the body. Let the diet be so ordained that it may be clean contrary to the
Victus ratio. causes of the disease, and let his meat be such as will easily be distributed, first broths, then birds that fly, and tender fishes. Against abundance of grosse and clammy humours, it is good to use those things which have power to divide, extenuate, and cut: but he must wholly eschue all things which do hurt the sinews, and chiefly the drinking of wine that is unmixt. He must drink wine allayed

allayed with water, or *Hydromel*, or Ale. For the cure, they which do tremble or shake through some manifest error, they must altogether abstain from things that be hurtfull. They therefore that tremble through drinking of Wine, untill they be clean delivered of the Disease, let them drink *Hydromel* with the decoction of Sage and Betony. If the shaking come of cold and grosse humours, then minister the cure which is assigned for the Palsey, and the Cramp coming of fulnesse (letting of bloud only accepted.) You must anoint the outward parts of the body with oyls that will heat, and cover it with soft wooll: then fasten cupping-glasses without scarification from the first shutting of the joynts, which may be drawn to the outward part of the skin, and so thereby humours may the easier be discussed and driven away. Also it is good for the sick to drink daily five grains of Pepper with ʒ j. ℈. of *Mulsa*. There be moreover certain other simple medicines, which being taken do help trembling, that is, *Castoreum*, root of *Althæa*, decoction of Egrimony, and the brain of an Hare. But what need many words? for the medicines and specially the ointments which are prescribed in the cure of the Palsey, are to be used as remedies against this Disease.

Curatio.

Cucurbitulæ.

Simplices medicinæ.

CHAP. XXX.

Of the Eyes.

I Thought good in respect of the worthinesse of the Member, and the manifold Diseases to the which it is subject, to subnect the discourses of the Eye, with the remedies of the infirmities which by experience I have found incident unto it: and the multiplicity of it is so great, that the treatise thereof stretcheth beyond the bounds of other ordinary Chapters. But (as I hope) the Reader will not account it tedious, because of the pleasantnesse and necessity of the discourse, though it be somewhat long: for God hath (as it were) packed and bestowed an infinite variety of marvels in one little round subject, which if it be consumed and distributed into his parts, and according to the dignity of every one sufficiently treated of, (I suppose) it would fill a great Volume, and require both an exquisite Philosopher to conceive aright of it, and an excellent Orator might seem also necessary to lay abroad at length such secret and wonderfull notions. But the eye which is wont with curious inspection to pry into all other things, and to finde out the nature and order of them, hath been unable to unfold his own wonderfull constitution, and hath been alway blinde in judging of it self, and in foreseeing the discommodities which attend upon it, or in curing them when they have laid hold of it. For mine own part, I will not promise any absolute work, but as Learned Physitions have thought of it, (and as I my self have by experience learned) so will I frame and fashion my Treatise. An eye therefore is a member, round, whole and hard, as the ball of a foot, or as the scowred new bason full of clean water, set in the Well of the Head to minister light to the body, by the influence of the visible spirits, sent from the fantasticall Cell by a sinew that is called *Nervus opticus*, with the help of a greater light ministred from without. And very fitly is the place where the eye is set called, The *Well of the Head*, for the abundance of watery humours and tears which often dissolve out thereof, sometime of sorrow and heavinesse of the Heart, sometime of joy and gladnesse, and sometime of the abundance of watery hu-

mours cauſed of frigidity and coldneſſe: and thus have the Phyſitions deſcribed the eye. It ſhall not be unneceſſary alſo to diſtribute it into his parts, and therefore (as *Johannicus* ſaith) the eye hath ſeaven coates, which they call *tunicæ*, four colours, and three humours. But his opinion concerning the tunicles, by ſundry Anatomiſts hath been evicted, making but only ſix; yea, and ſome there be, that (ſwarving from the moſt received opinion) have made room for a conjecture of their own, as they think by reaſon, excluding all thoſe overcurious diviſions, (namely *Iris*, *Cornea*, *Aranea*, *Uvea*, and the reſidue,) and imagin but only two coates, the one whereof they name *Salvatrix*, becauſe it ſaveth and keepeth the humours: and the other they terme *Diſcolorata*, that is, having no colour: and they maintain, that in the eye it ſelf there is no colour, but that which is cauſed of the Cryſtalline humor, which if it be planted very near to the tunicles, then the eye ſeemeth of no colour: if it lye deep within, it deferreth three viſible colours unto the beholder, and (as they ſay) the diverſe placing of this cryſtalline humor begetteth the variety of colours in ſundry eyes; which gave our Anatomiſts matter to deviſe their diſtributions, while they referred the colour to the nature of the tunicle, which (indeed) is to be imputed to the humours. For mine own judgement, if it be lawfull to judge in ſo intricate a cauſe, (I think) I could very well maintain, that the humours be the cauſers of the diverſity of the colours, though our blind Anatomiſts do impugn it in their common books. But I have taken upon me rather to cure the malady of the eye, then to define the nature of it, although this little *Præludium* will not ſeem altogether unneceſſary.

CHAP. XXXI.

Of a Cataract.

Four kinds of Cataracts curable.

A Cataract is a corrupt water, congealed like a curd, ingendred of the humours in the eye, diſtempered betwixt the tunicles, and ſet before the ſight of the eye and the Cryſtalline humour. Of theſe manner of Cataracts there be ſeven divers ſpices or kinds, whereof four be curable, and three be uncurable. The firſt kinde of the curable Cataract is light, very bright, like white chalk, or as alabaſter well poliſhed: and it is cauſed by a ſtroke in the eye, either with a ſtick or a ſtone, or any other outward violence. 1. The ſecond kinde is ſomewhat white, and much like unto a celeſtiall colour; and this proceedeth from the ſtomack, and is commonly cauſed of unwholſome meats, and unkinde nouriſhment, whereof a groſſe fumoſity reſolveth, and aſcendeth up into the brain, and from thence falleth down into the eyes. 2. The third kinde is alſo whitiſh, but it turneth into the colour of aſhes, and is commonly engendred of pain in the head, as of the Migrime, or ſuch like diſeaſes; and it is cauſed ſometime of great ſorrow and heavineſſe, whereof cometh immoderate weeping, and ſometime of much cold, and much watching, and ſuch other like. 3. The fourth ſpecies is of a Cytrin colour, and is commonly engendred of exceſſive meat and drink indigeſt, and alſo of great labour, and ſometime of the humour melancholy. 4. Theſe are the four curable kindes, but they be never healed till they be grown and confirmed: and the ſign or token of their full perfection is, when the patient ſeeth nothing, unleſſe it be the brightneſſe of the Sunne by day light, or the light

light of the Moon by night. Many ignorant persons, neither knowing the cause nor the properties of these manner of Cataracts, have assayed to cure them with purgations, powders and plaisters, but they have been deceived. For neither inward medicines nor outward remedies can any whit prevail, unlesse you joyn to them *artem acuariam*, the art of the needle; which because it is unknown to many of our Practitioners, I will insert a discourse of it in this Treatise. Nevertheless, before you use the needle, it is requisite that the brain should be purged with *Pilulæ Hierosolymitanæ*, which you shall make thus: ℞. Turbith, ʒ.j. Aloes, hepatick, ʒ.ß. Maces, Quibibes, Mastick and Saffron, ana. ʒ.j. beat them to powder altogether, and confect them with the juyce of Roses, and make pils thereof: and this purgation must be ministred the day before you try with the needle. And on the next day, while the diseased party is fasting, about nine of the clock, cause him to sit overthwart a stool in riding fashion, and plant your self likewise on the same stool face to face against him, and bid him hold his sound eye close shut. Encourage him also, and exhort him to be patient; for the tractability of him maketh much to the convenient dispatch of your labour. Then with your left hand lift up the over-eye-lid, and with your other hand put in the needle made therefore, on the side fartheſt off from the nose: and subtilly thirle the tunicle salvatrice, writhing alwaies your fingers to and fro, till you touch the corrupt water (which is the Cataract) with the point of the needle; and then begin by little and little to remove that water from before the sight to the corner of the eye, and there keep it with the point of your needle the space of three minutes of an hour, and then remove your needle easily from it. And if it happen that it rise up again, bring it back the second time. But this caution you must be sure to have, that when the needle hath touched the Cataract, you do not writh it about with your fingers to and fro, till it be set in his place before named, but that you gently draw it thither: and when you have brought it thither, thirle the needle about till it have gathered the water about it, and then pull it out. This done, cause him to shut his eye, and apply thereto a plaister of flaxe and the white of an egge, and cause him to lye in his bed nine dayes together, removing the plaister three times on the day, and three times on the night, without any other stirring of it. Provided that he lye in a very dark place, and let his diet be thinne, as rere eggs, and white bread. And if he be young and lusty, let his drink be water, but if his body be weak, let him drink wine well lymphate or small Ale; for truly much nourishment would prejudice the cure, by engendring much bloud in the eye, which is very hurtfull now in the beginning of the healing of it. The ninth day being passed, let him rise and wash his eye well with fair cold water, and he shall enjoy his sight by the help of God, even as he did before; although some of the Cataracts be fairer healed then the other, as namely the second and the fourth kinds, but that which is caused by a stripe, (though the water be with more ease extracted) yet the eye never recovereth his clearnes of sight again, because it is greatly bruised and troubled by the force of the stroke. And the third kind also, though it be soon restored to his old perfection, yet it abideth not long therein, unlesse it be continued as well by good diet, as also by this electuary, which is called *Diaolibanum solarmitanum*, which is thus confected, ℞. Cloves. ʒ.ij. Nutmegs of India,

and Saffron, ana, ℥.j.ʃʃ. and of good *Caſtoreum*, ℈.j. Let all theſe be beaten into Powder and ſearced, and confect that powder with clarified hony, and let the patient receive of this Electuary in the morning faſting the quantity of a Cheſtnut or Walnut, and at evening to bedwards as much. And let him uſe digeſtive nouriſhing meats, which ingender good bloud; but let him beware of bief and Goats fleſh, and Eeles, and raw Onions, for they are oftentimes uſed to ripen the Cataract, which muſt be done before you ſtrive with it. In winter, let the patient drink hot wines, in the which let him infuſe Sage and Rew. Let him alſo abſtain from the company of women, neither let him frequent common baths; for every ſtrong fume hurteth him greatly. The aforeſaid Electuary of *Diaolibanum*, is good to dry tears: it availeth alſo againſt all manner of pain of the Migrime which proceedeth of fleam. After this ſort are all the curable Cataracts healed, (I mean) by the needle, which muſt be made of gold, ſilver, or of clean Spaniſh latten: for iron and ſteel are very brittle and frangible. And if the Cataract ſhould prove hard in drawing down, the point may eaſily break, which if it ſhould abide in the eye, it would in time conſume the eye through abundance of tears and greatneſſe of pain.

CHAP. XXXII.

Of the three kindes of Cataracts uncurable.

THe firſt kinde of Cataracts uncurable, the Phyſitions call *Gutta ſerena*, and the ſign of the knowing thereof is this: when the pupill of the eye is black and clear, as though it had no ſpot, and the eyes are alwaies moving, and the eye-lids do tremble as if they were full of quickſilver. This kinde of Cataract is cauſed of a corruption in the mothers womb, and therefore they that have them are for the moſt part born blinde, and therefore they beſtow their labour in vain that aſſay to cure them; for the nerves optick be oppilate and mortified, ſo that no medicines can prevail, although many that have this kinde do ſee the light of the Sun, and the ſtature of a man even to their lives end. We call it *Gutta ſerena*, becauſe it is engendred of a water that falleth from the brain, of the which truly one little drop corrupteth & diſſolveth all the humours of the eyes, and ſtoppeth the hollow nerves and ſinews, ſo that the viſible ſpirits may no more paſſe thorow them. The ſecond Cataract incurable, is that which appeareth in the eye of a green colour, like water ſtanding in moiſt places, not much moved nor removed; this is the moſt dangerous kinde of all, if there be any degrees in them, and it is procured by the overmuch coldneſſe of the brain, and by great buffeting and beating about the head, by great faſting and ſuch other like. The third uncurable Cataract is, when the pupill of the eye is dilared and ſpread ſo farre, that no circle may be ſeen within the tunicles of the eyes, and the eye ſeemeth all black, or elſe all white. And thus are the three kindes of Cataracts uncurable diſtinguiſhed and known: which will forbid the practitioners to deal with them.

CHAP. XXXIII.

Of Diſeaſes which chance to the Eyes, by Bloud, Choler, Fleame or Melancholy, and of their Cures.

NOw after the deſcription of Cataracts, and the number of them, which be curable, and which be not, and the curing and knowledge of the curable and

and the cauſes of the uncurable, I will ſpeak of other maladies of the eyes cauſed and occaſioned of the four humours, as bloud, fleam, choler, and melancholy. But firſt I will treat of bloud, through the abundance whereof oftentimes there groweth a redneſſe in the eyes, with great burning, and afterward it turneth to great itch: and this diſeaſe maketh the hair of the eye-lids to fall away, and of many it leaveth not one hair: and if this malady be not cured within one year, it will make the eye-lids to turn up, and make the Patient blear-eyd. But before it cometh to that extremity, it may be cured by this Colliry, which they call *Collirium Jeroſolymitanum*, which is made in this wiſe. ℞ Tutty of Alexander, ℥ j. and beat it into ſmall powder, and temper it well with two pounds of white wine (that is) a quart, and put thereto, ℥ j. of dry Roſes, and boil it with a ſoking fire, till the wine be half waſted, and then cleanſe it through a linnen cloth, to keep it in a violl glaſſe, and morning and evening put ſome of it into the eye: and if it be taken betimes, the Patient ſhall be cured within a week or two at the moſt. Nevertheleſſe before you apply this Colliry, it ſhall be good (if the Patient be young) to let him bloud on the vein that is in the midſt of the forehead: or if he be aged, to purge the brain with theſe pils: ℞ of the beſt Aloes, red Sanders, *Eſula*, and Rewbarb, ana. ℥. ß. Turbith, *Cataputia minor* and Agarick, ana. ℥. ij. conſect them with the juyce of Mugwort, and miniſter to the Patient according to his ſtrength. And truly theſe pils are not only good for the itch of the eyes, but alſo for all manner of itch or ſcab, of what humour ſoever it be cauſed. There be other diſeaſes alſo of the eye ingendred of bloud, as the Ophthalmy and Pannicles: and theſe kinds of infirmities are tied to the ſeaſon of the year, for they commonly happen about the end of *Auguſt*, and ſo forth to the end of *September*; and the rather then, becauſe they proceed of the eating of variety of fruits. The Ophthalmy is thus deſcribed. An Ophthalmy is a corrupt bloud ingendred of hot humours, and commonly it ſtandeth and appeareth in the white of the eyes, and round about the tunicles and blackneſſe of the eye, and it proceedeth of immoderate ſorrow and burning, and of abundance of tears, which cauſeth the eyes to ſwell, and make them to boln, that from that time forth the Patient may take no reſt nor ſleep: for it ever ſeemeth to him that his eyes are full of gravell or of thorns, or of ſmoak. In this kinde of infirmity it is good to uſe this powder, which many (in reſpect of the notable vertue thereof) do call *Pulvis benedictus*, which is thus made: ℞ white Sarcocoll, and beat it to very fine powder, and fill the Patients eye with it, and let him lie with it wide open till the powder be conſumed: and in the mean time make a plaiſter of flaxen herds, and waſh it well in cold water, which when you have drained out with your hand, lay it on the Patient his eye, which he ſhall ſtill keep open, and it will procure him to take his reſt very well. Many ignorant practitioners, while they have endeavoured to cure this infirmity with many impertinent medicines, have added ſorrow to ſorrow, and have brought the eye without his lids, and ſo made it uncurable, which by the foreſaid powder might eaſily have been healed. And note, that there be ſome, which by the occaſion of the Ophthalmy, are greatly troubled in their eyes, and have them fumous and muſty: which proceedeth of evil keeping, or becauſe they eat contrary meats. Now if ſuch happen, the brain muſt be purged with theſe

piles: ℞. Polipody, *Esulæ*, *Myrobalani Citrini*, and Rewbarbe, ana. ℥. j. Mastick, Quibibes, Saffron, Spiknard, *Nux Indiæ*, Cynamon, ana. ʒ. j. confect them with Milk or juyce of Quinces, and minister to the sick according to his strength, and after this purgation minister morning and evening of the Electuary of *Diaolibanum solarimitanum*, as before. And moreover put into his eye a powder called *Pulvis Nabeus*, the making whereof we will shew in the cure of the third pannicle. But this must be done only in the morning and evening; put in his eye the powder called *Pulvis Alexandrinus* as before, and this do till the Patient hath recovered his health, keeping him in the mean time from hurtfull meats.

CHAP. XXXIV.

Of Pannicles.

Causæ. THe Pannicles have the same cause that the Ophthalmy hath, that is to say, superfluity of bloud. Sometime they are ingendred of evil keeping, and sometimes by great pains in the head, as the Migrim, where the extremity of pain ascending into the temples, and so into the brows, maketh the veins to beat, by which painfull beating the eyes are troubled. There be four kindes of Pannicles: the first is, when upon the tunicle salvatrice there groweth a little pearl like the seed or grain of a Corn, called in Latine *Millium*. The second is when it appeareth in the aforesaid tunicle in the likenesse of a spot or freckle of the face, or like the scale of a fish. The third appeareth on the one side of the eye, like as it were a flake of snow when it snoweth. The fourth is when all the eye appeareth white, and no blackenesse, neither of the tunicle, neither of the light appeareth. The first pannicle is neither cured with laxatives nor powders, nor Colliries, nor Electuaries, nor yet with Cauteries; for any of these (if they be ministred) do annoy rather then help. But you shall make this precious ointment for the cure of it, which of many practitioners is proved to be of great credit. ℞ fourty tender crops of the Bramble, and stamp them small, and a good handfull of Rew, powder of Alabaster, ℔ j. ß, powder of Fenel seed, ℥. ß, oyl of Roses, ℔ j. all these incorporate well together, put into a new earthen pot with a quart of new white-wine, and to all these put ʒ iiij. of dry flowers of Cammomil, and of Wax, ʒ j. and then set the pot on the fire, and let it boil with an easie fire till the wine be consumed, so far forth that it seemeth to fry in, and then put thereto the whites of six Eggs, and alwaies stirre it well, till it be incorporated together, and then strain it through a fair linnen cloth; with this ointment thus made, annoint the temples of the Patient, and the forehead, down to the brows, and it will cure this kinde of Pannicle. This ointment is not only tied to this cure, but it hath many vertues: some of the which I will expresse, though it be impertinent to this discourse. It is very good against a green wound, for it both purgeth and cleanseth it. It is good against the tooth-ach or pain in the gums, if the cheek be annointed therewith. It is good against the pain in the matrice, if it be beaten like an Electuary. It is good for them also who are molested in excess, if their stomack be annointed, and their feet, together with their hands. It availeth against the Migrime, and generally for every pain of the eyes, if the Patient be annointed therewith upon the temples, as before. The second pannicle must be cured at the very beginning, for if it be incarnate and hardned upon

There be four kindes of Pannicles.

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upon the tunicle, it may not by any ſutteltey be removed (the tunicle ſaved,) and therefore it is not ſafe to adventure to cure it, when by continuance of time it hath united it ſelf with the ſalvatrice. But at the firſt you ſhall cure it thus: firſt make a cautery in the temples with a round cautery (as ſhall be ſhewed afterward when I ſpeak of Cauteries) for fire diſſolveth and conſumeth the pannicles and ſo keepeth it from uniting and incarnating with the tunicle, and maketh the eye fit to be clarified with this medicine following. When the eye is cauterized, put into the eye ſome of the powder called *Pulvis Nabetus*, which I will teach afterward; and while he lieth with this powder in his eye, take four Crabs, and roſt them under the embers very well, and then take them, and being pilled and cored, incorporate them with the white of an egge, in manner of an ointment, and lay it upon a clean flaxen herd, and bind it to the eye with a linnen band, and ſo renew this plaiſter morning and evening till you have abſolved your cure. Like as bloud begetteth many infirmities of the eye, as namely Ophthalmies and Pannicles: ſo likewiſe many maladies are ingendred of fleam, but the moſt notable are four: The firſt is procured by over-abundance of tears, whereby the over-eye-lids are ſo ſoftened and mollified, that within there grow hairs, which prick the ball of the eye continually, as though there were Hogs briſtles: which hairs, though many bold Chyrurgions have plucked out, and ſo for a time eaſed them, yet afterward (the hairs being hardned with plucking out) do gall them farre worſe than before, and ſo in the end the Patient being deſtitute of any other aid, leeſeth his ſight (the hairs fretting and conſuming the ſubſtance of his eye.) But indeed the beſt way, which, as yet, experience hath found out to cure that malady, is this: Take two needles of the length of the little finger, and put a thred through the eyes of both of them, and binde them well together at both the ends, then with your fingers lift up the over-eye-lid, and with theſe needles take off the leather where the hairs grow, that the Patient may ſhut and open his eye, and let the needles hang till they fall away, together with the leather which was between them: which done, you ſhall put no medicine in the wound, for it will heal of it ſelf: but if any Pannicle be ingendred in the eye by reaſon of the vehemencie of the pain, it ſhall be cured by *Pulvis Nabetus* put into the eye twice a day, till ſuch time as they be clarified and healed. And this powder is made of Sugar Candy of *Alexandria*, which powder is very available againſt many ſickneſſes of the eye. The ſecond infirmity which happeneth to they eye by fleam, is when the eyes appear troubled and full of veins, ſo cloſed with a Pannicle, that the Patient cannot well ſee, nor diſcern any thing, and this ſickneſs is called *Pannicum vitreum*, which is thus cured: firſt cauſe his head to be ſhaven, and then cauterize him with a round cautery in the ſoft of the head, and with a long cautery in his temples, which ſo done, put into his eyes the powder of Candy once in the day, till that he hath received again his full ſight, and twice in the moneth purge him with the pils called *Pillulæ Feroſolymitanæ*, and at his going to bed let him receive of the Electuary called *Diacolibanum ſolarimitanum* till he be whole. The third infirmity cauſed by fleam, is when the eye appeareth carnous or fleſhy, the which carnoſity (if it be waxen hard by the ſpace of a year or two) giveth place to no medicine. But in the beginning, cauteries (in that manner that I preſcribed them before)

Maladies coming of fleam.

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before) will heal it, ſo that after cauterizing you very warily cut away all the carnoſity with a ſharp razor, without offending the tunicle Salvatrice; which when you have done, fill the eye full of powder of Candy, and then cauſe the Patient to ſhut his eye, and then lay to it a plaiſter of flax of the white of an Egg, and change the plaiſter twice on the day, xv. daies: and after xv. daies make this plaiſter: ℞ a handfull of *Cardus Benedict.* and ſtamp it well, and mingle it with half the white of an Egg, and ſo make a plaiſter with flaxen herds, and lay it upon the eye, removing it twice on the day, and after three daies leave all plaiſters, and let the Patient lie with his eye open, and every day in the morning put into his eye the powder called *Pulvis Benedictus*, and at evening the powder of Candy, till he be perfectly whole: in the mean time let him abſtain from Eels, Onions, Bief, and all ſuch meats. The fourth malady cauſed of fleam, is when the eye appeareth all boln, and alwaies ſheddeth tears, ſo that the Patient may not open his eyes by reaſon of the heavineſs of the eye-lids, for there is a fatneſs on the upper eye-lid, which troubleth the eye very much, and this diſeaſe is called the ſcab of the eye, and it proceedeth from ſuperabundance of ſalt fleam: the cure of it is this: you ſhall firſt purge the ſtomack and brain of the Patient with this receipt: ℞ Turbith, of the beſt Aloes and Rewbarb, ana. ℥ j. then take of the juyce of the root of Walwort, ℔ j. and the aforeſaid things being beaten and diſſolved in the ſaid juyce, let it ſtand all night, and in the morning cleanſe it, and let the Patient take thereof a good quantity, and the next day ſubtilly with your Razor pare away the aforeſaid fatneſſe, even from the one lachrymall to the other: which done, lay on a plaiſter of herds and the white of an Egg nine daies after, (every day changing the plaiſter twice) and then let the Patient lie with his eye open, and put into it of the Collity called *Collirium Alexandrinum*, which is taught before in the cure of the third Pannicle, and that will heal it very well. I have heard that women did rub away that fatneſſe with Sugar, but it returned again afterward, though for a time they were eaſed. There is an Electuary very available againſt theſe tears, which is thus made: ℞ *Olibanum, Caſtoreum*, Nutmegs, *Nux Indiæ*, Cloves, Quibibes, ana. ℥ j. leaves of Lawrell, Spikenard, Saffron, and *Cardamomum*, ana. ℥ ij. ſeeds of Dill, Smallage, Baſilicon, Aliſander, Anniſe, Fennell, four ſeeds of Henbane, white Poppy, Musk, and Campher, ana. ℥ j. all theſe muſt be beaten together to powder, ſaving the *Olibanum*, which muſt be boiled with clarified Hony till it be molten, and then powre it into a fair large woodden platter together with the powder before made, and incorporate them together by often ſtirring, and let it abide in the platter ſtill, and when you will miniſter it, give as much as a Cheſtnut at the Patients going to bed. It deſtroyeth the tears together with the fleam, it warmeth the brain, it driveth away the pain of the Migrime, it openeth the eyes, relieveth the eye-lids, and clarifieth the ſight. It is good for them that have the gout and the palſie, and for them that have an impediment in their ſpeech.

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CHAP. XXXV.

Of the maladies in the Eye proceeding of Choler.

TWo kindes of griefs are incident to the Eyes by Choler, the firſt whereof is that which is cauſed by abundance of Choler in the ſtomack, from whence ariſeth

ariſeth a corrupt fumoſity into the brain, which annoyeth the brain, and troubleth the viſible ſpirits, ſo that the party thus affected, ſhall imagine an object planted between him and the light in manner of a dark ſhadow. We cannot outwardly judge of this malady, for it hath no evident mark either in the eye, or without the eye, but the cauſe of it abideth in the ſtomack, which muſt be taken away by an Electuary mitigative and preparative, which will aſſwage the pain, and open the oppilat nerves and ſinews, whereby the viſible ſpirits may have free paſſage: you ſhall make it thus: ℞ Rewbarb, *Eſulæ minoris*, red Sanders, *Mirobalani citrini*, ana. ℥ iiij. the roots of Fennell, Spinage, Banſci, Parſly, *Apij*, *Sicacellæ*, Simory, and Maiden hair, ana. M. j. Polipody of the Oke, ℥ ij. boil all theſe roots in fair water till half the water be waſted, and then cleanſe it, and take the aforeſaid ſpices well beaten, and put them into the aforeſaid liquor with two pounds of good Sugar, and make thereof a ſyrupe laxative. But you ſhall boil it but little the ſecond time, for the ſpices will ſoon loſe their vertue, and then cleanſe it again the ſecond time, and let the Patient take of this twice in the week. The ſecond infirmity ariſing of choler, is when there appeareth before the tunicle, as it were a thin cloud in a clear air, and this is brought by an evil diet, but it happeneth only to thoſe that be cholerick. For the cure you ſhall take a Saphire, and break it in a mortar, and keep the powder in a veſſel of gold, and once in the day put this powder into the Patients eye, and he ſhall be whole in ſhort time. The ſame effect hath the gall of a Hare dried, and beaten into powder, and ſo put into the eye.

CHAP. XXXVI.

Of the infirmities of the Eye cauſed of Melancholy.

OF the humor of melancholy be ingendred in ſundry folks many and divers ſickneſſes, by reaſon of the oppilation of the ſpirits viſible, which cometh by the diſtemperature of the brain which is diſquieted by the abundance of melancholy. In theſe Diſeaſes therefore it ſeemeth to the Patient, that there are flies flying in the air, and that there are three or four moons, and three or four faces, when he beholdeth but one: but theſe infirmities happen moſt commonly to aged perſons which are melancholick, ſuperfluity of melancholy dimming their eye ſight. There muſt not therefore any medicines be put into the eye of the Patient, but make this Electuary mitigative and apparative, which will open the oppilations of the nerves which did before foreclooſe the way to the viſible ſpirits. The Electuary is thus confected: ℞ the juyce of Liquorice, Eyebright, *Silerh montani*, ana. ℔ ß. the ſeeds of Rew, Baſilicon, Nettles that come from beyond the ſeas, or Cecilian, or Fennel, of Aliſander, of *Apium*, of Caraway ſeed, ana. ℥ ij. Maſtick, Cloves, Nutmegs, Cinamon, Quibibes, *Gummi*, Almonds, *Cerache pomi gummorum*, *Aragunton*, and ſaffron, ana. ℥ ß. kernels of quince apples, ℥ j. all theſe muſt be beaten together into ſmall powder well ſearced, and then you muſt confect them with good Sugar, and make an Electuary of it, and of this let him receive morning and evening till it be healed. It availeth alſo againſt that dimneſſe of the eyes which cometh by thought, and of much heavineſſe, and maketh them to ſee more clearly, and of that effect it hath his name (that is) *Clarificativum oculorum*. There is alſo another infirmity which cometh of melancholy,

choly, and that is when the pain ſuddenly aſcendeth into the eyes, and grieveth ſo extreamly, that it ſeemeth to the Patient that his eyes would ſtart out: they appear alſo moſt commonly very bolne. Many which are troubled with this kinde of malady, do loſe their ſight altogether, and many (though there be ſome) which do ſee notwithſtanding but very feebly. But the ſeaſonable applying of remedies, preventeth either diſcommodity. After this ſort then you ſhall encounter with this evil. You ſhall firſt purge the ſtomack and the brain with theſe pils: ℞ Aloes, *Mirobalani Citrini*, Turbith, Sanders, Citrine and Rewbarbe, ana. ℥.ß. Scammony, Myrrhe, Saffron, Balſamum, Maſtick, *Lignum Aloes*, *Olibanum*, white Agarick, *Nux India*, juyce of Liquorice, ſeed of Apium, Lettuce, Succory, Baſilicon, ana. ℥ j. Beat all theſe to powder, and confect them with the juyce of Roſes, and make pils of them, and give the Patient after his powder. The ſtomack and the brain thus purged, lay upon the eye this plaiſter: ℞ four Apples or Crabs, and roſt them under the embers till they be ſoft, then core them and pare them, and bruiſe them well in a mortar; and to four of them put half the white of an Egge, and ſo bray them together till they be well incorporate, and ſo lay them upon flaxen herds, and morning and evening apply it to the eye, and you ſhall find that it will do much good; for it both aſſwageth the ſwelling, leſſeneth the pain, refreſheth the ſight, and with all theſe fixeth alſo the eye in his place. There is another infirmity alſo which proceedeth by the abundance of melancholy, and that they call *Ungula*, for it is much like the nail of a finger, ſometime it breedeth in the corner of the eye to the ear-ward, and ſo ſpreadeth over the eye if it be not hindred and reſiſted betime: ſometime it alſo happeneth that another ungle ariſeth in the other corner: and if they meet, it maketh the cure more uncertain; yet by heedfull skill and diſcretion, it may be healed by the hand. Take therefore a twitch of ſilver, and therewith lift up ſubtilly the ungle from the tunicle, proceeding to the lachrimall where it grew, and there cut it away, and then lay the white of an egge and flax upon it ten daies together, removing it twice on the day, and at the end of ten daies waſh his eye with hot water, and put into it *Pulvis Nabetus* before named, till the eye be ſufficiently cleared. Let him abſtain from ſuch meats as do feed melancholy. It happeneth alſo ſometime that the ſuperfluous abundance of melancholy ſeated in the brain, begetteth a drineſs in the eye-lids, which afterward turneth to itching and burning. But this diſeaſe is cured by letting the Patient bloud on the middle vein in the forehead, and after with uſing this Colliry: ℞ fourty tender crops of the Bramble, and ſtamp them ſmall, then put them in a new earthen veſſel together with a quart of good white-wine, and ſo boyl them till half be conſumed, and then cleanſe it and preſerve it in a glaſſe to your uſe, and twice in the day put ſome of it into your Patients eye, till it be whole. Of the like ſuperfluity of melancholy groweth ſometime a corrupt humour without the eye upon the lid, the which bolneth all the one ſide of the face with extream pain, but with no offence to the ſight of the eye. The ſigns of this diſeaſe are theſe: it maketh the eye-lids hard and red, and keepeth the eye ſo ſhut, that the Patient may not open it. For the cure of it, you ſhall take fine flour of old wheat, and yolks of egs, ana. ℥ j. of Saffron, ℥ j. and ſtamp them well together with womans milk till it be as an ointment: then make a plaiſter of it, and apply it ſo that none enter

Signa.
Curatio.

rer into the eye. You may also use this: R a Lilly root and Crabs; and roast them in the embers till they be soft, then taking away the core and the pils of the Crabs, stamp them both of like quantity with the whites of egs, and so use it. On the step of the wound where the sore was, lay this ointment, that it may draw the flesh together, so that no scarre do appear: R *Aloes*, Hens grease, oyl of bitter Almonds, and white Wax, and incorporate them together into an ointment, and apply it. It is very good in all the diseases of the eyes to anoint the temples of the Patient, and the forehead with *Unguentum Alabastrum* before named, for it asswageth the pain, and helpeth the other medicines in their operation. It happeneth many times in this infirmity, that the Patient his eye lids, for want of provident skill do reverse, which is a great blemish. In this case you must subtilly with the Razour divide the eye-lid from the wound, and part them with a little roul made of fine linnen cloth, dipped in the white of an Egge, which you shall lay betwixt the lid and the sore xv. daies together, changing it daily, and then make the ointment of Hens grease and white Wax, and lay of it upon the roul, and it will consume the wound, so that there shall appear no cicatrice. The like cure you shall use when the reversment of the eye-lids is caused of superfluity of bloud. Of the melancholick humour there is also ingendred in many men a sickness, which groweth between the nose and the eye, and it appeareth like a piece of a lung or light. It is gravelly, and avoideth out alwaies filth. This sore is called *Vulgalpus*. For the cure of it, you shall only take a twitch, and life the sore up subtilly, and with the point of a Razour cut up the sore by the root and cauterize it with a hot iron, and use the ointment before rehearsed, which they call *Unguentum subtile*, that is, Hens grease and white Wax, and anoint the place with it till it be whole.

CHAP. XXXVII.

Of diseases happening to the Eye by outward Causes, as by blows with Sticks, Staves or Stones.

THe only thing generally that you shall use when the eye is smitten, is the white of an Eg and flaxen herds, to the which God hath given three especial properties: the first is to asswage the pain: the second to purifie and clear the sight: the third is to let and keep away all superfluous humours, which otherwise would fall into the eye. You shall remove it four times in the day, and twice in the night, by the space of xv. daies together, anointing in the mean time the temples of the Patient with ointment of Alabaster, which as I told you before, was an adjuvant and aid to all medicines. Now after the fifteen daies be expired, if you shall perceive the tunicle salvatrice to be hurt and broken, you shall then take xij. streins of the new laid eggs of white Hens, and put them in a mortar, labouring them with a pestil till they be united in manner of an ointment, and so reserve it in a glass, & twice in the day and once in the night put a little of it into the eye, and it will knit together, and make sound again the tunicle if it be broken or hurt: after this manner I have cured many wounds in the eye, which have seemed dangerous, and uncurable to the ignorant beholder. But sometime it will happen, that through the force of the blow, there

will grow a Cataract, and then in the beginning the tunicle muſt be ſaved by this forenamed preſcript, and the Cataract muſt grow without let to his full perfection, and ſo be healed by the needle. Some unskilfull practitioners uſe to lay a plaiſter made of Wax and Comin to the eye, if it be ſmitten, and other ſome uſe *Olibanum* and Wormwood: but both thoſe, and all ſuch like hot oiatments are paſſing evil, becauſe they conſume and waſte the ſubſtance of the eye. It followeth now that I ſpeak of watery eyes, and of corrupt humours like tears, which Phyſitians call *fiſtules*, to diſcern between the *fiſtula* and the watery profluence of tears. You ſhall therefore uſe this skill: lay your fore-finger between the noſe and the corner of the eye, and ſtraining the place a little, if it be a *fiſtula*, you ſhall ſee the matter of it run out at the points of the eye-lids: but if none appear, then judge it to be a watery humour. Many boiſterous fellows (ſeeing the place of the iſſue of the *fiſtula*) have uſed to cauterize it with a hot iron, thinking by that means to have dried up the matter: which indeed they have done, but they have deſtroyed the ſight, and deformed alſo the place. This therefore is the ſureſt way or courſe that you can take to cure the *fiſtula*. Firſt purge the Patient his ſtomack with pills of Jeruſalem, and then with the point of a razour you ſhall make a little inciſion betwixt the neather eye-lid and the noſe, ſo directly, that the lid be not touched: and this inciſion ſhall be throughout the skinne in a long wiſe, and into the ſame put in the grain of a Fitch, binding it on with a little pillow of linnen, and ſo let it lie till the next day: then removing the Fitch, you ſhall in the hole where it lay, put in a little of ſome powder corraſive. After the powder is put in, lay a plaiſter of flaxen herds, and the white of an egge (the Patient alwaies ſhutting his eye for fear of the powder.) In the morning after, you ſhall apply nothing but clean Swines greaſe, till the mortified fleſh be raiſed: and when it is raiſed and removed, put in a piece of a ſponge, as much as a Fitch, in the hole which the powder made, and it will purge the drineſſe of the wound: and when you ſhall perceive it throughly dried, leave the ſponge, and binde nothing to it elſe but fair dry lint of linnen till the Patient be whole. Now concerning the tears, they iſſue out of the eye-lids both the upper and the neather: but there is difference between the cauſes of their iſſuing from both places: for they which proceed from the neather eye-lid, come from the heart, by reaſon of ſorrow, dread, or ſmart, or they be cauſed by ſome manner of violence: but the tears which flow out of the hole of the upper eye-lid, proceed from the brain, by reaſon of corruption and abundance of humors, and their courſe ceaſeth not, unleſſe the matter be purged with Electuaries and Cauteries, as I have ſhewed before.

CHAP. XXXVIII.

Of the Diſeaſes which come by skipping in of Stones or Chips (by chance) into the Eyes.

THeſe Diſeaſes happen ſpecially to Maſons, Millers, Carpenters, Wrights, and Smiths: for if any chive, chip or duſt skip into the eye, and through negligence be left behinde, it will incarnate upon the tunicle Salvatrice, and then can you not cure the eye, but by removing and drawing the ſaid chive, which you

you shall do with your needle, dividing it cunningly from the tunicle. And if it happen that there be any pit in the place where it lay, by reason that it abode long therein, then put into the eye the streins of egs, ordered as I declared before, twice in the day, and once in the night; and upon the eye lay a plaister of flax and the white of an egg, and within three daies it will heal the party diseased. And after this sort you shall also remove the haw in the eye. But you shall in drawing out the haw, binde two needles fast together at the top, and so take the haw between the two points, and so easily rowling the needles, bring it away. Sometime it happeneth that the eye is stung with a Bee or Wasp, or some other venimous thing, or blasted with an infected air: and if any of these happen, the eye is much disquieted and grieved, so that the Patient may take no rest, and it bolneth up that he may not see. The only cure for such and the like accident is this, as I have by experience often tried, Take a handfull of *Cardus benedictus*, stamp it small, and temper it well with half the white of an egg, and therewith make a plaister laying it on flaxen herds, binding it hard to the eye, where it shall lye till it be dried, and then apply another: and so consequently use it till your patient be throughly whole. These qualities this herb hath, it asswageth swelling, and easeth the pain, destroyeth the venime, and putteth away bloud from the eyes. This is also a present remedy for the eyes that are bloudshed, when they burn as though there were gravel in them. And thus much for the especial discourse of sundry Diseases which do most commonly bend to that little member, the Eye, together with their particular Cures.

CHAP. XXXIX.

Of pain in the Ears.

PAin in the Ears is caused in some through cold taken by journying in cold windes. Also sometime it is caused of cold baths and medicinable water. *Cause.* Also it chanceth to many through hot distemper. Sometime of inflammation. And like as inflammation by stretching out of the parts that be inflamed engendreth pain, even so a windy vapour, or a humour grosse and clammy, for lack of passage cause h pain. Also humours that be biting, and like whey and matter, do cause pain in the ears. Pain in the ears caused of cold, is soon known by the Patients words, and because there is continuall great pain without heavinesse, or distension, or burning. *Signa.* The pain which is caused of hot distemper is known, in that there is felt pain and heat without heavinesse or bolning. But if heavinesse, distension, and beating heat and pain be felt in the head, then the pain in the ear is caused of inflammation. Only distension without heavinesse declareth a windy vapour which cannot finde passage out. If there be heavinesse in the head and the hearing, the pain is caused of grosse and clammy humours. If the pain be caused only of cold, it will soon be cured by hot remedies, that is, with oyl of Rew, Laurell, Nard, Dill, Lillies, of *Euphorbium*, and Spike. *Cure of cold.* Also if you seeth Rew, or common oyl of Pepper, or *Castoreum*, 'tis a good remedy. Also oyl wherein Garlick is sodden, or an Onion dropped into the ears, is marvellous good. There are some that do cut out the core of a great Onion, then they fill it with oyl, and they heat it meanly in hot embers, and powre it into the ears, when it is strongly strained. Also a very little

Euphorbium

Euphorbium commixed with much old oyl, is much commended of *Galen*. Whatsoever you do minister, let it be ministred hot. But when some medicinable water is continued in the passage of hearing, you must continually pour in oyl that is very thin, that it may be washed: then wipe it with soft wool, and again pour in more. The white of an egge mitigateth the pain very much. Also womans milk. Also goose grease profiteth much; likewise foxes grease. But to draw out plenty of water, nothing is better then to suck and to draw it out with a quill or hollow pipe holden in the mouth. When pain is caused of an hot distemper, then oyl of Roses is marvellous good for the head, if it be dropped into the ear: and vineger and oyl of Roses is good, or the white of an egge, or womans milke, or juyce of Nightshade: or this, ℞. oyl of Roses, ℥.j. juyce of Nightshade, ʒ.ij. vineger of Roses, ʒ.j.ß. commix them. If the pain be caused of inflammation, or grosse and vicious humours, you must use medicines which do divide and take away obstructions and stoppings; as be all bitter things, which purge and cleanse without erosion, as is, *Irisillirica*, all kinds of *Aristolochia*, bitter Almonds, the root of *Nitisalba*, Centory the lesse, *Polium* and Cinamon. Also oyl of Almonds, and other which do purge, cleanse, wipe, and unstop the passages without griefe. Therefore of those you may make medicines and drop thereof into the ears. Among other also the juyce of Leeks dropped into the ear warm is good, or juyce of Leeks mixed with honey. If that the pain be caused of inflammation, you must by and by let bloud on the *Cephalica* vein that is on the same side: and with clysters you must pull back the humours that do flow. Afterward you must drop in *Oxyrhodinum* warm, or goose grease, or hens grease, with oyl of Roses. But if the inflammation be vehement, then to cease pain, drop warm into the ear the white of an egge with womans milk. Also this Medicine is good, ℞. juyce of Senegreen, ʒ.ij. oyl of Roses, ʒ.ß. vineger, ʒ.j.ß. commix them all, and drop it into the sore ear. Apply those things outwardly which cease pain, and do digest the matter heaped together. If the inflammation be very vehement, it is necessary to use those things which do astonie the sense easily; and it is no small danger, least that the sinew by which the vertue of hearing is dispersed in the brain, be hurt thereby. But commix a little *Opium* with womans milk and the white of an egge. Also temper *Opium* with *Castoreum* there must be of each a like quantity, or double as much *Castoreum*. The liquor in which the aforesaid Medicines ought to be tempered (being first finely beaten) must be *Sapa*; for it doth ease pain much more then sweet wine. *Sapa* is new wine sodden till it come to the third part. There be some that commix *Opium* with oyl of Roses or Violets, after this sort. ℞. of *Opium*, ℈.j. oyl of Roses and Violets, ana. ʒ.j.ß. Also the Antidote *Philonium* dissolved in womans milk, and dropped in, is good. Without you must nourish the ear continually with common oyl, or with a hot foment, and you must dip wool in it, and put it into the ear: but in such wise that it may not touch the places that be troubled with inflammation. But when the pain waxeth old, and turneth to suppuration and impostumation, you shall drop into the ear a medicine of the juyce of Lineseed, only, with oyls of Roses or Cammomill mixed with it.

Of Water.

Of Heate.

Venæ sectio.

Sapa.

CHAP.

CHAP. XL.

Of ſound and noiſe in the Ears.

NOiſe and tinkling in the Ear, for the moſt part, is engendred of a windie vapour, or of groſſe and clammy humours. Alſo many times it is cauſed through an exquiſite tardineſſe of the ſenſe of hearing. It is alſo cauſed by weakneſſe of the members when it chanceth in the recovering of a diſeaſe, ſome humour is taken into the ſinews of the ears. Alſo it is cauſed of outward things, as of cold, heat, or a blow on the head. If the evil chance through outward caſes, it is ſoon known by the patients words. Now becauſe the noiſe cometh by little and little, or at one time, or ſuddenly on a heap, that is alſo convenient to know the diſeaſe by. For if the ſounding do come, and then reſt for a certain ſpace, it is evident that a windie vapour is ſhut in and cannot get out, and ſo cauſeth ſounding, and eſpecially when the ſick hath eaten windy meats. But if ſuch ſound in the ears do not come ſuddenly, but by little and little, and there is felt withall a heavineſſe and weight; then it declareth the evil to be cauſed of groſſe and viſcous humours. For the cure, if the ſound in the ears be cauſed of groſſe and viſcous humours, or of vapours, in the beginning purge the head with *Pilulæ Cochiæ* and ſuch like. But firſt miniſter before them potions and medicines which have vertue to extenuate and divide. Then you muſt uſe maſticatories and ſternutaments. Moreover you muſt drop into the ears oyl of bitter Almonds, or oyl in which *Caſtoreum* is brayed. Alſo let the ear be inclined to the vapour of the water wherein *Stæchas*, Wormwood, Marjoram, Mints and Origan have been ſodden. Juyce of Rew ſodden in the rynd of a Pomegranate is marvellous good. Alſo *Sacculi* made of Betony, *Stæchados*, Cammomill, Marjoram, and other things a little before rehearſed are very good, if they be applied to the ear warm. If the ſound in the ear be cauſed through ſharpneſſe of the ſenſe of hearing, which is known, if when the patient is hungry it increaſe, and when he is full the noiſe is leſſe; then you muſt uſe thoſe things which do aſtonie the ſenſes: but you muſt take good heed thereof, and therefore begin with the eaſieſt, and if need be proceed afterwards to a ſtronger. Oyl of Roſes is only commended with a grain or two of *Opium* put to it. *Galen* in this caſe praiſeth the juyce of *Mandragora* and Poppie. But if noiſe in the ears chance in feavers, there need no remedy for it; for commonly it goeth away ſtraight. But if it remain after a diſeaſe or a pain in the head, then you muſt nouriſh the ears with decoction of Wormwood, pouring in vineger and oyl of Roſes, or juyce of Radiſh with oyl of Roſes, or the beſt *Aloes* tempered with *Mulſa*. And if this help not, uſe black Hellebore brayed with vineger.

Cauſæ.

Signa.

Of Windy vapours.

Of groſſe humours.

Cure if it come of groſſe humours or vapours.

Sacculi.

If it come of ſharpnes of hearing.

CHAP. XLI.

Of Deafneſſe and ſlow Hearing.

THe Ear is ſo afflicted, that it cauſeth not only dulneſſe of hearing, but alſo deafneſſe, that one can hear nothing at all. Sometime deafneſſe beginneth at ones birth, and ſometime it chanceth after we be born; which doth chance, either through cholerick humours flying upward, or through crude and groſſe humours ſtopping the hearing. If deafneſſe come of cholerick humours, ſpecially after fevers, then it is wont with ſudden incurſions to run to the brain.

Cauſæ.

Signa.

Alſo

Alſo the face and all the ſtate of the body will ſhew a cholerick temperature. But if it come of groſſe humours, there is heavineſſe of the head, and other tokens be preſent which ſhew flegmatick humours. They which remain deaf from their birth, or alſo ſoon after they be born, being perfectly deaf of a long time, are uncurable, neither doth any of them ever ſpeak. They that be not altogether deaf, yet if it have long continued, it is very hard to cure. Deafneſſe which is cauſed through cholerick humours flying upward, is ſoon driven away by medicines purging choler. If the deafneſſe be ingendred of crude and groſſe humours, this dull hearing is cured by bloud-letting, or only by purgation of *Hiera* or *Pilulæ Cochiæ*, and other ſuch like. But miniſter before *Oxymel*, and other medicines that have power to divide groſſe and clammy humours. The whole body being purged, you muſt draw fleam out of the head by Maſticatories, Sternutaments, and *Errhina*. Furthermore, they muſt be dried, and by all means ſtrengthened. Alſo be muſt uſe a bath that floweth of it ſelf, or ſalt water. You muſt put into the ear medicines that divide and cut groſſe and viſcous humours, whereof there be many declared in the Chapter againſt ſound in the ears. But privately juyce of Rew with Hony, or *Caſtoreum* with oyl of Dill is good. Alſo you muſt uſe foments, and lean your ear upon a quill or reed, having one end made fit for the ear, and the other for the hole in the cover of the pot being every where faſt ſtopped. Let there be in the pot Wormwood, Mints, Marjoram, Origan, *Stæchas*, or ſuch like ſodden in water, that the vapour that cometh from thence may paſſe into the courſe of hearing. Alſo this medicine dropped into the ear, is good, ℞ oyl of *Caſtoreum*, ℥.ß. Cummin ſeed, ʒ ij. powder of *Caſtoreum*, ʒ j. and put in the oyl, and winde it up in wet papers, and put it under the hot embers, and when it is roſted, ſtrain it hard, and let it be dropped into the ear. Moreover the vapor of Vinegar taken with a reed, as is taught before, is marvellouſly good. Let their diet be altogether thin, and meats of light digeſtion.

If of cholerick humours.

If of groſſe humours.

Victus ratio.

CHAP. XLII.

Of Impoſtumes breeding in the Ears.

Parotides in Greek, be inflammations which are wont to iſſue out in the kernels which be by the Ears. It is cauſed of abundant hot bloud, which is either mixed with choler, or fleam, or melancholy. And ſometime it is cauſed of humours compact in the head, and ſometime of the reſt of the body by ſickneſſe, and eſpecially by fevers. *Parotides* which are cauſed through fulneſſe and plenty of hot bloud, they do ingender moſt vehement pain. They which are cauſed of cholerick bloud, they ſeem much like *Eriſipelas*, and they vex the place that is diſeaſed with no grief. That which is cauſed of melancholy bloud, they be not red, nor they vex not with vehement pain, but they be hard. They which be ingendred of flegmatick bloud, in the ſwelling they be raiſed ſharp upward. Let their diet be ſuch in a manner as is appointed in other inflammations. The cure (if age and other things will ſuffer) muſt be begun by letting of bloud: you muſt cut the *Cephalica* vein on the ſame ſide. Furthermore, we uſe not in *Parotides* (as we do in other inflammations) to apply in the beginning things that repreſſe, but contrariwiſe things that do draw. And if they

Cauſæ.

Signa.

Victus ratio.

Curatio.

be

be not in effect, fasten cupping glasses, or apply continually foments. To mitigate the pain, you must choose those things which have heat with moderate moistnesse, mitigating and ceasing pain, meet to ripe and digest, as is, decoctions made of Wheat or Barley, or the meal of Linseed, with *Mulsa* or Fenugreek, or *Althæa*, or Camomil: for the same purpose annoint the place continually with butter putting to it the whites of egges. Also Swines grease with butter melted with a little Wax put to it, that it may be a soft cerote, may be well applied. But in them that be meek, that is, in gentle *Parotides*, in which there flow not such plenty of humours that they cause vehement pain, nor there is no heat of the humour, such are easily cured with foments of brine, and plaisters and medicines altogether discussive, as *Diactrilon*. If the *Parotides* cannot be dissolved, you must use medicines to ripen and bring the impostume to matter, as is wheat meal with the decoction of figs and oil. Also the medicine that is made of meal and flour and leaven. When the *Parotides* be riped, either cut the skin with a knife that the matter may be let out, or the botch may be broken with a sharp medicin, as that which is broken with Garlick and such like; or to prove how to solve it by medicins which have vertue to draw and extenuate, removing it twice daily, and nourishing it untill the pain be somewhat released, and the more part of the matter dissolved. And if there be hardnesse, that also must be mollified. Therefore you must make medicines that be of mixt qualities, so that you must commix drawing things with mollifiers, as is Calves suet, Goats suet, the marrow of a Hart, *Bdellium*, *Styrax*, *Ammoniacum*, and such other like.

Cure of them that be meek.

CHAP. XLIII.

Of Ulcers in the nose.

Ozenæ in Greek be Ulcers in the nose that be deep and rotten, out of the which is breathed an unkind and stinking savor. Through sharp and rotten humours which flow to the nostrils, filthinesse is ingendred, which if they be only sharp, they ingender Ulcers hard to be cured, but yet they stink not much. Therefore the cure of these Ulcers consisteth chiefly in this, that in the beginning the head be dried and strengthened. Because Ulcers come through the flowing of corrupt humours, which flow out of the head to the nostrils, the whole head must be strengthened and dried, that no superfluities do flow from the nostrils. You shall adde strength to the hand after this sort, first you must clip the head, then straight you must lay on it things that do restrain and binde, as is oil of Roses, Alum, unripe gals, willow leaves, vinegar, and such like, this must be continually laid and anointed on the head nine daies. When with those things the head is made strong, then go about to cure the nostrils, that you may dry up the matter with medicines that be repulsive and discussive. Therfore those those things that repel and drive back, be things sharp & sour, which also are reckoned with restrictive things. Discussive things must be hot and dry of vertue. Therfore to our *Ozenæ* you must drop in the juyce of Calamint, or blow in the powder thereof being dried with a quill, or drop in hony into the nostrils. A while after minister Sternuaments to bring them to scurfs, which will fall off in three or 4. daies. When they are fallen off, cure it with goose grease & butter, and

Causæ.

Curatio.

Sternutamentum.

oyl of Roſes. The Ulcers in the noſtrils may be anointed with juyce of a Pomgranate boyled in a brazen veſſel unto the half, or a whole Pomgranate ſodden in ſweet Wine brayed, and dropped in. Alſo this is good, ℞ dry Alum, ß. j. ß. Mirrh, ß j. the rind of a Pomgranate, Sumach, ſalt Gemme, Saffron, Frankinſence, ana ʒ ß. beat them, and blow into the noſe of the powder. If that after the Ulcers there remain pain, uſe this ointment: ℞ oyl of Roſes, Mirtles, ana

Unguentum ʒ j. burnt Lead, Litarge, ana ℈ ij. Ceruſe, Bolearmeny, *Balauſtum*, ana ℈ j. whiteWax as much as is ſufficient, and make an ointment, and anoint the place.

CHAP. XLIV.

Of bleeding at the noſe.

Cauſæ. Externæ. Internæ. FLux of bloud at the Noſe is cauſed partly outwardly, and partly inwardly. Outward cauſes be falling from a high place, a ſtripe, vehement exerciſe, and tarying in the Sun. Inward cauſes is plenty of bloud, or thinnes of the ſame.

Signa. You may know if it come through plenty of bloud by heavy pain in the head,

Victus ratio. much bloud in the face, and redneſſe of the eyes. Let the diet be thin, and ſuch that it may cool and make thick the bloud. Therefore let the air be cold, and the meat of good juyce, and eaſie to digeſt. If the bloud be very hot, let the ſick eat Lettuce, Endive, Peares, Quinces, Chickens roſted, or boyled with Verjuyce. Let him drink thick red wine mixed with water, or cold water, or de-

Potus. coction of Cinamon, by which throughout my Book I mean water in which a little Cinamon is ſodden, leſt water through his coldneſs might hurt a weak ſtomack. Let the Patient ſpeak little, and let him eſchue moving, trouble of minde, and chiefly anger. Alſo it is good to have the lower parts of the head higheſt.

Curatio. For the cure, you muſt take heed that in bleeding at the noſe, the lower parts lie higheſt, and the head downward. The cure muſt be begun with thoſe remedies which turn the bloud to other parts of the body. Firſt therefore if the body be full, and age will ſuffer it, and if the ſick be not reſolved, you muſt cut the vein on the arm, right againſt the flowing of bloud at the noſe. When you

Venæ ſectio have drawn out a little, then let it alone an hour, then draw out ſome again, and afterward again and again, as the patients ſtrength will ſuffer it. Moreover, friction and rubbing of the inferiour parts, as the arms, hands, thighs, ſhare and feet, is very profitable: and it is marvellouſly goood to put the feet into warm water, ever rubbing them up and down. Alſo ſtrong binding of the extremities is to be accounted among the remedies that pull back. Alſo great cupping glaſſes faſtened to the ſides do retain bloud breaking out at the noſe.

Concurbitulæ. If the bloud flow from the right noſtril, faſten the cupping glaſſe upon the liver, if at the left noſtril, upon the ſpleen. If the bloud come from both the noſtrils, faſten cupping glaſſes to both places. Alſo faſten them to the ſhoulders with ſcarification. Thoſe being done, miniſter both within the body and without, things which cool and reſtrain. Outwardly apply to the forehead an *Epithema* of juyce of Plantaine, Lettuce, Sorrell, Shepheards purſe, Knot-

Epithema. graſſe, or make it with the waters of them diſtilled. A linnen cloth wet in cold vineger is marvellous good, being applied to the forehead, and nech again and again. Alſo nouriſh the forehead with ſponges of cold water. Alſo it is good to uſe this *Epithema*, applied to the forehead and the liver: ℞ water of Roſes,

Roſes, Nightſhade, Sorrel, ana ℥ iij. powders of *Diatrion ſantalon, Diarrhodon Abbatis*, ana ℥ j. Bolearmeny, Ivory burnt, *Lapis hamatites*, ana ℥ ß. commix them all, and make an *Epithema*. Alſo you muſt put into the noſe medicines to ſtop bloud, for the which this is very good. ℞ Frankinſence, ℥ ij Aloes, ℥ j. powder them, and mix therewith the white of an egge, untill it be as thick as Honey, then commix the ſoft hairs of a Hare with it, and apply it to the noſe. Alſo you may writhe a linnen cloth (dipped therein) in the noſtrils. Alſo Mints brayed and put into the noſtrils, is thought to be exceding good. Alſo a ſponge wet in ſtrong and ſharp vinegar, may be put into the noſe that bleedeth. Alſo this medicine is good: ℞ Egſhels, ℥ ij. unripe Gals, ℥ j. being brayed, put them into a wrethed linnen cloth wet in water or vinegar, and put it into the noſtrils. Alſo it is good to ſtop the ears ſtrongly with linnen and wax, and to hold in the mouth cold rain water. Alſo juyce of the leaves of Nettle, having linnen dipt into it, and put into the noſe, ſtoppeth bleeding at the noſe. Alſo juyce of Horſetayl, or the leaves brayed and applied are good. The fleſh of Snails brayed with vinegar, or with their ſhels burnt and brayed are good, being applied to the forehead and noſe with vinegar. But above all the bloud which cometh out of the Patients noſe is good, if it be burned in an earthen pot, and then beaten; take of it ℥ iij, Bolearmoniack, ℥ j. Camphore, ℈ j. with the white of an egge and a little vinegar, make it thick like Hony, and lay it to the forehead, and put it into the noſe. Neceſſity requiring, it is lawfull to put too two grains or three of *Opium*. Aſſes dung dried and made into powder is wonderfully good; and alſo hogs dung hath the like property. Within the body miniſter thoſe things which do cool and reſtrain, as be ſirups of Roſes, Sorrel and *Nymphea*, Trochisks of *Terra lemnia*, or their juyces, and ſuch like medicines. Moreover, if in the mean ſeaſon any bloud flow into the belly, or other places of the body, if it be much and plenteous, you muſt avoid it by medicines which will diſſolve and bring forth the cloddy matter,

Aliud Epithema.

An excellent medicine to ſtop bloud.

Optimamedicina.

CHAP. XLV.

Of diſtillation, rheum, and hoarceneſſe.

Catarros in Greek, is called *Diſtillatio* in Latin, and in Engliſh Rheum. It is whenas an humour falleth down to the mouth and the jaws. *Gravedo* is when the humour falleth into the noſe, and cauſeth the poſe. *Raucedo* is when the humour chanceth to diſtill to the ſharp artery. The cauſe of flowing of the humour is the brain, the which through cold is brought to a cold temper, which chanceth ſpecially to them which go ſuddenly about in the cold bare-headed. But through heat the brain is warmed and ſtuffed, the coldneſſe of humours which be in the brain, wringing hard, like as a ſponge dipped in water is wrung with ones hand: it cauſeth the flowing of humours to the lower parts: So oftentimes heat going about in the head, diſſolving the humours in the brain, ingendreth diſtillation. Moreover, all things that replete the head without meaſure, do cauſe flowing of humours into the inferiour parts: alſo wine, immoderate drink, and hot baths, raw meat remaining in the ſtomack, and vaperous things in the head. The ſigns if the flux of humours come of heat, are theſe, the head is hot, and a ſharp and

Diſtillatio.
Gravedo.
Raucedo.
Cauſæ.
Cold.
Heat.
Repletion of the head.
Signs.

thin humour distilleth as well by the nose as by the mouth: also the face and the nose is red, and for the most part there followeth a Feaver. Contrariwise, they that have the flux caused of cold, their head and their forehead is stretched forth every where, the passages which be in the bones called *Ethmoidea*, are shut up so that the voice cannot passe downward by the nostrils. Also a flegmatick and thick humour distilleth out at the nose. Let him eschue air that is very hot or very cold, specially from a bath, and from South and North windes, and all things that can bind or dissolve humours in the brain. Let him use meats of good juyce, easie to be digested. Let him eschue those things that send plenty of vapours to the brain, as be Onions, Garlick, Mustard-seed, Radish, and very hot odoraments. Moreover they which have the distillation, must eat lesse at supper then at dinner: let their drink be *Aqua Mulsa*, or decoction of Cinamon, or Barley: let them eschue sleeping in the day, and lying upright in the night. For the cure, when the head is vexed with a hot distemper you must use those remedies which are good for pain in the head ingendred of such a cause. The most present remedy of the head is to sprinkle and powr upon the head plenty of hot water, that is able to drive out the hot vapours ingendred in the head. Moreover such must take comfort of warm baths of sweet water. They which have their head vehemently hot and burning, and for that are troubled with continuall distillation, it is best for them in Summer to be annointed with oyl of Roses. If a cold distemper vex the head, it must be annointed with hot and thinne Oyls, as Oyls of *Ireos*, Rew, and such like. Oyl of *Ireos* is not only used as an ointment, but dropped into the nose. Also other things may be applied which are spoken of in the Chapter against pain of the head caused of cold. If a hot humour distill from the head, together with a Feaver, and if there be fulnesse of the body, you must let bloud out of the *Cephalica* vein: but if any just cause be against it, wash the belly with a clyster, that it may draw the humors that do abound in the head downward: or minister a medicine purging choler, as is *Pilulæ aureæ*, *Alephanginæ*, *Azarum*, and such like. Also you must turn the humours from the head, by frictions, ligatures, and fastening of cupping glasses to the shoulders. Minister within the body things that have vertue to alter and quench the burning heat of choler, as is syrupe of Violets, *Nymphææ*, of Poppy, and their conserves. Also *Embrochæ* and odoraments rehearsed before in the Chapter of headach may be applied. Also a plaister of *Terra lemnia*, or Bolearmoniake, and juyce of Plantain, made and laid upon the head being shaven is good. If it be a cold humour which distilleth, you shall empty with those things which purge fleam: for which purpose a strong clyster is good: which being done, you must draw and turn away the humour from the head. Then when the humours be digested, purge the head with Masticatories, Gargarisms, and such like. Moreover apply to the head *Sacculi* made thus, ℞ flowers of Camomil, Melilot, Betony, Origan, ana M.ß. Cinamon, Cloves, ana ʒ j. Maces ʒ j.ß. Nutmegs ʒ ij *Gallæ Moschatæ* ʒ j. powder them all, and put them in silk, and make a *Sacculus*, and lay it to the crown of the head. It is very good also to annoint the head with hot oyls, as are the oyls of *Ireos*, Dil and Rew. All things do stop distillation, which have vertue to dry, especially *Nigella* parched, and Cumin burnt or parceed put into a linnen cloth, and

Victus ratio.

Curatio.

Venæ sectio

Humor frigidus.

Sacculi.

To stop distillation.

and knit, is a preſent remedy, if the Patient do ſmell to it. For the ſame purpoſe it is good to miniſter ſuffiments, as is this: ℞ Frankinſenſe, Maſtick, ana. ℥j. wood of Aloes, ℈j.ß. Cinamon, Cloves, ana. ℈ij. *Gallæ moſchatæ*, ℥j.ß. Laurel leaves, yellow Sanders, ana. ℥j. Musk, Amber, ana. gr. j. being brayed, commix them with *Storax liquida*, as much as ſufficeth, and make trochisks: whereof put one upon coals, ℞ Sage, Marjoram, Roſemary, ana. ℥j. Maces, Cloves, Cinamon, ana. ℈ij. wood of Aloes, ℈j. Frankinſenſe, ℥j.ß. beat them all, and commix them, and make a groſſe powder to ſtrew upon the coals. As for hoarſneſs, it is cured almoſt with the ſame medicines that the cough is. *Torchiskes of perfume.*

CHAP. XLVI.

Of pain in the Teeth.

TOothach (as *Galen* ſaith) amongſt other pains that are not mortall, is the moſt cruel and grievous of them all. It is cauſed ſometime of hot or cold diſtemper. Alſo many times through flowing of humours out of the head unto the roots of the teeth, which with their ſharpneſſe either do gnaw about them, or elſe with their abundance they engender like grief in the teeth, as if inflammation were about the fleſhy parts. Pain in the teeth is ſometime without inflammation of the gums, ſometime in the ſinew wherein the roots be planted. If the pain come through diſtemper of the bare quality, it will not be grievous. Hot diſtemper is known by the temper of the whole body, becauſe that likewiſe is hot. Alſo the face is red, and the diet uſed before was hot. Cold is known by the contrary judgements. If the pain be cauſed of flowing of ſome humour abundantly, then grievous pain is not only felt in the teeth, but alſo in other parts which it paſſeth by. An hot humour ingendreth vehement pain, a cold humour more meeker. Let the diet be ſuch as may defend that the pain come not, and let it be ſuch as is not very hot nor cold. Alſo eſchue all ſharp, ſower and viſcous things. Alſo often uſing of milk doth marvellouſly hurt the teeth: labour diligently to purifie the teeth. The meats muſt be of good juyce, and eaſie to digeſt. For the cure, if it come of cold, it is good to waſh the teeth with warm Wine. Let the cheeks be anointed outward with warm oyls of Cammomill, Rew, *Ireos* and ſuch like. Alſo to waſh the mouth, ſeeth in vinegar Origan, Calamint, Hyſop, Peniroyall, Savory, the root of Vervain, and ſuch like. If the teeth do ake through heat, you muſt ſeeth in vinegar Purſlain, Pellitory, Singreen the leſſe, and licorice. But if the heat be intollerable, you muſt uſe the ſeeds of lettuce Endive, and Poppy ſodden in vinegar. Without you muſt anoint againſt the grief with cold oyls, as of Roſes, Water-lillies, and ſuch like. Moreover if the pain be cauſed through flowing of humours, if age, time of the year and other things will ſuffer it, and if the body be alſo full of bloud, it is good to cut the *Cephalica* vein or *media* on the ſame ſide that the grief is. That done cut the vein under the tongue, or faſten cupping-glaſſes to the ſhoulders. If one only corrupt humor doth abound, then uſe convenient medicins to purge that humor. For the ſame purpoſe clyſters are very good. The whole body being emptied, you muſt miniſter thoſe medicines that do repreſs and ſtop, as juyce of Plantain, Roſes, Purſlain, both the endives, either take the decoction of the aforeſaid things or their waters diſtilled and mixed with a little vinegar. It is only good to waſh the aking with hot ſharp

Cauſe.

Signa.

Victus ratio.

Curatio.

If it come of heat.

If of flowing of humours.

vinegar, with unripe Galls: or this, ℞ the root of Henbane, ℥ j. Pelitory, ℥. ß. Staveſacre, ℥ j. Galingale, ℥. ß. Camphore, ℈ ij. Alum, ℥ j. Hony, ℥ ij. let all be bruſed, and boil all in vinegar, ℔ j. Roſe water, ℥ vj. waſh the teeth with this each morning; it will preſerve the teeth, and keep them from pain. But if it come of extream cold, then uſe ſpecially this medicine, ℞ Pepper, Pellitory, Melilot, ana. ℥ j. Staveſacre, ℥. ß. bruſe them and put the powder into a linnen cloth, and lay it on the aking teeth, and keep it there a quarter of an hour, and it will ceaſe the pain. Alſo (as is ſaid before) to waſh the teeth with warm Wine is very good.

If it come of cold.

CHAP. XLVII.

Of Teeth that be black and looſe.

Cauſæ. SOmetime the teeth be ſwart and black throughout their ſubſtance, not unlike a certain inflammation of the Patients. Through flowing of vicious humours the teeth be looſe, ſometime through a ſtripe or fall, ſometime through flowing of moiſtneſſe, which looſeth the ſinews and ligaments, and maketh the teeth looſe; or elſe gnawing and weakneſſe of the gums in the which the teeth are ſet, cauſeth them to be looſe. The cure of vicious humours muſt be begun with purging. Afterward, if the teeth be ſwart or ruſty, you muſt divide the corrupt humours which flow to the teeth with drying medicines, as is, *Licium*, Frankinſence, Mints, Gals, Maſtick, Mirrhe, *Nigella*, and ſuch like. Among many other this is very good, ℞ *Nigella*, Mirrhe, Frankincenſe, ana. ℥ j. Maſtick, white Pepper, ana. ℈ ij. *Piſtolochiæ*, ℈ j. roch Alum, ℥ j. beat them into powder, and rub the teeth therewith: or commix them with Venice Turpentine, and anoint them therewith. The corrupt humours being conſumed, uſe Dentifrices which have vertue to ſcour and dry, as is this, ℞ *Nitrum*, roch Alume, Harts-horn burnt, ana. ℥ j. Mirrhe, ℈ j. the root of *Ireos*, *Illiricæ*, Frankincenſe, dry Mints, an. ℥ j. ß. common Salt burnt, *Piſtolochiæ*, an. ℥ j. Pumiſh, *Teſtarum ſepiæ*, an. ℥ j. ß. Pepper, Pellitory, dry Pennitoyall, ana. ℥. ß. beat them, and ſearce them all, and with this powder rub the teeth daily. For teeth that be looſe you may apply ſuch medicines as reſtrain and ſtrengthen looſe gums, and faſten them. Therefore for collutions of the mouth, the decoctions of reſtrictive things do profit, as is this, ℞ red Roſes, Mints, Plantain, ana. M. ß. the barks of Cipreſſe nuts, ℥ j. ſeeds of Mirtels, Sumach, ana. ℥. ß. Pomegranate rinds, Gals, ana. ℥ ij. *Acacia*, ℈ ij. ſeeth them all in red reſtrictive wine and with that often waſh the mouth. The mouth being waſhed, it is lawfull to uſe this *Dentifricium*, ℞ Gals, the rindes of ſweet Pomegranats, ana. ℥ j. *Baluſtium*, Sumach, Mirrhe, ana. ℈ j. red Roſes, *Sanguis draconis*, *Caliculorum glandium*, ana. ℥ j. Frankinſence, Harts-horn burnt, ana. ℥ j. ß. powder all, and ſearce them, and rub the teeth therewith: or this is marvellous good, ℞ *Balauſtium*, Nutmegs, ana. ℥ iij. roch Alum, ℥ j. ß. powder them, and mix them with Hony, ℥ ij. ß. and incorporate them well together: and with this anoint the teeth twice or thrice in the day.

Curatio.

Dentifricium optimum.

Looſe teeth.

Collutio oris.

Dentifricium.

CHAP. XLVIII.

Of Ulcers in the Mouth.

Aphthæ. THe Ulcers which are bred in the upper part of the Mouth, and have a certain burning heate, in Greeke are called *Aphthæ*, and of the barbarous ſort

sort *Acola*: some be whitish, and some reddish, and some blackish, and those be most perillous of all other. They ingender for the most part in infants and sucking children, when either the nurses milk is naught, or the childe cannot well digest it. Also they chance sometime to them that be of perfect age, as well through great flux of vitious and corrupt humours to the mouth, as also through sharpnesse of those things that are eaten and drunk. The tokens are easie, becaúse they be known by sight and feeling. If you touch it, the places will seem hotter then they ought to be, and there is swelling. They which be red, do shew bloud to have the mastery: yellownesse signifieth bitter cholet: whiteneſſe, fleam: blackneſſe, melancholy. They which chance to children may easily be cured by those things that do meanly restrain. And you must give them chiefly in their meats some Quinces, and other sharp things, as Pears, and Mespilers, *viz.* Medlers, or open arses. Sometime also you must commix with their meat some Letice, Endive and Purslain. If there be inflammation of the Ulcers, then take the juyce of Purslain, Lettice, and Nightshade, the powder of Allum, and wash the mouth with a fine cloth or with a Sering; and if the childe can take no meat, then the nurse must use the same kinde of diet. Also the decoction of Gals, *Balaustium*, Sanders, Sumach, *Acatia*, and such like, commixed with *Rob de ribes*, or *Diamoron*, applied as before is taught. In them that be of perfect age, only the nature of the body is to be considered, whether it be soft, or moist, or hard, or dry. For in hard and strong bodies, you must minister strong medicines. In weak and soft bodies, gentle medicines. For the diet therefore in such ages, they must eschue all things that be sharp and salt, and that ingender corrupt juyce. For the cure, in fullneſſe of the body, if nothing do let it, first cut the *Cephalica* vein, and then those veins under the tongue, if the body be full of ill juyce, you must minister a purgation against the corrupt humours. The body being purged, apply medicines which have vertue to restrain and stop. Moderate remedies against ulcers be these; *Sumach*, Roses, *Balaustium* dissolved in wine, or *Mulsa*. But if the exulcerations begin to putrifie, this decoction is very profitable, ℞ Fellard, leaves of Sage, Hysop, Rew, Peniroiall, Camomil, Woodbind, Knotgrasse, *Bursa pastoris*, Brier leaves, ana M ß wash them clean, and boil them all in ℔. ij ß. of good Ale or Beer, and put therein 3. or 4. spoonfuls of Hony, Alum, ℥ ij. let it seethe to the consumption of half, then strain it, and wash the mouth therewith 4. or 5. times in a day. But if the Ulcers be more running and gnawing, annoint the place with *Unguentum Ægyptiacum*, mixt with *Mel rosarum*, or such like.

Signa.

Curatio infantium.

Cure of them that be of perfect age.

Victus ratio.

Curatio.

CHAP. XLIX.

Of a stinking mouth.

Causa.

THere is a grievous and stinking savour of the mouth caused for the most part through putrifaction of the gums or teeth, or through meat sticking still in the teeth. Many times it cometh through hot distemper of the skin of the mouth; sometime also through corrupt and rotten humours sticking in the mouth of the stomack. It chanceth also many times that exulceration of the mouth or lungs doth hurt the breath of the mouth or lungs. If stinking of the mouth chance through putrifaction either of the gummes, or teeth, or meat stick-

sticking in the teeth: it is soon known either by sight, or by the patients tale.

Signa. If it be caused of a hot distemper of the mouth, then heat is felt in the mouth, and thirst troubleth him. If through vice of the stomack, then the breath of the mouth is more grievous and stinking before meat then after meat. Ulcerations of the lungs are known by extenation of the body, and by coughing.

Victus ratio. In the diet the patient must avoid all things that do readily ingender corruption in the mouth or stomack, as is milk, fish, almost all fruits, marrow, fat, naughty water, and such like. Let the meats therefore which they use be of good juyce, and easie to digest: but they must use meats rather rost then sodden. In the end of dinner and supper they may eat Pears, Quinces, and such like, especially if the stinking savour come from the mouth of the stomack. Let them eschue sleeping by and by after meat. If stinch of the mouth come through corruption of the gums or teeth, if there be fulnesse of the body, first draw bloud out of the *Cephalica* vein, and then fasten cupping glasses to the neck; but if the body be full of evill juyce, purge the humour that doth abound with a convenient medicine. The body being purged, use outward medicines, specially collutions and washings, which in this case seem to be marvellous good, as this is, ℞ red Roses, Plantain, Knotgrasse, ana M.j ß. Gals, Pomegranat flowers, Cipres nuts ana ℥ ij. rinds of Pomegranats, ℥ ß. Roch Allum, ℥ j. seethe these in iust quantity of water to the third part, and in the juyce of the decoction being strained, commix *mel rosarum, Diadarion*, ana ℥ ß. *Diamoron*, ℥ 3. commix them all, and make

Collutio oris. a collution, with the which wash the gums and the teeth every morning and evening. Also often washing with water mixed with vinegar in the morning, and by and by after meat, is good. If the stink in the mouth be without exulceration, minister the root of *Ireos* steeped in old odoriferous wine, and wash the teeth often withall. Also it is good to hold it in the mouth. Also Mirrhe steeped in pure wine minister to wash the teeth. Also it is very good to chew Pellitory, *Tamariscus* and Rew. Likewise collution of vineger squillitick, or decoction of Sage, or only wine. Also decoction of Mints in vinegar and water helpeth, if the mouth be often washed with it. This causeth sweet breath, and maketh the teeth

For sweet breath. white. ℞ White salt, Pumises, Origan, ana ℥ ij. root of *Ireos*, ℥ j. flowers of Squinance, ℥ ß. beat them all, and commix them, and rub the teeth therewith. If stink of the mouth come of a hot distemper, cure it with contrary medicines: but if it come of a corrupt humour in the mouth of the stomack, it is healed by those things which do purge that humour. Those things which be contained in the mouth of the stomack may well be brought out by a vomit. How ye shall

Vomitus. provoke vomit, it is declared in many places before. After this, minister medicines which do strengthen the stomack, as is, *Aromaticum rosaceum, Diamber, Hydromalum*, and such like medicines which be good in all causes, as be Cloves, Mastick, Mace, wood of *Aloes*, Cinnamon, Roses, all the Saunders, Nutmegs, *Quibibes, Ireos*, and other of the like sort.

These suffice. And how many evils soever there be of the head, whose cure is not expresly named by me in this book, yet you may finde out medicines to cure them by that which is declared in this Book.

THE SECOND BOOK.

CHAP. I.

Against the inflammation of the Collumella.

THere chanceth in the throat many dangerous inflammations (as *Hippocrates* writeth in his *Prognosticis*) and first of this *Collumella* appeareth a certain fleshy piece, hanging in the upper part of the mouth. If one do gape wide, and hold down his tongue, it may be seen. In old time it was called *Gurgulio*, now it is called *Collumella*. It is often vexed with inflammations, which is caused through bloud and other humours which descend out of the head. The disease may be known by sight; and there chanceth in it difficulty in swallowing, pain, swelling, redness of the *Collumella* and feaver. The diet in a manner must be such as is ordained in other inflammations, and specially quietness, rest, silence, and hunger, are good, and to eat little or nothing at supper. For the cure, if there be fullness of the body, you must begin with bloud-letting, and first you must cut the *Cephalica* vein in the arm, and afterward the vein under the tongue. Also the belly must be purged by clysters, so that by that means, not only the belly may be soluble, but also that flowing of humours to the grief may be taken away. Also for the same purpose you may fasten cupping glasses to the shoulders: neither must we let passe the remedies which are good to represse and stop flux of humours. For as they do in all other diseases caused of the flux of humours, so in this behalf, for their first remedy, they stop the flux of humors. Therfore such remedies must be of a restrictive nature and faculty. If that the flux of humours be moderate, minister things which restrain moderately, as those be which be called sour. But if it be more vehement, adde to it sharp things, for both be restrictive, but sour be weak, and sharp things strong, as *Galen* doth say in his 4. Book of the vertues of simple medicines, Cha. 6. and 7. Therefore use collutions made of those things: as if they should be moderate, seethe Dates somtime in water alone, and sometime with a little honey put to them: Likewise make decoctions of Roses, Vine-buds, Bramble, Cipresse, the first buds of Pomegranate flowers, *Siligna*, roots of Mulbery, sowr Apple, and *Sorbus*. Those be stronger then these which be made of the decoction of Mirtles, and their berries, Also of sharp Quinces and young buds of Oak, or the mast of Oak, also of Medlars, and a fruit called *Cornus*: the best collutions are made of Gals, *Sumach*, *Acatia*, and the flowers of both the Pomgranats, and their shels. Among compound medicines this doth help won-

Gurgulio.

Signa.

Victus ratio.

Curatio.

Venæ sectio

Cucurbitulæ.

wonderfully, ℞ the distilled waters of Roses, Plantaine, Sorrel, *Prunella, Solani,* ana ℥ ij. *Diamorum, succi medicati Cribes,* ana ℥. ß. *Succi medicati Oxiochantha,* ℥ ij ß vinegar, wherein *Sumach* is steeped, ℥ j juyce of Pomegranates, ℥ ß commix them together, and with it wash the mouth. *Gargarismus.*

Another of the same vertue. ℞ red Roses, Brambles, ana M j. Pomegranate flowers and the shels, Gals, mast of Oak, ana ℥ iij *Sumach, Hypocistchidis, Acatia,* ana ℥ ij. seeds of Sorrell, and Quinces, ana ℥ j. seethe them in ℔ j of well water, until half remain, the decoction being strained, put to it of *Diamoron* ℥. i. *succi medicati Cribes, Diacation,* ana ℥ j ß. vinegar ℥ 6. commix them all, and make a gargarism. *Aliæ.*

You must use these medicines in the beginning of the disease, and especially when the grief hath not the greatest cause: nor when the body of the sick is much stopped with humours, nor when the aggrieved place is weak through the nature of the impostume. But if it chance so (as it doth often in the beginning, and often somewhat after) that is, the third day, you must commix some of the discussive medicines, as is Linseed, Fenugreek, Mallows, roots of *Irces,* and Hony. Moreover, of what sort soever the medicines be, minister them warm, for those that labour of inflammation, may suffer no cold. After the vigour of it you may safely minister discussives, unless the *Columella* begin to wax hard: for then you must minister mollifying medicines: that is, Linseed, Fenugreek, Mallows, *Altheæ, Tragacanthum,* and such like: of the which you may make gargarisms. After that use discussives, as is Hysop, Figs, Licorice decoct together. If it draw toward rotting, which may be perceived by his colour, and doth not break alone by collusions of *Mulsa* and *Oxymel scilliticum,* then open it with some Instrument. After the breaking and bursting out of the matter, let him use medicines cleansing, absterstive, and glutinative, especially the juyce of Eupatory, and such like.

CHAP. II.

Of a loose Collumella.

OFtentimes it chanceth that a loose *Collumella* doth hang upon the roots of the tongue and jaws. Of some it is called the *Uvula.* Wherefore in the beginning you must use such kind of cure as the inflammation thereof requireth. In the beginning the body and the head must be purged by medicines spoken of in the former Chapter. Which being done, you must make collutions and gargarisms of such things as do restrain and dry: after this sort, ℞ red Roses, Sorrel, Eupatory, ana M j. *Gallacum* ℥ ij. Allum, ℥ j Mirrhe, Frankincense, ana ℥ ß. Flax seed, ℥ ß. seethe them in water to the third part, and adde to the juyce of that decoction strained, of good Honey, ℥ ß. and make a gargarism. *Gargarismus.*

Also powders do profit, being blown in with an instrument for the purpose: as this is, ℞ dry Roses, Gals, roch Allum, ana ℥ j ß. Pepper, Ginger, ana ℥ ß. Mirrhe, ℥ j. powder it, and searce it, and put it up as before. Also take green Nuts, and dry them, and Date-stones burned sufficiently: take of each of them equall portions, powder them, and use them as the other. Also unripe Galles, Bolearmoniack, ana ℥ j. do likewise. If the *Colamella* must needs be cut, it is good to empty the belly first, lest the sick be strangled. When the *Collumella* is cut out, bow his head downward, lest the bloud run inward. And afterward wash his

his mouth with the decoction of Sumach, *Acatia*, Gals, pitting to it Rose-water and vinegar. Afterward minister things to heal it up.

CHAP. III.

Of inflammation of the Tonsils.

Tonsillæ be inflammations of those things which ly between the mouth and the throat; some do call them *Amigdalæ* (that is) Almonds. Those tonsils oftentimes be inflamed: for their places be hot and moist. They are most vexed with this evil, which have abundance of bloud: and children and infants which do suck, through drawing of the milk. Also it chanceth often to men and women through drinking of strong wines, and through much greedy devouring of meats, especially if they be eager and sharp. They that be so afflicted have difficulty in swallowing, and pain, and also sometime a fever. Therefore the inflammation beginning you must take away meat, and minister to him water to drink, or water wherein a little Cinamon hath been sodden, specially if there be a fever. Let the whole diet be so ordered, as it is in other inflammations. Let his meat be soupings, for otherwise he cannot swallow it. For the cure, if the inflammation be light, you must use gargarismes, restrictives, such as be taken in the beginning of an inflamed *Columella*. But you must beware in the beginning, that you put no Hony to the gargarismes, for it hath a sharpnesse in it. If that the inflammation be vehement, so that he be in peril of choking, you must cut the *Cephalica* vein in the arm of the same side. And if the belly be not soluble enough, cast in a clyster. You must provoke childrens bellies by putting in a suppositary, and by anointing the tuell. After purging you must use restrictive medicines, untill the vigour of the Disease be somewhat ceased. All these things (as we admonished before) must be ministred warm. Outwardly it is best to nourish it with Sponges, laid gently to it. Also lay to it plaisters made of Barley meal, seeds of Flax, Fenugreek, and such like. The inflammations declining and waxing lesse, it is good to put Hony into your gargarismes, which in the beginning and increasing you may not do, lest the sharpnesse which is in it do increase Flux. Also at this time hotter gargarismes do profit. Outwardly you must put about the neck soft wooll dipped in oyl: and if that by using of sharp collutions, or gargarismes, the inflammations be increased, and biting and gnawing come thereby, you must use gentler, as is, juyce of Ptisan, also gargarise warm Milk. When the inflammation and pain ceaseth, anoint with the aforesaid remedies of the mouth, putting it in with your finger: so that by gentle anointing the parts of the tonsils which are swelled may be thrust, whereby they may put out the matter contained in them. But yet you may not thrust hard, as many use to do, whereby they cause the inflammation to be augmented. And therefore if by that means any hurt do chance, we must be content with ministring gentle gargarismes without any anointing. If that by ministring the remedies aforesaid, the grief be not eased, then look for rotting of it, which you may know by increasing of the inflammation, and by sharp exulcerations, exacerbations, and gnawings in the evening. When you look for suppuration and rotting, you must help that it may quickly come to passe: therefore then you must minister

Cause.

Signa.

Victus ratio.

Curatio.

Venæ sectio

Signes of suppuration.

hotter

hotter gargarismes,as is, *Aqua mulsa*, and decoction of Figs,Hysope,and seed of *Althea*. Outwardly lay plaisters of Barley-meal and Fenugreek, with decoction of Figs, *Althea* and Hony. When it is perfectly rotten, the pain will diminish, and the swelling and inflammation will be made softer, so that it will give place to the finger: then you must minister sharp collutions, that they may break the botch. In meats he must take great gobbets of bread steeped in water, and likewise his meat must be eaten by lumps: for vehement rolling of it up and down about the tonsils will break the botches, as well as if they were cut. But if the Patient will not do it, then open it with some fine instrument for the purpose. And after it is broken, let the sick bow his head downward, that the matter may the better run out. And let him gargarise *Aqua mulsa* alone, and afterward commix with it decoction of Lentils and Roses. And with these you must tarry untill it be healed.

CHAP. IV.

Of malignant Ulcers of the Tonsils.

Causæ. *Signa.* *Curatio.*

THere begin malignant Ulcers of the Tonsils,sometime with a flux of them going before: sometime they are caused of an accustomed inflammation being augmented. They chance often to children, and also to them of perfect age,especially to those which do abound with vicious humours. They chance to children after the *Aphtæ* in the mouth. In colour they be like unto scurfes which are burnt with iron. Also there chanceth to the sick drinesse in swallowing, and often choking, especially when redness is under the chin. If gnawing and sharpness of humours hath gone before, there followeth putrefaction. You must proceed in the cure speedily: and if he be of perfect age, and no other thing forbidding it, it is good to cut the *Cephalica* vein in the arm, or if that appear not, the middle vein. If they be maids,whom at perfect age,for lack of purgation of menstruis,the disease doth often infect, then in them you must cut the *Saphena* vein, letting bloud but once only, and yet at that time, not till the heart fail,lest after its vertue be destroyed by overmuch flux of menstruis. Furthermore the belly must be emptied by clysters, suppositaries, and by anointing of the tuell. And you must labour by all means to turn the humour from the agrieved place: for the which purpose fasten cupping-glasses nigh to the loyns and use to binde the extremities,and the hands and feet. Afterward it is good to use gargarismes,declared before in the Chapter of *Columella*,and in the Chapter following. After the beginning of the sickness, minister *Diamoron*,or a collution mixed with *Mulsa*, then also decoction of *Ireos*, and other things rehearsed in the abovesaid places. We must take heed that we touch not the ulcerate tonsils with our finger, not so much as to touch it softly. For the unskilfull, to whom with great errour men do seek in doubtfull matters, they do annoy it vehemently, also they do thrust the aggrieved place, and pull away the scab or rove, which they ought not to do before they see the rove lifted up,and scarce cleaving to the sore. For if we intend to pull away the scab whiles it sticketh fast, the ulceration will pierce more deep, and inflammations will follow, and the pain will increase, and they will come to venimous ulcers. Therefore it is good to blow in dry remedies, and to anoint liquid things with a feather. Dogs dungs

mixed

mixed with houy, and annointed, taketh away the roves marvellously, which will be the better if the dog be fed only with bones two daies before: it helpeth greatly, neither hath it any unsavorinesse being ministred in meats. Also the ashes of Swallows burnt, and the ashes of Centory *minor* burnt, with honey mixed is good. After the irritations and chafings made by medicines, you must appease it with decoction of liquorice, and with a Gargarism, which is made of Mastick, Mirrh, *Tragacanthum*, *Amylum*, and Saffron, ministring also while the ulcer feedeth, milk mixed with *Terra lemnia* to gargarise. What need many words? Yeu must be diligent and carefull, specially in cleāsing and purging the ulcers. Many infants do suffer the cramp in purging of the ulcers. Some be strangled because the way of swallowing is dried up. It is good to apply outward foments, and emplaisters, with taking heed lest he do cool it. For the cure will prosper if the matter that is holden within can be drawn outward. Therefore alwaies after the taking of the plaister away, cover the parts that be about the chin, by laying upon it soft Wool, sprinkled with *Oleum Nardinum*. To conclude, when the scurfs are loosened, and the ulcers purged, use this remedy following, ℞ flowers of red Roses, ʒ iij. Saffron, ʒ j ß. *Balaustiæ*, ʒ ß, Mirrh. ℈ j Pine nuts made clean, ʒ ij. *Amyli*, ʒ j. Sumach, Roch allum, ana ʒ j. ß. beat them, commix them with hony, and use to annoint it three times on the day. *Gargarismus.*

CHAP. V.

Of the Squinancy.

ANgina in Latin, Squinancy in Englisn, but in Greek *Synanche*. It is properly an inflammation which is in the throat, or in the jaws. There be four kindes of Sqinancies, one is, when the jaws be inflamed (by the jaws I mean the place where the ends of the wesand and the *trachæa arteria* do agree) Another is, when neither the jaws nor other parts of the mouth, nor yet the outward parts do seem to be inflamed, yet the sick feeleth perill of choking in the throat. The third is, when the parts about the throat be inflamed both outwardly and inwardly. The fourth is, when the joynts between the bones of the head and the neck be loosened to the former part of the neck, whereby the place appeareth hollow, and the sick feeleth pain when it is touched without. The Squinancy is caused through abundance of hot bloud, flowing unnaturally to the places before rehearsed. It is known by these signs: the breath is drawn very hardly, and not without the neck be holden right: and there is difficulty in swallowing. Also in some, a feaver, redness of the face and neck. There chaneeth also in many, swelling: the sick yawneth with open mouth, and draweth breath. Therefore in the beginning every Squinaney requireth a hasty and speedy remedy. Wherefore you must by and by cut the outward vein on the same side of the shoulders, except some greater perill do let it: but you must take away the bloud by little and little, at many times, and not all at once, for the bloud being taken away altogether on heaps, the heart soon faileth, and so the perill of choaking cometh upon him. And moreover also by the refrigeration and fainting of the heart, the matter is quickly carried from the jaws unto the lungs, and so bringeth inevitable peril. Take heed also

Genus. 1. 2. 3. 4.

Causæ.

Signa.

Curatio.

Venæ humerorum sectio.

than

that there be little deduction of the vein, for thereof cometh much failing of the minde, and yet it is not good to make a narrow incision of the vein, leſt the bloud be as it were ſtrained, and the groſſer part remaineth within ſtill, which is the cauſe of this diſeaſe. It is profitable to them to have the bloud drawn out again the next day, unleſſe the ſwelling of the diſeaſe let it, or faintneſſe of the heart. If the ſick be a woman, cut the vein on the ankles, ſpecially if the menſtruis be ſtopped, and the bloud muſt be drawn out moderately. If by theſe ſhe be but little eaſed, then it is good to cut thoſe veins which be under the tongue, and that by and by, at the firſt or ſecond day. And if there be any thing that forbiddeth bloud letting, the belly muſt be emptied with a ſharp cliſter, ſuch as is deſcribed in the Chapter of *Apoplexia*. After univerſall evacuations, you muſt faſten on cupping glaſſes: and if there be ſwelling about the cheeks, or under the chin, it is good to faſten cupping glaſſes to the ſwelling, and with ſcarification to draw out much bloud: alſo to ſtrew ſalt upon the ſcarifying, and to rub it. And if there appear no ſwelling outward, you muſt faſten a cupping glaſſe behind in the neck, near to the ſhutting of the firſt joynt, and you muſt uſe it with conſtant attraction, pulling away the glaſſe often. Alſo the humours muſt be turned away, leſt they flow to the place which is aggrieved and inflamed. For the which purpoſe you muſt bathe the feet with hot water. Alſo bind and rub the hands and feet ſtrongly. The neck muſt be covered with wool that is moiſt, or that is dipped in warm oyl, alſo by and by (at the beginning) you muſt uſe Gargariſes, which do neither vehemently drive back, nor yet only diſcuſſe. For thoſe which do altogether repell and drive back, they bring perill of choking by thruſting humours to the Lungs. Thoſe which be only diſcuſſive, they draw more then is meet, by reaſon of their heat. Therefore when the beginning is with much inflammation, you muſt miniſter thoſe things which do reſtrain gently, as is decoction of Roſes, Lintels and Dates, or elſe reſtrictive Gargariſmes, declared before in the Chap. *de Columellæ inflammatione*, commixing ſome diſcuſſive medicines with it. Of that ſort are Roſes, or Sumach ſodden with *Aqua mulſa*, and decoction of Sebeſten. When the diſeaſe is at his ſtrength, and ſtandeth, you muſt uſe thoſe things which have diſcuſſive vertue only in them, as is decoction of Fenugreek, Figgs, Raiſins, Licorice, or ſtronger things; as the root of *Irees*, Hyſope, *Nigella*, Southernwood with *Oxymel*. Therefore it ſhall be lawfull at this time to uſe a Gargariſme made thus: ℞ of Licorice ſcraped ℥ j. Raiſins ℥ ß, dry figges in number ſix, Fenugreek ℥ ij. Hyſop, Southernwood, ana. M. ß. ſeeth them in one pound of Well-water, till half be conſumed, then put into the licor of that decoction being ſtrained of *Mel roſarum* ℥ j. ß. *Oxymel ſimplex* ℥ j. commix them all, and make a Gargariſme. Alſo dogs dung, ſuch as is found amongſt herbs, and is very white in colour, being beaten and finely ſcarced, and mixed with Honey, is a moſt excellent medicine, being miniſtred like a *Lohoch*, that they may ſwallow it very ſoftly. Likewiſe the aſhes of Swallows burnt is very effectuall being ſo mixed with Honey. Moreover, to the neck without, you muſt apply thoſe Plaiſters in them which be vexed with inflammation, which can concoct and diſcuſſe, as is this: ℞ the meal of Linſeed, Fenugreek, and Barley, ana. ℥ j. ſeeds of *Althæa*, ℥ iij. Mallowes, flowers of Cammomill and Melilot, ana. M. j. ſeeth them in water untill they wax ſoft, then ſtamp them

Venarum linguæ ſectio.

Cliſter.

Cucurbitulæ.

Averſio humorum.

Gargariſmus.

Cataplaſmata.

them in a mortar, and make a ſoft plaiſter, or put to it oyls of Camomil and Lillies, ana ℥ j. ß, and being boiled again, make an emplaiſter. Neither ſhall it be unprofitable if the neck be annointed with oyls of Camomil, Dil, and Lillies, or fomented with decoction of Fenugreek, Melilot and Camomil. They which are vexed with the Squinancy, let them uſe three daies, *Aqua Mulſa* for their drink: afterward juyce of Ptiſan it ſelf or with ſome ſweet potion, for that juyce hath vertue to extenuate, diſcuſſe, nouriſh, and to cool. When the inflammation is ſomewhat ſlaked, and the ſick beginneth to ſwallow better, give to him the yolks of rere egs, and ſuppings made of *Aliea*, To conclude, the eating of the ſick, and his meats muſt be according to his ſtrength, therefore he muſt eſchue overmuch feeding. Sleep muſt eſpecially be eſchued, as well in the Squinancy, as in all other inflammations. For in ſleep (as *Hippocrates* ſaith) the bloud creepeth within, and the flowing of humours to the grieved place doth encreaſe more. *Potus.* *Cibus.*

CHAP. VI.
Of the Cough.

THere be divers cauſes of the cough. For as *Galen* ſaith, *li. 1. cap. 3. de ſympto. cauſis*, cold diſtemper of the inſtruments of breathing cauſeth the cough. Alſo a humour diſtilling from the head the *Trachæa arteria*, and ſharpneſſe only of the upper skin of *trachæa arteria* going about within, doth provoke the cough. Alſo worms troubling the ſtomack, and raiſing up ſome quality, ſending it to the jaws doth cauſe the cough. Moreover, a humour contained in the lungs and the breaſt, is the cauſe of inflammation in the lungs, diſeaſe in the ſides, conſumption and the cough. Thoſe which be outward ſigns, and may cauſe the cough, be ſmoak, duſt, and whatſoever doth exaſperate the *trachæa arteria*. The ſigns of coughing cauſed only through cold diſtemper of the inſtruments of reſpiration and breathing, are, that thoſe that be ſo afflicted, they ſpit out nothing while they cough, nor the cough is not violent nor conſtraining: but it is ſo ſmall, that not only it may be ſuppreſſed by holding the breath, but alſo unleſſe it be very great, it may be healed: becauſe through ſtopping of the breath, the parts vexed with cold do wax hot. Moreover they which are vexed with this kinde of cough, are more provoked to it by often fetching of their breaeh, becauſe the cold thereby is encreaſed, and made more ſtrong: therefore if they breathe and fetch their winde eaſily, and be alſo in a warm houſe, they cough little or nothing at all. They be pale of face, and not thirſty: they are grieved with cold things, and are beſt with hot things: the coughs which chance with tickling of the parts on either ſide of the palate, they do openly ſhew a flowing humour coming from the head to *trachæa arteria*, and to the lungs, which you may well know by difficulty of breathing that followeth, And if that they wich be taus afflicted do ſpit out nothing, it declareth it to be a thin rheum, which being cut off by expulſion of breath it is carried no further by reaſon of his thinnes, but the flowing of it returneth again. The diet is divers according to the diverſity of cauſes: for if the cough be cauſed of cold diſtemper, occupying the inſtruments of breathing, you muſt eſchue air, winde, and alſo cold meat and drink: but if the cough be cauſed through humours *Cauſæ.* 1. 2. 3. 4. 5. 6. *Signa.* *Victus ratio.*

mours distilling from the head, let the diet be such as is described before in the chapter of Distillation. But universally they which have the cough must eschue salt things, sharp things, and whatsoever would exasperate the *trachæa arteria*. The cough that is caused through cold of the instruments of breathing, shall be cured by the remedies that can make them hot. Therefore let the neck be wrapped about with warm wool, and let him breathe seldome, because that stopping of the breath (as is said before) doth not only let the cough, but also oftentimes healeth it. Therefore it is good to have the sick conversant in a hot house, and let him breathe very softly. Also let the breast be fomented with hot ointments, as is oyls of *Ireos*, Lillies and Dill. If a humour that is thin and sharp flowing out of the head to the *trachæa arteria* and the breast, do cause a cough, then it shall be healed specially by meats of good juyce, and by medicines which do cool, thicken, temper and stop sharpnesse and mordacity. For which purpose it is good to minister syrups of Violets, of *Nymphæa*, of Poppy, the antidote *Diatragacantha*, *Diapenidion sine speciebus*, *Pilulæ Bechicæ*, and such like. Among all other this loch is excellent good, ℞ *Diatragacantha*, *Diapenidion sine speciebus*, ana ℥vj. juyce of Liquoriee, ℥ij. *Pilulæ Bechicæ*, ℥ j. *storax calamitæ* ℥ ß. Myrrh, dry Roses, ana ℥ j. *Tragacanthæ*, Pine nuts, ℥ ß. Syrup of Violets, as much as shall suffice to commix them and make an *Ecligma*. Also for that purpose it is good to minister those medicines which are spoken of before in the Ch. of Distillations. But if a grievous and viscous humour be cause of the cough, we shall cure it by those things which do divide and extenuate. Therfore then we must minister to the sick syrup of Liquorice, Hysop, Horehound, Calamint, and such like: or else this decoction, ℞ roots of *Ireos*, Parsly, Licorice, ana ℥ j. roots of *Ella campana*, ℥ ß. dry figs in number vij. of Raisins, the stones picked out, ℥ j. seeds of Nettle, Annise, and Fennel, ana ℥ ij. Hysop, Maidenhair, Scabios, of just quantity, till the third part be consumed: then strain it, and to the juyce of that decoction put Syrup of Hysop and Horehound, ℥ ij. ß. and make a potion. Afterward if it seem convenient by the state of the Patient, you must empty the body with those medicines which do purge grosse and clammy humours. And among other spoken of in the first book, the infusion of Agarick is very good, which is made after this sort, ℞ of elect Agarick, ℥ij. Ginger, ℈ j. salt Gemme, ß iij. beat them and infuse them one night in ℥ ij. of odoriferous white wine, water of Wormwood, and Fennel, ana ℥ j. in the morning strain it, and wring it, and put to it *Electuarium Indi majoris*, ℥ij. ß *Oxymel scilliticum*, ℥ ß. and make a potion. The body being purged, let him have a loch sometime commixed with other antidotes, after this sort, ℞ *Loch è pino*, *loch sani & experti*, *loch è scilla*, ana ℥iij. *Diaireos Salamonis*, ℥ j. powder of *Diapenidion cum speciebus*, ℥ j. powder of the roots of *Enula* and *Ireos*, ana ℥ij. ß. juyce of Liquorice, ℥ j. ß Syrup of Horehound, as much shall suffice to commix them. Moreover the breast must be annointed outwardly with hot oils of Lillies, *Ireos*, and sweet Almonds, putting to them grease and other things after this sort, ℞ oils of Lillies and sweet Almonds, ana ℥iij. of Hens grease, ℥ j. ß. fresh butter, ℥ ij. the muscelage of Fenugreek, and root of *Eltheæ*, ana ℥ ß. *Storax* ℥ ß. powder of the root of *Enula* and *Ireos*, ana ℥ j. Saffron ℈ j. white Wax as much as is sufficient, make an ointment. The residue that is requisite for the cure of the cough, are

Cure of the cough caused of cold distemper.

Cure of the cough caused of thin and sharp humours.

Ecligma.

Cure of the cough caused of gross and viscous humours.

Decoctio.

Purgatio.

Infusio. Agarici.

Ecligma.

Unguentum

are to be ſought in the Chapter of Diſtillation.

CHAP. VII.

Of the Aſthma.

THe *Aſthma* is cauſed whenas groſſe and clammy humours be gotten in abundantly into the griſtles or lappets of the lungs, or that there be ſome ſwelling in it, like unto a botch. Alſo they do breathe difficultly, whereby the *Trachæa arteria* is repleat and filled with diſtillations. Theſe evils are eaſie to be known aſunder. For diſtillation doth alſo chance in hail folk by and by through as manifeſt a cauſe, in a manner, altogether without a fever, having the tokens of diſtillation following it. If there be ſwelling of the lungs like a botch, there muſt needs follow a feaver, and ſo within few daies after, the inflammation being rotted, the matter of it is caſt out with the cough. If there be a crude and raw tubercle and botch ingendred, ſuch do not feel any great grief, neither are they much troubled with difficulty of breathing, but they are much troubled when they eat or drink, becauſe they cannot ſwallow but with great grief. Thoſe which be properly Aſthmatick, or Orthopnicks, they have no feaver at all, and there chanceth to them heavineſſe of ſenſe, and they do not ſpit out matter with their ſpittle. Let their diet be altogether hot and dry: therefore he muſt eſchue air cold and moiſt. He muſt eat the fleſh of Partridges, Birds of the Mountains, Hens, Capons, and ſuch like. He muſt eſchue fiſhes, fruit, pulſe, and all other things that can engender groſſe and clammy humours. Let him uſe often Hyſop, Parſly, and Fennell. Univerſally, let him drink a ſmall quantity at once, which hath a botch riſen: but much drink muſt be uſed of thoſe whoſe griſtles and flappes of the lungs are ſtopped with groſſe and clammy humours, which are not eaſie to be caſt out with the ſpittle, becauſe of their thickneſſe, and therefore they need much moiſtning, that it may come out the eaſier. He muſt uſe exerciſe before meat, but not ſuddenly by and by, becauſe many by this means are dead. Frictions and rubbings of the breaſt do profit. Perturbations of the minde, eſpecially wrath and lamentation, are to be eſchued. But for the cure of the aforeſaid evils generally, you muſt labour that the abundance of that humour which engendreth theſe evils may be aboliſhed and conſumed. But for the cure of theſe evils particularly, if the evil be ingendred of groſſe and clammy humours, you muſt cure it by extenuating and cleanſing medicines. If it come of ſwelling like a botch, you muſt cure it by extenuating and drying medicines. Againſt groſſe and vicious humours, thoſe medicines be good, which do extenuate and ſcour without vehement heat; for groſſe and vicious humours do wax more tough and clammy as well with vehement heat as they do with cold, ſo that afterward they can ſcarce be divided and pluckt away. Therefore *Oxymelſquilliticum*, or *Squilla* roſted and brayed with Hony, is eſpecially to be miniſtred unto them. Alſo ſyrups of Liquorice, Horehound, and Hyſop. Alſo the decoction rehearſed in the laſt chapter before, is good for purging. If neceſſity require, before all things cut the middle vein in the arm, or the inner vein, and draw out ſo much bloud as ſtrength will ſuffer. But if the body be not full (the humour being preparate to purging by the premiſſes) you muſt miniſter often

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Note.

often ſtronger medicines, which may drive out the groſſe and clammy humors. Therefore pills of Agarick, and *Pilulæ cochiæ*, alſo *Diaturbith* with Rewbarb, *Antidotum Indi*, and *Diaphenicon* are good for this purpoſe. Alſo miniſter the infuſion of Agarick deſcribed before in the laſt Chapter. Alſo the belly muſt be waſhed with ſtrong Clyſters. Alſo he muſt vomit now and then, by taking of Radiſh and other things which provoke vomit, of the which we have ſpoken in the firſt book of Melancholiouſneſſe. But in the mean ſeaſon, while purgations be miniſtred, you muſt miniſter medicines which can diſſolve and extenuate humors contained in the breaſt by little and little: and he muſt take *Ariſtolochia rotunda*, the roots of *Enula* and *Ireos*, Nettle ſeed, Hyſope, *Nigella*, Calamint, and ſuch like, wherewith you may make Decoctions or Loches. For which purpoſe alſo thoſe *Ecligmata*, which are rehearſed in the Chapter of the Cough, are good. Alſo *Trochiſci Bechici albi* be moſt excellent. Outwardly you muſt lay to the breaſt, plaiſters made of Figgs, Barly meal, or rather meal of Fitches, having Roſin, Honey, and Wax commixed with it. Alſo apply to the breaſt, of *Ireos*, dill, Rew, and ſuch like, as is this: ℞. Oyls of Dill and Rew, ana. ℥.ß. the greaſe of Hens and Ducks, ana. ʒ.ij. the roots of *Ireos*, *Enula*, and *Draconti majoris*, ana. ʒ.j. ſeed of Flax, ℈.ij. Storax, ʒ.iij. Wax as much as is ſufficient, make an ointment. But the breaſt muſt firſt of all be rubbed with a rough linnen cloth, that (the pores being opened and unlocked) the ſtrength of the medicine may more readily pierce to the bottom. Alſo you muſt uſe thoſe medicines which can exulcerate the skin, and draw out matter and watery humours, as thoſe be which are named *Rubefacientia*. For this purpoſe the breaſt muſt be rubbed with Nettles, brayed or beaten. The places that are bliſtered are to be cured with warm oyl. But in an inveterate evil, and where all medicines are miniſtred in vain, we muſt flie to burnings, as *Ætius* teacheth in *lib.* 8. *cap.* 57. how it ſhould be done. For the cure of that which is like a botch, which hath need of medicines to attenuate and dry, (as is ſaid before) you muſt note that it is cured with Aromatick things, becauſe they do extenuate, dry and heat. Therefore then you muſt give unto the Aſthmaticks ſpecially Antidotes compounded of theſe things, as is *Theriaca*, *Mithridatum*, *Antidotum è moſcha dulce*, *Diamber*, *Aromaticum roſarum*, *Diamargariton calidum*, and many ſuch other like.

Clyſter.

Unguentum.

Rubefacientia.

Cure of Abſeſſus.

CHAP. VIII.

Of the Pleuriſie.

PLEURISIE, to ſpeak exquiſitely and properly, is an inward inflammation of the upper skin girding the ribbes and the ſides. In Latine it is called *Lateralis dolor*. Neither is it raſhly added, to ſpeak exquiſitely and properly: for through many torments, and through meats groſſe and flegmatick, there do ingender humours that be cold, crude, groſſe and viſcous in the body, which oftentimes do place themſelves by and by in the void place of the breaſt, or in the Lungs it ſelf, and by reaſon of their multitude, they ſtretch out the upper skin, girding the ſides within and cauſe pain: but of this we will ſpeak nothing, becauſe the cure of it doth differ little from the cure of *Aſthma*, rehearſed in the laſt Chapter. The Pleuriſie which is an inflammation of the upper skin which

Cauſæ.

which girdeth the ſides within, is cauſed of abundance of hot bloud, flowing naturally to the aforeſaid upper skin within. The ſignes hereof are, difficulty of breathing, the cough, a continuall fever, vehement pricking pain, a hard pulſe, and ſharp like a ſaw. And if his ſpittle be red and bloudy, it ſignifieth bloud to have dominion: if it be yellow and ſubpale, choler hath the maſtery; if it be white and frothy, fleam ruleth: if it be blackiſh, it betokeneth black choler to have the maſtery, or melancholy. The firſt two daies the ſick muſt be content with the juyce of Ptiſan for his meat. Afterward make him Almond-milk with the decoction of Ptiſan, or the crummes of fine bread mixed with the broth of a Chicken or Cock, ſpecially if the Patient be weak. He muſt univerſally eſchew all things that be ſharp and reſtrictive. Let his drink be water wherein Cinamon is ſodden, and let the patient eſchue cold water as a pernitious thing, becauſe it maketh the ſpittle groſſe and thick. Alſo let him eſchue wine altogether. Let him lie upon the ſide that is grieved. Let him avoid wrath, ſorrow, and other perturbations of the minde. In the beginning of the cure, the Phyſitian muſt diligently conſider, whether the body of the ſick be grieved with abundance of humours or not; ſo that he muſt know at the firſt whether the pain doth mitigate and diſſolve with heating medicines, and when it doth not. For if the body be not full of humours, then in the beginning of the Pleuriſie and inflammation, the pain muſt be mitigated and diſcuſſed with foments and medicines that do heat. But if the body do abound with evill humours, or be full of bloud, you may not begin the cure with thoſe things that do heat, for they move flux of humours to the aggrieved place, for the place to the which things that do heat are laid, draweth more to it then it ſendeth out by vapours again. Therefore then you muſt not uſe hot foments which canot diſſolve the pain, but all the body muſt be emptied by bloud-letting, and you muſt cut the inner vein of the arm, which they call the liver vein, or the ſplene vein, on the arm which is right againſt the grief on the ſame ſide. For bloud-letting on the ſame ſide, doth not only draw bloud away from the aggrieved part, but alſo it purgeth it quickly, which is greatly requiſite in the Pleuriſie, and in other inward inflammations. After bloud-letting, if the womb do not caſt out the excrements of it ſelf, as it ought to do, then caſt into the belly this eaſie Clyſter. ℞. Mallowes, leaves of purple Violets, Mercury, Spinage, of both the garden Endives, ana. M. j. whole Barley, ℥ j. Seethe theſe in juſt quantity of water, untill the third part be conſumed: then take of the juyce of that decoction, ℔ j. *Caſia fiſtula* newly drawn, ℥ j ß of the oyls of Cammomill and Violets, ana ℥ j. ß. Freſh Butter, ℥ ß common Salt, ℥ j. and commix them all, to make a Clyſter. After the body is emptied, you muſt apply outwardly foments that do heat and mitigate pain, ſuch as *Sacculi* be, which are made of the flowers of Cammomill, Dill, Melilot, *Tapſus barbatus*, ſeed of Flax, Fenugreek, *Milium*, and Bran mixed together, the decoctions of the herbs aforeſaid being put into bladders, or ſome other devices. Alſo you may well apply a great ſoft Sponge being dipt in the aforeſaid decoctions, and applied to the griet warm. You muſt cover the foments with clothes, leſt their ſtrength doe vaniſh away quickly. Alſo take an Apple, take out the core of it, and

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Sacculi.

fill the hole with *Olibanum*, and roſt it till it be ſoft: then take off the skin of the Apple, and mix the ſoft of the Apple and the *Olibanum* together, and let the patient make boles of it, and ſwallow it all at once, which doth remove the pain very much. This plaiſter alſo is good for this purpoſe: ℞ flowers of Cammomil, *Tapſus barbatus*, and Dil, ana M ß Linſeed, Fenugreek ana ʒ iij Anniſe ſeed, ʒ j Barley meal, M. ß bray them, and put them in water till they be as thick as Hony: after put to oyls of Dill and Cammomill, ana ʒ j ß boyl them again, and adde to it the yolks of two Egges, of Saffron ϑ j. and make an emplaiſter.

Emplaſtrum.

After the ſeventh day, if the pain do continue ſtill after one ſort, faſten a cupping glaſſe to the ſide, and ſcarifie the skin: for a manifeſt commodity doth enſue to them that have the pleuriſie, by applying of cupping glaſſes. The cuts of the ſcarified places muſt be ſtrewed with Salt, if the patient can abide it, if not, lay upon it a linnen cloth dipped in Oyl, and ſprinkled with Salt. The next day after the ſcarifying is done, it is good to faſten on a cupping glaſſe again, that the mattery bloud may be drawn out of the little wounds. This ſecond exttaction is better then the firſt: for at the ſecond time the bloud is not drawn away but the matter. Alſo the Phyſitian may not neglect to miniſter to the ſick ſuch medicines as are good to make the fleam come up eaſily, as is *Diapenidion*, *Diatragacanthes*, conſerves of Violets, *Trochiſci pectorales*, putting to them other Loches rehearſed before in the Chapt. of the Cough. Outwardly you muſt apply medicines that have vertue to diſcuſſe, as is Fenugreek, Dill, Melilot, Hyſop, and ſuch like. And if there do appear tokens that it will rot, and turn into matter, you muſt further it with this or the like ointment: ℞ oyls of Cammomil, of ſweet Almonds, and of Lillies, ana ʒ iij Butter without Salt, Hens greaſe, ana ʒ ij. the muſcilage of Fenugreek, Liuſeed, and the roots of *Althæa*, ana ʒ j. Wax, as much as is ſufficient, make an ointment. The botch being broke, you muſt miniſter thoſe things that do cleanſe and purifie matter and filth, as is, *Aqua mellis* or decoction of Barley, or Sugar roſet. The filth being cleanſed, you may miniſter glutinative medicines, which ſhall be ſufficiently declared in the Chapter of the Ptiſick afterward.

Cucurbitulæ.

Unguentum

CHAP. IX.

Of the Inflammation of the Lungs.

Cauſæ.

Peripneumonia is an inflammation of the Lungs with a ſharp fever. This diſeaſe for the moſt part is cauſed of ſtrong diſtillations falling to the Lungs, or elſe of the Squinancy or the *Aſthma*, or the Pleuriſie, or of other diſeaſes. Alſo ſometime only inflammation is the cauſe of this diſeaſe. They which

Signa.

have this evill, have difficult breathing, the lungs lying upon the heart, doth bring choking, they have a ſharp and burning fever, and alſo fulneſſe and ſtretching out of the breaſt without pain. But if the skinnes which be joyned all the length of the breaſt within be inflammate, then they feel pain at the creaſt. All the face, and the aggrieved place look red, the noſe is crooked in the top, the veins of the temples do beat, the eyes do ſwell, the tongue is dry, the appetite is loſt, the breath is hot, they covet cold water, and rather cold air, they have a dry cough, it is frothy and cholerick, or bloudy and red, which be the worſt tokens. If the ſick ſhall die, he ſhall watch much, and

have

have fearfull ſhort ſleeps, the hands and feet ſhall be cold, the nails ſhall be crooked and ſwart, and he ſhall die the fourth or the ſeventh day at the furtheſt. But if the ſick ſhall recover, there will follow bleeding abundantly, or perturbation of the womb, by paſſing forth of many cholerick and frothy humours: and ſometime the inflammation is changed into matter, and the matter being filthy, is driven out either with egeſtion or with the urine, and the ſick is delivered from all the grief by and by. And if it do flow into the Lungs, and that abundantly, or do choke him, then it is changed into a Ptiſick. For their diet you muſt miniſter to them ſoupings made of the juyce of Ptiſan, mixed with Hony, Origan, or Hyſope. They have more need of extenuative meats then thoſe that have the Pleuriſie. Alſo *Alica* or *Aqua mulſa* is good for them. Let them drink little, for moiſtneſs hurteth the Lungs. You may miniſter for preſerving of ſtrength (ſpecially if choaking conſtraineth you) *mulſa* alone, and with Pine nuts, or *mulſa* wherein Hyſope is ſodden, the powder of dry *Ireos* to *aqua mulſa* is good. Generally the diet of thoſe that have *Peripneumonia*, muſt in a manner be the ſame which the Pleuriſie ſhould have, ſpecially if they begin to recover. For the cure, you muſt eſchue letting of bloud in ſuch as have fallen to this evil out of other diſeaſes, eſpecially if they have been long in this caſe, or if they were let bloud before. You muſt mollifie the belly with clyſters, if he be coſtive, or apply cupping-glaſſes to the breaſt and ſides, if nothing do let it, and that great boxings and many, the skin being cut and ſcarified. But if the *Peripneumonia* began firſt without any other diſeaſe going before, then let him bloud, if ſtrength and other things will ſuffer it, you muſt cut the inner vein of the arm; and if ſtrength will ſuffer it, draw bloud on both the arms, and firſt but a little, in no caſe untill his heart fail, ſo that ſome ſtrength may be kept for the bloud-letting of the next arm. But if any thing doth forbid bloud-letting, you muſt faſten cupping-glaſſes to the whole breaſt, and the ſides, and you muſt get out as much bloud as ſtrength in them will ſuffer. Alſo it is good to mollifie the belly with ſharp clyſters, made of the decoctions of Hyſope, *Ireos* and Rew, putting to it the pulpe of *Coliquintida*, *Sal gemmæ*, and other things neceſſary for ſuch clyſters. After this you muſt labour and ſee, that the breaſt and the Lungs be purged by much ſpitting, which muſt be made ſwift and eaſie. For the which purpoſe you muſt uſe thoſe Ecligmaes, ointments, and emplaiſters, which are declared before in the Chapter againſt the Pleuriſie, excepting that in this caſe you muſt miniſter the moſt ſtrong things, and thoſe that have much ſtrength and vertue in extenuating. Therefore you muſt miniſter *loch è ſcylla*, *loch è pulmone vulpis*, the decoction of the root of *Ireos* and *Enula*. And you muſt make a cerote of oyl of Rew and *Nardinum*, putting into it the marrow of an Hart, of *Ireos*, Hyſope, and Horehound beaten very fine, and commixed with Venice turpentine, and lay it all over the breaſt and the ſides.

Victus ratio.

Curatio.

Venæ ſectio

CHAP. X.

Of ſpitting of Bloud.

SPitting of Bloud is cauſed many times of an outward manifeſt cauſe, as of falling from an high place, or a ſtroke given to one outwardly, or with vehement ſtriking, or leaping, or if any heavy things have fallen upon the breaſt,

Cauſæ externæ.

or else with great crying, or immoderate cold: for cold (as *Hippocrates* witnesseth) breaketh veins. Also spitting of bloud may be caused through heat.

Interna. Also sometime spitting of bloud is caused of inward and secret causes, as fullnesse and abundance of naughty bloud, gnawing asunder the veins, and bursting open the heads of them. The gnawing asunder of those veins, is caused of sharp humours, either falling from the head to the lungs, or else engendred in the Lungs it self. Moreover the bloud that is spit out, sometime cometh from the breast and the Lungs, or from the *Trachæa arteria*, and sometime from other places of the mouth or gummes, or the jaws, or from the stomack, unto the which doth fall bloud out of the veins and members adjoyning, that is to say, from the Liver and the Spleen. The outward causes are known thus: if

Signa. the spitting of bloud be caused of abundance of bloud, then the bloud cometh out gushing all at once, and after it is out, the sick is better and lighter. But if it be caused through bursting of the mouths of the veins, then hot perturbations have gone before it, as though the Patient had used many hot baths, and had dwelt in a hot region, using hot diet in a hot season. If spitting of bloud be caused through gnawing and eating asunder of the veins, then the bloud is not spitted forth all on a heap, but by little and little with the cough; and they are alwaies worse. Also if the bloud which is spitted, be frothy and palish, and cometh forth now and then with the cough without any pain, it is a sure token, that the bloud cometh out of the Lungs. If flegmatick bloud be spitted out with easie coughings and reaching, then the bloud cometh from the *Trachæa arteria*. If bloud be spitted forth being black and clodded together, having also the cough and pain in the aggrieved place, then it is a token that it com-

Victus ratio. eth from the breast. For the diet, let him use meats which have a moderate adstriction, as be rice, hulled wheat called *Alica*, and such other like, mixing with them the juyces of Pomegranates or Pears. For flesh, let him eat wilde Doves, Turtles, and Partriges, if they be boyled with verjuyce, or juyce of soure grapes, or with Sumach. Also he must use Quinces, Pears, restrictive Apples, Medlars, and Mulberries, and such like, rehearsed before in the Chapter against bleeding at the nose. He must drink thick red Wine, or in stead of it, water, wherein steel is quenched. He must eschue great noises, often speaking, all moving of

Curatio. the body, and anger. As for the cure, it differeth according to the diversity of causes: for if the bloud come out of the head, it needeth but a simple and easie cure: for restrictive things applied cold to the palate of the mouth by collutions and gargarises, do perform the cure. What things they be, you may seek in the beginning of this second book, the first Chap. But if there do flow much bloud from the head, then you must let him bloud on some vein. Those which

Venæ sectio spit bloud through distillation, you must by and by in the beginning let them bloud on some vein, unlesse a sharp humour doth distill vehemently. Also afterward minister a sharp clyster, and empty the womb. Also rub the hands, the arms, and the legs very much with a medicine that will heat and extenuate, and binde the outward parts. After that, if the disease endure longer, shave the head, and apply thereto a medicine which hath vertue to dry and discusse, as is that which is made of the dung of wilde Doves, and after three hours space, bring them into a bath, so that the head be anointed with no fat thing.

After-

Afterward cover them meanly, and nouriſh them with four ſuppings. When they go to ſleep, miniſter to them *Theriaca*. The next day all the whole body (the head onely being excepted) being rubbed, keep him in quiet, and again at night miniſter to him *Theriaca*. And if through theſe the diſtillation be not ſtopped, then the third day in the morning miniſter a little honey ſodden, and rub all the body, and ſuffer him to reſt. The fourth day, after the taking of the *Theriaca*, miniſter again much honey, and lay to his head a medicine of doves dung. And if the evil doe endure longer, faſten a Cupping glaſſe to the hinder part of the head. Laſt of all, miniſter thoſe things which are able to purge the humours that are flown into the Lungs. But if it be a very ſharp humour which diſtilleth out of the head, you muſt beware of bloud letting, and you muſt rather uſe purgations, and you muſt uſe the nouriſhments and remedies hereafter declared, and alſo before in the Chapter againſt diſtillations. They which do ſpit bloud coming from the Lungs, by reaſon of breaking of ſome veins in it, or by burſting open of their heads, thoſe you muſt firſt of all charge, that they do not breath much and make a noiſe, and that they ſpeak but little, and in a manner not at all. Let them ſit in open air, having a ſtedfaſt bed, and of a good height. For ſuch you may by and by cut the inner vein of the arm: and you muſt draw bloud twice or thrice a little at once, for ſuch have no need of much bloud letting. Alſo for the ſame purpoſe, that is to ſay, that the bloud may be drawn another way, you muſt rub the extremities, and uſe to binde them hard with broad linen clothes. Theſe ſo done, you muſt miniſter to him a drink made of vinegar and water infuſed and warmed, and let him drink it, ſo that any clod of bloud do cleave on the fleſh, it may (being thereby diſſolved) be caſt out; neither doth any thing let, but that you may miniſter this potion twice or thrice in three hours. After thoſe you may miniſter both within the body and without, medicines that be reſtrictive, and have power to ſtop the pores. For things taken outwardly, it profiteth to eat Purſlain, albeit that the juyce drunken is of more effect; the juyce of Knotgraſſe, ſharp Grapes, decoction of Sumach, Galls, the ſhels of Acorns, the root of Bramble, *Balauſtia*, ſeed of Sorrell, the roots of Horſetal, and ſuch like, which are declared in the Chapter againſt bleeding of the noſe. But theſe are better, and of more effect then the aforeſaid things, that is to ſay, *Terra lemnia* beaten into very fine powder, and minittred with the juyce of Pomegranates, or of Knotgraſſe, or *Lapis hæmatitis*, at once ℈ j. in the like juyce. Among compounds you muſt uſe this *lohoch*; ℞ of old conſerves of Roſes, of *Robderides*, ana. ʒ j. of *Diatragacanthum frigidum*, and *Diacotoneon ſimplex*, ana. ʒ ß of the powders of Corall, *Lapis hæmatitis* and *terra lemnia*, ana. ℈ ij. Bolearmoniack ʒ j. Dragons bloud ʒ ß. Pomegranat floures ʒ j. Frankincenſe, the root of *Conſolida major*, ana. ʒ j. ß. ſirupe of Mirtles, as much as is ſufficient to commix them, and make an *Ecligma*. Afterward you muſt ſprinkle the breaſt outwardly with reſtrictive wine, and the oyls of Roſes, Quinces, and Mirtles. But if there be much eruption of bloud (eſpecially being Sommer) and the ſpitting thereof coming without a cough, and the ſick not being weak, but ſtrong and fleſhy, then you may take vineger for wine, and apply it to with ſponges. It is good to put to the aforeſaid oyls, Bolearmoniack, *Terra lemnia*, Corall, and ſuch like, and to make an ointment

Cucurbitulæ.

Cure of ſpitting of bloud from the lungs.

Potio.

Emplaſtica.

Ecligma.

thereof with Wax. Alſo apply thereunto a ſoft plaiſter made of Dates, *Acatia*, the root of *Conſolida major*, the barks of Pomgranats, and the meal of Lentils. Alſo a cerote made of the meat of Pomgranats, Frankinſence, red Corall, *Balauſtia*, Bolearmoniack, *Terra lemnia*, and ſuch like, is of good effect. But you muſt ſpecially take heed, that by and by after the rupture of the veſſels it may grow together again before it take inflammation: for if there come inflammation before it be grown together, there is but little hope of the conglutination of the womb: for it keepeth it ſtretched out many daies, and you muſt waſh away as well the matter, as the watery bloud out of the ulcer, after that the inflammation is gone. *Note.* But here the Reader muſt be admoniſhed, that he take heed that he do not apply outwardly againſt that place where the bloud runneth out, neither reſtrictive things, nor cold things without reſtriction, unleſſe the matter be firſt turned another way, and drawn from that place: for elſe it would drive the bloud inward, and ſtop the veins full that be within. Therefore firſt alwaies you muſt draw the bloud to the contrary part, and after that apply reſtrictive things outwardly. *Cure of ſpitting of bloud cauſed of ſharp humours.* Thoſe which ſpit bloud through eroſion and gnawing of ſharp humours, you muſt firſt of all miniſter thoſe things unto them which have vertue to purge ſharp humours diſtilling into the Lungs, ſuch as be ſpoken of before in the Chapter of diſtillation. After that, miniſter thoſe things which can alter and make thick the thin and ſharp humours, and ſo have vertue to ſtop the diſtillation, as is ſirupe of Violets, Roſes, Mirtles, Hydromel, *Diacydoniorum*, and ſuch like. For the ſame purpoſe ſometime miniſter ſirupes of Poppy, and other ſomniferous medicines. The diſtillation being ceaſed, you muſt reſtore the gnawn parts with meats of good juice, and with medicines that do ingender fleſh. *Cure of vomitting bloud.* Moreover they which vomit bloud muſt uſe the ſame diet and cure which is before rehearſed, that is, if the bloud flow from the Liver, cut the vein on the arm: but if the bloud be carried from the Spleen into the belly, cut the vein on the left hand, which is between the little finger and the ring finger, and miniſter to them reſtrictive meats and drinks, adding this to the cure, that they do not take meat and drink often: for they may eaſily be cured, if the remedies which be received in, be applied to thoſe parts that ſhed bloud. And for bloud congealed in the ſtomack like an hillock, let him drink cream, and eſpecially of a Hart, or let it be avoided with Savory mixed with vinegar or with *Aloes*. Thoſe which ſpit bloud from the Palate of their mouth, they muſt gargariſe with reſtrictive things, and apply to the forehead, and to the head thoſe things which are applied unto the noſe when it bleedeth. Furthermore to conclude, after that all things be done, and that the flux of bloud is ſtopped, then the ſtrength muſt be cheriſhed and reſtored again: and ſpecially he muſt beware of the often uſing of bathes, of drinking of Wine, of wrath, and of Venus.

CHAP. XI.

Of ſpitting of Matter.

Cauſæ. *Empyema* in Greek, ſignifieth a mattery ſpitting: In Latine it is called *Suppuratio*. It is cauſed when an impoſtume or botch (being in the upper skinne which girdeth the ribs inwardly, or elſe in ſome other upper skinne of the

the breast) is broken all at once, and shed and poured into the empty place of the breast, which is between the Lungs and the upper skin that girdeth in the ribs. It is caused sometime through bursting out of bloud (an ulcer not being brought to his scar, and perfect shutting up.) Also sometime through flux of the head, and other upper parts, falling thither, which is wont often to change into the Squinancy. The signs be these; heavinesse is felt in the bottom of the breast, *Signa.* a strong cough and a dry without pain, and also sometime with moistnesse, whereby they seem to be eased. In the beginning there chanceth to them feavers, faint, inordinate, and hard to be judged: When the impostume draweth near to a rupture, then they have a feaver more vehement with quaking; and they are troubled in their speech. Being broken, there appeareth somewhat to flow into the breasts bottom, according to the often changing of their lying, and specially when they change lying from one side to another, then surely the multitude of matter is evident, and oftentimes a certain noise of the flowing may perfectly be heard when they turn them. Also the matter that cometh out is sometimes clear, sometimes thick and dreggy. Some impostumes do burst out upward, that is, unto the void place of the breast, and these be most perillous. Some impostumes do flow out downward unto the panch, and the bowels, and also the bladder. They alwaies labour of the feaver Hectick, untill all things be brought out upward. Those that be vexed with this disease of spitting of matter, let them remain in a dry aire, let them use *Victus ratio.* meats of good juyce, easie to digest, broths of Cocks, the flesh of Hens, Chickens, birds of mountains. Also use decoctions and broths of Cicers, with herbs (as is) Hysope, and Parsly. Let his drink be *Aqua mulsa*, and thin white wine. For the cure in this Disease, except diligent speed be made by and by, the *Curatio.* gathering together of matter causeth the Ptisick, the Lungs drawing ulceration. Therefore first you must help the concoction of the impostume with foments, by sponges or bladders, with cataplasmes or emplaisters, made of the meales of Barley, Fenugreek, and Linseed, of Figs, Doves dung, Mallowes, *Althæa*, and a little Rosin. Also you must apply to it Cerots made of Butter, *Ireos*, Laurel berries, Rew, and other things which can ripe & dissolve the impostume, whereof thou shalt finde many in the Chapter of *Asthma* before: and if the evil be not dissolved, you must apply to it things that will break the botch. The breaking of the botch is procured by lying upon the whole side, eating of salt meats, and these Pils given unto him when he intendeth to sleep. ℞ of the Powder of *Hierapicra Galeni*, ʒ j. of the pulpe of *Coloquintida*, ℈ j. with the juyce of Wormwood as much as is sufficient to commix them, and make Pils, whereof let him hold one at once in his mouth. By this means it shall come to passe, that the sick shall covet to spit often, and so by overmuch spitting the impostume may break. The rupture being made, you must take diligent heed whither the matter runneth, and you must help his avoiding: for if it creep into the belly, you must minister most of all mollifications. If it fall to the bladder, you must minister most those things which provoke urine. If the matter come out by a cough, then nothing is more meet to be ministred then Ptisan, mixed with good honey. Also absterfive and scouring things do profit, which are partly declared in the Chapter against the Pleurisie, and part of them shall be spoken

of:

of in the next Chapter. But you may commodiously commix with their meat, those things which provoke urine, howsoever the matter intendeth to flow. As for the purging and driving out of the matter, *Aqua mulsa* decoct with *Ireos* and much licorice is marvellous profitable. Moreover the decoction of Hysope, *Ireos*, Horehound, and such like, is good, whereof you may seek more in the Chapter of *Asthma*. The rest that seemeth to be necessary for the cure of this disease, shall be spoken of in the next Chapter.

CHAP. XII.

Of the Ptisick.

Causæ.

PTHISIS in Greek, *Tabes* in Latine, it is properly an exulceration of the lungs till there followeth spitting of bloud withall. It is caused for the most part through a sharp and gnawing humour, flowing from the head into the lungs. Also it is caused through the bloud and matter that remaineth after the bursting out of it in them that have the pleurisie, the *Peripneumonia*, or *Empiema*.

Signa.

They which labour of this disease, are known by wasting of the whole body and the flesh. Also the nostrils be sharp, their temples be slidden down, their eyes be hollow, and their shoulders stick out like birds wings. Moreover they cough, and be vexed with the fever hectick, they breath difficultly, their cheek bals wax swart, their nailes do crook and seem pale. Also the evil overcoming, the belly is troubled, and thirst doth vex them more, their hair doth shed, and that which they do spit out, is of a vehement stinking savour. As for ulcers of the lungs, they are very hard to be cured, because they cannot be purged and cleansed without the cough, and in them that cough the ulcer is broken, and so the evil returneth, as it were by a certain circuit. Also the lungs among the other inward members, because of respiration and breathing, are alway in moving, and also are rent with coughing: But the ulcers which are to be healed, would require quiet and rest. Moreover the strength of medicines cannot come to the ulcers, before it be altered in the stomack, in the body and in the liver. Nevertheless although the causes before rehearsed, make the cure to seem hard, yet we may go about to cure that ulceration. Therefore in the beginning you must prescribe to those that be ptisick, a convenient diet, after this sort. Let them dwell in a dry air, temperate between heat and coldness, let their meat be Ptisan, Almond milk, rere egs, flesh of the birds of mountains, of Partrich, of Phesants, of Owsils, of blackbirds, of Hens, of Capons, of Calves, of sucking Kids. Also scaly Fishes in stony waters, Crabs of the fresh river. But among all meats, milk is best for them that be ptisick, specially womans milk, after that Asses milk, and Goats milk, which would be sucked out of the dugs, if it might be, or let it be drunk by and by after the milking of it while it is hot. But you must beware, that they take no meat by and by after their milk, and specially no Wine, for then it would be corrupted with it in the stomack. But if they be very much feverous, specially of a rotten fever, then it is not good to take milk. Among fruits, it is good to eat Raisins, sweet Almonds, Pine nuts, Figs, Dates, Pistax. Let them eschue exercises and movings that be vehement. It is not unprofitable to walk easily before meat, and after meat they must altogether rest: let them use to sleep

Look Hippocrates in his Aphorisme 5. the 14. and the 13. and the 11.

The causes why the cure is hard.

Victus ratio.

on

on nights meanly: let them eſchue wrath and ſadneſſe, unmeaſurable watching, hunger, thirſt, lechery, hot houſes, and whatſoever may empty the body. Let his drink be but ſmall and thin, or if his fever be vehement, let him drink water wherein a little Cinamon hath been ſodden, or the drink that is called *Hippocras*, whoſe making is declared in the firſt Book, in the Chapter againſt the Palſey. If the evil be cauſed through the flowing of a ſharp humour out of the head, you muſt begin the cure by removing of the diſtillation, which we have taught before in his proper Chapter. Therefore now we will ſhew the exulceration of the lungs, how it is to be cured. And firſt for the cure thereof we muſt miniſter thoſe things which have an abſterſive and ſcouring vertue, and that which will cauſe that the matter may eaſily be brought upward: for the which purpoſe *Hydromel* is ſpecially good, and alſo decoction of Barley with Sugar and hony, alſo decoction of *Irees*, Figs, Maidenhair, Hyſope, Horehound and Licorice. If there come a fever, you may commix with the aforeſaid things, the four great cold ſeeds. Outwardly you muſt apply emplaiſters, and cataplaſmes, made of Linſeed, Fenugreek, and ſuch like, declared in the laſt Chapter *de Empiemate*. Alſo for the ſame purpoſe you may ſeek many remedies in the Chapter againſt the *Aſthma*. The lungs being cleanſed and purged from matter, you muſt miniſter thoſe medicines which will glutinate and heal up the ulcer. For this purpoſe conſerve of Roſes is commended almoſt of all Phyſitions, for this hath not only the vertue to glutinate, but alſo to cleanſe and ſcour, but the newer it is, the more it ſcoureth, and the older it is, the more it glutinateth. Alſo theſe are marvellous good, Bolearmoniack, Dragons-bloud, Amber, Corall, Purſlain ſeed, and ſuch like, which have vertue to ſcour and joyn together. Alſo theſe things are good, *Loch de pulmone vulpis, loch è pino*, conſerves of *Conſolida major*, and Maidenhair. Therefore of theſe you muſt make this compound medicine: ℞ conſerves of *Conſolida major*, and of Maidenhair, ana ℥ ß. conſerve of Roſes, ℥ j. *Loch è pulmone vulpis*, ℥ j. ß. *Loch è pino*, ℥ ij. powder of *Diatragacanthum frigidum*, ℥ iij. Bolearmoniack, ℥ j. ß. ſirupe of Poppy as much as will ſuffice to commix it, and make a loch. Alſo this powder daily miniſtred cauſeth much eaſe: ℞ of the ſeeds of white Poppy, ℥ ß. gumme Arabick, *Amylum*, and gum Tragacant, ana. ℥ j. ß. ſeeds of Cucumbers, Citrons, Gourds, Melons, Quinces, ana. ℥ iij. burnt Ivory, juice of Licorice, ana. ℥ j. ß. *Penidies*, as much in weight as all the reſt, and make a powder, of the which miniſter daily every morning, ℥ ij. with ſirupe of Poppy or Roſes. At that time alſo that the ulcer is cloſed, you muſt anoint the breſt without, with oyl of Quinces, Mirtles or Roſes, adding thereto ſometime Sumach, *Hipociſchidis*, Pomgranat rinds, *Acatia*, Galles, and ſuch like. In the end the body being extenuate and waſted, it is good to reſtore it with a convenient diet, uſing all thoſe meats which be of good juice, eaſie to digeſt, and nouriſh much, at which time alſo you may miniſter this medicine, ℞ of the pulpe of a Capon, ℥ j. Cocks ſtones, Pine nuts, Piſtax, ſweet Almonds, ana. ℥ ß. of the powder of the *Antidote de gemmis*, ℥ ß. powder of *Diarrhodon abbatis, Diambon, & Aromaticum roſarum*, ana. ʒ j. white Sanders and Cinamon, ana. ℥ ß. Maces, ʒ j. white Sugar of the fineſt, ℔ j. diſſolve the Sugar in water of Bugloſſe, and Roſes, and make loſenges, or an Electuary, of the which miniſter every day.

Curatio.

Ecligma.

Pulvis.

Morſuli reſectorij.

CHAP.

CHAP. XIII.

Of panting of the Heart.

Palpitatio & tremor cordis in Latine, is in Engliſh panting and trembling of the heart; it is a corrupt motion of the heart, or a ſtretching out of it againſt nature. The new ſort of Phyſitions do wrongfully call it *Cardiaca*. It is cauſed of all ſuch things as do trouble and affect the heart above nature, as is, every diſtemper, or the multitude of an humour contained in the outward skin that goeth about the heart, or elſe of ſwelling contrary to nature, and ſuch like. The diſeaſe is eaſily known, by the words of the Patient, who doth eaſily feel the beating and panting: and alſo you may know it by the pulſe. For in a hot diſtemper there cometh a fever, and the pulſe is ſwift and great, in a cold diſtemper the contrary. If plenty of an humour contained in the upper skin of the heart do cauſe beating thereof, then the pulſe is ſoft and feeble. The diet muſt be ordained diverſly, according to the diverſity of cauſes: for in a hot diſtemper of the heart, the aire ought to be meanly cold, but in a cold diſtemper it ought to be meanly warm. But univerſally whatſoever the cauſe be, you muſt eſchue any thing that doth trouble or reſolve the vitall ſpirits, as be overmuch heat, anger, hunger, watching, lechery, unmeaſurable cold, meat of evil juyce. If abundance of any humour contained in the upper skin that goeth about the heart do ingender panting of the heart, let their whole diet be extenuative: let their drink in a hot diſtemper be thin and ſmall, or a julep of Violets or Roſes, or decoction of Bugloſſe. In a cold diſtemper they may drink pure Wine, or other ſtrong drink. Thoſe that be vexed with beating of the heart cauſed of hot diſtemper, they muſt have remedy by cold medicines, which can correct the hot diſtemper, and add ſtrength to the heart: as theſe be among ſimples, Roſes, Violets, flowers of water Lillies, Sanders, Corall, Camphire, and ſuch like. Among compounds be theſe, *Diamargariton frigidum, Diarrhodon abbatis*, conſerves of Roſes, of Violets, of Bugloſſe, and their plants, juices and ſirupes. Therefore of the aforeſaid things there may be made potions, electuaries, and lozenges as you think good. Outwardly appoint ointments and emplaiſters, ſpecially Epithemes, *Sacculi*, and other like, whatſoever is able to alter the hot diſtemper of the liver. And firſt among ointments, this is good: ℞ the oyls of Roſes, Violets, and *Nimphea*, ana. ℥ ij. of red Corall, red Sanders, and red Roſes, ana. ℈ j. Camphire, gr. ij. white Wax as much as is ſufficient, and make an ointment, wherewith anoint the region of the heart and the back bone. Among Epithemes, let this eſpecially be laid to the heart: ℞ the waters of Roſes, Sorrel, and Bugloſſe, ana. ℥ iij. water of Balm, ℥ j. powder of the cordiall medicine, ℥ j. red Sanders, red Corall, ana. ℥ ß. Purſlain, gr. ij. Saffron, gr. iiij. commix all together and make an Epitheme. Alſo among the ſorts of dry bags this is beſt. ℞ flours of Bugloſſe, Violets, red Roſes, ana. M. ß. all the Sanders, of each, ℥ j. red Corall and white, of each, ℥ j. ß. of Pearls, ℈ j. being firſt powdred, put them in ſilk and make a *Sacculus*. But thoſe that be agrieved with a cold diſtemper of the heart, to ſuch among ſimple medicines, theſe be profitable (that is) Amber, Musk, Saffron, wood of Aloes, *Storax*, Cloves, Maces, Zedoary, Balmes, and ſuch like: among compounds theſe are good; the electuary *Pliriſarcoticon*, *Diamber*,

Diamber, Dianthos, Aromaticum rosarum, and such like, of the which may be made kindes of medicines, like as we did against hot distemper of the heart. For ointments may be made after this sort, ℞ the oyls of Lillies, of Spike, and of Saffron, ana ℥ ij ß *Gallia moschata,* Cloves, ana ℈ j wood of Aloes, ℈. ß. Maces ℈ j Saffron, gr. iij wax, as much as is sufficient, make an ointment. Also you may make this Epitheme thus, ℞ waters of Balm, Marjora, Buglõsse, ana ℥ iiij. powders of the electuaries, *Diamber* and *Diamoschc*, ana ℥ ß. Maces, wood of Aloes, ana ℈ j. Amber, gr. j. of the best wine, ℥ j. commix them together, and make an Epitheme. An example of *Sacculus* is thus: ℞ flowers of balm, and Bugloſſe, ana M. j ß. chosen Cinamon, Cloves, Maces, ana ℥ j wood of Aloes, ℈ j bark of the Citrine Apple, ℥ j ß Saffron, ℈ j Amber, gr. j. Bray all together, and make a *Sacculus* of silk to lay to the heart. And if there be panting of the heart ingendred through some humor contained in the upper skin that compasseth the heart, it must be cured (as Galen witnesseth) with that which will extenuate, and by cutting of a vein in the arm. Therefore you must cut the inner vein of the arm, or the middle vein. And afterward one must minister and apply as well inwardly as outwardly, medicines that have vertue to extenuate and strengthen the heart, by applying of ointments, and Epithemes, and *Sacculi,* and such like. Of the which things to make private examples, we think it in vain, seeing it is easie to any man, by examples now declared here and in other places, to make medicines for this purpose of whatsoever sort he will.

Unguentum Epithema. Sacculus. Cure of painting of the heart caused of an humour.

CHAP. XIIII.
Of Sounding.

Syncope is a swift failing of the strength (as Galen saith) it is caused through much excretion and avoiding of bloud, or through unmeasurable emptying of the belly or vehement moving, or through great pain, or much and often washings. Also through abundant sweats, and all other immoderate vacuations: also of fear, dread, and such like perturbations of the minde. Moreover, through abounding of crude and raw humours, through great inflammation or through vicious and thin humours, or else by taking breath in a stinking air. The *Syncope* is known by these tokens, the pulse is rare and obscure, the extreme parts (as the hands and feet) be cold, sweat above the face, the taking away of the brightnes of the skin that is in it, and as it were a palsie of the whole body. Moreover of these there cometh desperation, vexation of the minde, and shaking of the body. And moreover there chanceth sometime with the sounding of the heart, a vice (that is) when the heart is vehemently distempered. Also sometime it chanceth to the stomack (that is) when humours abounding, or heaped together, or crude, either else sharp and gnawing, be in it: that kinde of *Syncope* is called *Stomachicha.* They which fall in a sound through plenty of raw humours contained in the mouth of the stomack, in such the sides are inflate and puffed up, and the whole body seemeth to be of greater bignesse then it should naturally be: also their colour changeth whiter then it was wont to be: and to conclude, their body is like to them that have the Dropsie. Also to many their colour waxeth swarter and blacker, like lead, but the pulses

Causa. Signa. Syncope cordis. Syncope stomachica.

ſes of the ſinews be leaſt of all other; moreover they be obſcure and unequall. Thoſe which are vexed with ſounding through abundance of ſharp humours, they feel continually pulling, twitching and gnawing in the mouth of the ſtomack. They which through thin vices (which do ſwiftly exhilate and fly up) do ſuffer ſounding, in them their face appeareth by and by as though it were dead. Their noſe is ſharp, their eyes be hollow, and ſuch like. The other cauſes of *Syncope* are known by the talk of them that ſtand by without any great buſineſſe. It is eaſie to know that the cure muſt be divers according to the diverſity of the cauſes. If ſounding do invade one through excretion and avoiding of bloud, or through any other unmeaſurable or ſudden emptying, you muſt ſprinkle their face with cold things, or with Roſe-water, which hath a marvellous good effect in this caſe. The extreme parts of the body muſt be bound vehemently with bands, and muſt be rubbed a little with ſharp linnen clothes. If the emptying be upward, you muſt rub the legs, if it be downward rub and binde the hands. Alſo cupping glaſſes are to be faſtned lightly, diverſly, according to the places where the evacuations, or where the bloud burſteth out. Moreover the mouth muſt be opened by putting in your finger, or a wedge, or ſome other thing: but the paſſage of hearing, and of the noſtrils would be thruſt together, that the air that is breathed in, might ſtirre and comfort the ſpirits. Alſo it is good by and by for to comfort the ſpirits with ſundry odoraments: for as *Hippocrates* ſaith in his Book *de Alimento*, there is nothing that calleth the ſtrength again ſooner then odours. Therefore it is good to apply to the noſe of the ſick, chickens roſted, and parted aſunder in the midſt. Alſo Roſes, Violets, Quinces, Citrons, and ſuch like be good. You muſt miniſter wine to him that is thin, and allaied, Let the air of the chamber be cold, but let not the chamber be very full of light: let their counter points be taken away that lie upon them, and let the coverings wherewith they be covered be ſoft; and ſtrew the floors with leaves of Mirtles, Vines, Okes, Briars, and Roſes themſelves, and ſprinkle it with water. In unmeaſurable ſweats annoint the ſweating parts with oyl of Mirtles, Roſes and Quinces: but ſpecially the neck, the breaſt, the places under the arme holes, and the ſhare. For this purpoſe alſo it is good to anoint with *Amylum*, and powders of Frankinſence, mixed with the white of an egg, and other reſtrictive medicines. Alſo you muſt hold to his noſe divers odoraments, as Roſes, Sanders, Quinces, Flowers of water-Lillies, and Camphir, but you may not then binde the extreme parts of the body. If ſounding be cauſed through pain, you muſt diligently enquire the cauſe: for if it come of an outward cauſe, the ceaſing of the pain cureth the ſounding. But if the pain be cauſed of no outward cauſe, you muſt finde out ſome inward cauſe which cauſeth pain. If fulneſſe with reaching and ſtretching out do cauſe the pain, by and by, if ſtrength will ſuffer it, let him bloud on the vein that is higheſt to the aggrieved part; but if ſtrength be feeble, then you muſt only pull it back, or you muſt drive it upward, or downward, or both waies, or uſe frictions. But whereas the pain is cauſed of vicious humours, you muſt rather purge it. If both the aforeſaid cauſes come together, then you muſt uſe evacuations both waies: but bloud letting muſt firſt be uſed before any of them. Afterward if the corrupt humours be faſtened, and do ſtick faſt in ſome only place, you

Cure of ſounding through unmeaſurable emptying.

Stoppers of great ſweats.

Cure of ſounding cauſed of pain.

you must begin your cure with dissolving and discussive medicines. As for curing of other pains, they may be sought in their own proper Chapters, and especially in the Chapter against the Cholick. Those which do sound through great sorrow, fear, and other perturbations of the minde, they are fully cured by using of their contraries. Neither let passe to minister unto them that do sound for great sorrow, odoriferous things, and other things, which being taken inwardly, may comfort the spirits. They which be troubled with sounding through plenty of crude humours, they may neither suffer letting of bloud nor purging. Therefore you must cure such by frictions. And you must by and by in the beginning of the evill begin, and you must rub the legs first from the upper part, and so downward with linnen clothes, not very soft, but somewhat sharp; afterward likewise the arms from the shoulders to the fingers. And when all the arteries and veins be sufficiently heat, and that ye doubt that some wearines will come to the senses through overmuch rubbing, you must use oyl solutive and loosing, as is oyl of Dill and Cammomill, and you must beware especially of restrictive things. And when you have annointed the parts of the body, and rubbed them well, then you must come to the back, and that you must likewise first rub with a linnen cloth, and then with oyl: from that you must go again to the legs, and then to the arms, and so again to the back, and so you must do all, and that in a bright chamber without moisture, whose air must be temperate. Moreover *Mulsa*, wherein Hysop is sodden is most meet for them: and you must beware that you minister not to them neither meat nor broths, nor water, nor to suffer him to drink liberally, but only *Mulsa* the three first daies, and to rub him by course continually, granting him only but time to sleep, which must be in a mean. But if their pulse be very small and feeble, or also besides that, wonderfully unequall, you may know that there is exreme perill: but yet you must do as is raught before, and go about none other thing. But if the pulse be indifferently strong and great, and be not cut off, nor thrust together, then you must consider the state of the belly, and if it void not ordure sufficiently of it self, you may boldly pour in somewhat beneath. For it chanceth after the taking of *Aqua Mulsa*, that the superfluities which are wont to be gathered in the principall veins (that is) they which be about the liver, and the bowell which joyneth with the midrife unto the back, by that thing they are well cast out. And if a heap of superfluities do violently provoke the belly aboue reason, first you must seethe your *Mulsa* more higher, for so it doth make the belly lesse soluble, and it nourisheth more. After this, if the superfluities do descend more largely, the belly may not be stopped so, but you must minister for *Aqua Mulsa*, the juyce of Ptisan. And if they continue still to flow, nourish him with soupings of *Alica*, taking heed to the working of the pulses in the mean season: for sometime they are changed to imbecillity or unequalnesse, or smalnes. At which time it is good to minister bread infused in wine, and that, if neither the belly nor the liver be troubled with an impostume, for if they be vexed with it (the body being stuffed with crude and raw juyces) the sick is desperate of all health. Therfore in such a case of the sick, thou shewest thy self without blame, if thou say before that he will die, and use no better medicines. But if there be at any time found abundance of clammy humors, by and by minister

Cure of sounding by affection of the mind

Cure of sounding through abundance of crude humours.

Phelgmon.

Oxymel

Oxymel in ſtead of *Mulſa*. Therefore if it be ſummer, and the ſick uſed to cold potions give him the *Oxymel* cold; but if it be winter, miniſter it hot. Alſo theſe things are very evill for them, as well bathings, as alſo the open air, as often as it is over hot or over cold. But if thou art called to them which be preſently vexed with ſounding, where the belly and the liver be without impoſtumation, thou ſhalt miniſter a little bread, and that with ſome wine, becauſe it cauſeth ſwift diſtribution into the other parts of the body: and thou ſhalt come ſtraight to frictions and rubbings, and thou ſhalt do according to the order before preſcribed. But if it be ſummer, or the region naturally hot and burning, or the ſtate of the heaven vehemently hot, thou ſhalt allay the wine with cold water: but if there be no ſuch thing, with hot. But the drink that ſhall be given the ſecond and third time, thou ſhalt miniſter it altogether hot. For in the whole cure, where we uſe frictions, heat is beſt, as a helper of the concoction of crude humours. But to thoſe which have ſounding cauſed of choler, which troubleth the mouth of the ſtomack, to them you muſt miniſter cold potions. But yet it is good to miniſter to all that have *Syncope*, wine that is hot by nature, yellowiſh in colour, thinne in ſubſtance, cold; and that which provoketh diſtribution in the body: for we would have the food that is received, to be diſtributed about the body, and not to tarry in the ſtomack. They that are vexed with ſounding through vice of thinne humours, thoſe you muſt empty by little and little, and continually, becauſe they cannot ſuffer much emptying at once, thoſe alſo muſt we nouriſh by little and little, and often: the outward part of the skinne muſt be thickned: and you muſt make the air of the chamber cold and reſtrictive. Alſo you moſt annoint them with reſtrictive medicines and ointments, and you muſt give them meats that do not readily diſperſe and flow. Therefore give neither *Aqua Mulſa*, nor *Ptiſan*, but bread and ſoupings of *Alica*, and ſowr fruits, which will not eaſily be corrupted. You ſhall alſo give ſometime to them Egges, ſpecially their yolks, for their whites be hard to digeſt. Moreover the ſtones of Cocks which be nouriſhed with Milk. Alſo Swines brain, but let it either be diligently roſted, or well ſodden in water with Leeks, or Dill. To conclude, you muſt labour by all means, that you may make the ſubſtance of the juyces more thick, to thicken the skin, and to ſtop the exhalations. Watery wine is neceſſary to them after meat in the beginning of ſickneſſe. And if all follow your minde, you may alſo after other things give him nouriſhment by fleſh, eſpecially after the fourth day (the juyces coming now to concoction.) If ſounding come through vehement inflammation, the members and parts of the body are to be rubbed and nouriſhed, and the hands and feet muſt be bound. You muſt command him to watch, becauſe the bloud in ſleep creepeth to the inward members. You muſt drive them clean from meat and drink. Whoſoever have the *Syncope* through vicious humours gnawing the mouth of the ſtomack, they muſt be cured by provoking of vomit; or if that take no place to move the belly, do other things which be expounded in the chapter of pain in the ſtomack. They that begin to ſound in a bath, you muſt bring them quickly out, and you muſt not moiſten them with much pouring in of water. They that be already in a ſound, they muſt be carried out very quickly, and the reſt of the body muſt be covered

Cure of ſounding now preſent.

Cure of ſyncope cauſed of thin humours.

Cure of ſounding inflammation.

Cure of ſounding through humours in the ſtomack.

red with a light covering. Let the face be wet with a ſponge dipped in cold water, or ſprinkle it with Roſewater. Alſo the face, the ſtomack and feet muſt be rubbed. Alſo the mouth muſt be opened by putting in of quils or ones finger. And you muſt go about by all means, that the humours that cauſe the ſwooning may be vomited out, by pouring in of warm water at the mouth. They that be of perfect age, pull off their hairs, and the loud calling of one is profitable, but many at once is hurtfull.

CHAP. XV.

Of lack of Milk.

THe want of Milk, doth chance thorow dry diſtemper of the paps, or of the whole body. Alſo through ſmall quantity of good bloud, or becauſe the childe is ſo weak, that he cannot ſuck well of the paps: for look, the more that he draweth out by ſucking of them, the more draweth to them again. The tokens whereby the diverſity of cauſes are known, are evident enough by things before ſpoken, but yet I will rehearſe them again. A dry diſtemper is known by the diſpoſition of the whole body, and by leanneſſe and dryneſſe of the body and paps, and ſuch like. Small quantity of good bloud, is known by the ill ſtate of the body, and by the evil colour of it: alſo by unmeaſurable evacuations out of the body before, that is to ſay, by menſtruis, by fluxes, by extreme exerciſes, by hunger and ſuch like. For the cure of lacking of Milk, which is cauſed of a dry diſtemper, we will teach nothing in this place, becauſe it may eaſily be cured by that which is declared before in other Chapters, and ſhall alſo be declared afterward in the Chap. againſt the fever Hectick. Therefore here we will only treat of the cure of lack of Milk cauſed of the little quantity of good bloud. In this cure, firſt you muſt behold the bloud, for either there is leſſe then there ought to be, or it is worſe then it ſhould be. Therefore when there is leſſe then there ſhould be, a diet muſt be aſſigned with moiſt and heat meanly: for whatſoever doth heat more then is convenient, or elſe doth dry or cool, thoſe partly by corrupting the bloud that remaineth, and partly by diminiſhing of it, do forbid the milk to come. Therefore it is good to give them pure bread, Milk, Veal, Chickens, Partriches, Birds, rere eggs, Fiſhes ſcaly and ſtony, Raiſins, ſweet Almonds, Lettuce, bugloſſe, balm, gourds and ſuch like. They muſt drink Wine that is thin and watery: they muſt eſchue immoderate exerciſes, anger, ſorrow, and all things that may diminiſh the bloud. But if the bloud be worſe, (as if it be cholerick) firſt purging of the cholorick humours is requiſite, and then uſe the diet before preſcribed: but if it be flegmatick bloud, it requireth medicines that do heat in the firſt or ſecond degree. But they may not dry up, for ſuch by heating of the flegmatick humours, do turn them into bloud; but among ſuch (which are not only medicines, but alſo nouriſhments) the ſtrongeſt be, Rockat, Fennell, Dill, Parſly, and thoſe things green, before they be dried; for being dried, they do heat and dry more then they ought to do. And thoſe things which do dry, they make the humour which feedeth the bloud, the more groſſe, and more ſmall in quantity. The bloud ought to be meanly hot, and not groſſe, that the milk may be engendred thereof. Moreover, thoſe things that do meanly heat and have no great drineſſe joined with it, they have ver-

Cauſe.

Signa.

Cure of lack of Milk in a dry diſtemper.

Little bloud.

Victus ratio.

Evil bloud.

tue to engender milk: among which beſide thoſe which are ſpoken before, is *Seſamum* boiled in wine. Alſo freſh butter, the weight of one ounce drunk with wine. Alſo ſweet Almonds, *Piſtax*, Pine-nuts beaten, and eaten with butter. Alſo this thing is ſpecially praiſed: ℞ Rice, ten times waſhed and dried again, and beat it to powder, then ſeethe it in good milk upon burning coles: while it doth ſeethe, put to as much white Sugar as is ſufficient, and make a pottage. It is made the better, if you adde to it ſweet Almonds, *Piſtax*, Pinenuts, Barley meal, Cicers and ſuch like: but you muſt labour alſo, that by gentle rubbing of the breaſt, and by hot medicines which have an attractive vertue, the milk may be drawn and enticed to the paps.

CHAP. XVI.

Of abundance of Milk.

Cauſæ. Signa. Curatio.

IT chanceth ſometime that thorow abundance of Milk, the paps are ſo filled and ſwollen, and ſo ſtretched out with it, that they are ſcarce able to hold the abundance of it. It is cauſed through abundance of good bloud. The evil is known by ſight and feeling. You muſt help this by and by, for elſe it is to be feared leſt the paps be taken with inflammation. Therefore at the begining cut the vein of the arm, or the middle vein which is in the arm. After that uſe thoſe things which do lightly repreſſe and drive back, leſt that the bloud be thruſt into the lungs, by a certain violence. For this purpoſe it is good to apply a ſoft ſponge dipped in warm *Poſca*, and to bind it with bands to the paps, or apply Dates braied with bread and *Poſca*. Alſo it is good to apply an Emplaiſter made of oyl of Roſes, of Sanders, Corianders, *Pſillium*, Purſlain, Bean meal, Lintels, juyce of Plaintain, and of Vineger, after this ſoet: ℞ of Bean meal and of Lintels, ana ℥j. ſeed of Purſlain, ℥j. ſeed of Flax and *Althæa*, ana. ℥ij. ß. of Plantine, M. j. ſeed of Coriander, ℥ij. boyl them all together in water untill it come to the thickneſſe of Honey; after that, put to it oyl of Roſes, ℥j. ß. Boil them again, and adde thereto the yolks of two egges, and make an Emplaiſter: or make a Cerate after this ſort: ℞ of the oyl of Roſes and Mirtles, ana. ℥j. ß. the meals of Beans and Lintels, ana. ℥j. ß. of Mints and Rew, ana. ℥. ß. with Wax and Venice Turpentine as much as is ſufficient, and make a Cerote to apply to the paps. Alſo wild Rapes do profit marvellouſly, being anointed with water and honey. Moreover, the leaves of *Cherva* anointed with the juyce of green Parſly, is very profitable. Moreover, the ſtone *Pyrites* powdred, and applied with oyl of Roſes and Vineger, doth ſhew a marvellous effect againſt abundance of milk. And let their whole diet be ſuch, that thereby but little bloud may be engendred. Therefore hunger in this evil above all other things is marvellous good.

Poſca is vinegar and water mixed together and wine and water. Emplaſtrum. Ceratum.

CHAP. XVII.

Of Milk that is curded.

Cauſæ.

MAny times the Milk curdeth in the paps, and turneth into the form of cheeſe curds. It is cauſed through abundance of Milk (that is) when it is kept long time together on heaps in the paps, and is not ſucked out. It is cauſed alſo of a hot diſtemper, when that through overmuch heat the thin part

part of the milk is digested and dissolved, and the rest groweth together, and turneth into curds. Also the like may chance of cold, which may cause milk to curde and congeal as well as other liquors. Also sometime milk of his own nature is grosse and clammy enough, and for that cause doth easily turn to curds. There need no tokens to know this evil: for it is known by and by, both by touching and by the Patients words. The diet in this evil is divers, according to the diversity of causes. For in a hot distemper of the paps, let the diet decline to cold things; but in a cold distemper, contrariwise to hot things. If this evil come thorow grosseneſſe of the milk, she must use altogether an extenuating diet. For the cure, if there be abundance of milk, not being as yet curded in the paps, in them that be of lawfull age, and being skilfull women, let it be easily sucked out by little and little. Let the paps be outwardly anointed with the juyce of green Parsley, Mints, Fenugreck, and other things rehearsed before in the Chapter of abundance of milk. Also the cream of a Hare beaten with water, if it be anointed, is good against all swellings of the paps, especially caused of the corrupt abundance of the milk. Also Lintels sodden in Brine is marvellous good, if the paps be washed with the decoction, and anointed with the Lintels being stamped. Also the decoction of Fenugreek and *Althæa* doth great pleasure. But if overmuch heat doth cause the milk to curd in the paps, then anoint them with the juyce of Purslain and garden Nightshade. Also apply oyl of Roses with vinegar. Also Mouse-ear anointed is of good effect. Also the earth called *Cimolia* anointed with Vinegar, or with water and oyl of Roses, doth good. Moreover, Lintels sodden in Vinegar, and applied as is aforesaid, is good against cold distemper of the paps. Use decoctions of Cammomill, Fennell, Dill, Line seed, and Fenugreek, and therewith foment the paps. Also anoint them with oyls of Cammomill, Dill, Lillies, and such like, but beware they touch not the nipple. Oxes gall anointed is good. Crums of bread are good with vinegar anointed, but you may put to it Mints or Parsly, and make the medicine the stronger, This plaister is excellent good: ℞ of Hony, ℥ ß. of *Storax calamitæ*, ʒ iij. of Oxes gall, ʒ ij. of oyl of Cammomill, ℥ ij. Mirrhe and Frankinsence, ana. ℥ ij. ß. commix them together, and make an Emplaister to lay on the paps.

Signa.
Victus ratio.
Curatio.

CHAP. XVIII.

Of the inflammation of the Paps.

IT is caused sometime (as other inflammations be) of plenty of hot bloud flowing to the paps. Also sometime thorow milk (that is) when it turneth to suppuration and matter. The aforesaid causes are easie to discern asunder. For the first cause of inflammation chanceth to them that be not with child, nor brought in bed: the other cause chanceth only to such. For the cure in the first cause, you must see bloud drawn from the inward vein of the arm, or the middle vein on the same side, unless the menstruis be stopped: for then it were better to cut the vein of the hamme or ankle. After this you must come to restrictive medicines, which may not be strong, lest that the humours do violently thrust inwardly to the noble parts of the body: or else you may mix with them some discussive things. Therefore for that purpose it is very good to take oyl of Roses,

Causæ.
Curatio.
Venæ sectio

Empla-strum. Roſes, with the juyce or water of Nightſhade, Vinegar, and the decoction of Cammomil: in this dip and wet linnen cloathes, and apply it to the paps. Alſo an emplaiſter made of Barley meal, Line-ſeed, Sanders, Bolearmoniack, greaſe and oyl of Roſes is good. And if the Phyſition doth ſee that the repercuſſive medicines do not much good, he muſt ſtraight proceed to my book of the cure of Impoſtumes in the breaſts. But if inflammation be cauſed of curded milk, in the beginning you muſt apply a ſoft ſponge dipped in warm *Poſca*, and binde it to it. Alſo apply Dates braied with bread and *Poſca*. Alſo apply crums of bread with Mirrh, Saffron, and Mints, and ſuch like. But if the inflammation endure ſtill, proceed to the Chap. of Impoſtumes in the breaſts hereafter.

THE THIRD BOOK.

CHAP. I.

Of Weakneſſe of the Stomack.

Cauſæ. WEakneſſe of the ſtomack is ſometime cauſed through diſtemper of the effectrix and working quality, without any flowing of humours. For, as *Galen* ſaith *in lib. 3. de ſimp. cauſis. c. 10.* all vehement diſtemper doth overthrow and caſt down the ſtrength. Alſo ſometime it is cauſed of an humour being contained in the boſome and large ſpace of the ſtomack, which hath power and vertue either to heat or cool, to moiſten or dry, or two of thoſe qualities mixed together: ſometime it is cauſed of an humour ſtuffed and drowned in the films and cotes of the ſtomack. Vehement thirſt, abhorring of meat, and unſavoury belkings, do betoken diſtemper only of a hot quality. Contrariwiſe, little thirſt, unmeaſurable appetite, and ſour belkings, betoken diſtemper of a cold quality. And to be ſhort, if the ſtomack be grieved with hot or cold diſtemper, it changeth the meats that be eaten into the nature of the diſtemper, ſo that the meats may be perceived to be changed into the ſavour of roſting or ſowerfulneſſe, without the commixing of any humour. Moreover, if the diſtemper be hot, you ſhall ſee the Patient by and by eaſed with taking of medicines, or meats or drinks that be cold. But if the diſtemper be cold, the Patient feeleth eaſe in hot meats or medicines, but he feeleth hurt with cold things. In a moiſt diſtemper, the Patient feeleth no thirſt, or very little; he hath abundance of ſpittle, and doth deſire moiſt meats. In a dry diſtemper there is drineſſe of the tongue, extenuation of the body, little ſpittle, and vehement thirſt. Moreover vomiting and deſire thereto, heavineſſe of the ſtomack, and belking, ſpecially after meat, betokeneth abundance of naughty and corrupt humours. And if yellow choler do abound, there followeth bitterneſſe of the mouth, vomiting up of choler, thirſt, belkings with ſavour roſted, and gnawing of the ſtomack: but if fleam do abound, it doth cauſe no gnawing in the ſtomack, unleſſe

Signa.

unleſſe it be ſalt fleam: there are preſent ſowre belkings, no thirſt, and ſtretching out of the ſtomack. If melancholy abound, it cauſeth ſadneſs and fear, ſtinking belkings, and ſpittings, and ſavour of fiſh, ſleep with fits of ſtrange imaginations, contraction and pain of the hammes and calves of the legs. Every diſtemper is corrected and amended by his contrary. Therefore you muſt cool a hot diſtemper, and heat a cold diſtemper; alſo moiſten a dry, and dry a moiſt diſtemper: likewiſe muſt you do in compound diſtempers, either heat and dry, or heat and moiſten; or elſe cool and moiſten, or cool and dry. Thoſe that be vexed with hot diſtemper of the ſtomack, are cured with a cooling diet, but ſpecially if they take cold things with vineger. Therefore let their bread be mixed or dipped in *Poſca*. For fleſh, let him uſe Chickens, Partrich, veal ſodden with vinegar or verjuyce. For pot-herbs Lettuce or Purſlain are very good. Alſo Apples and ſharp Pears. The ſick muſt drink ſmall Ale or Beer, if he hath been uſed to it, but if not, let him drink the decoction of Cinamon, or wine that is thin and watery. You muſt apply and lay upon the ſtomack outwardly ſuch medicines as do meanly reſtrain and cool. They which be vexed with a cold diſtemper of the ſtomack, muſt be healed with the contraries to the aforeſaid things, as with the decoction of Anniſe ſeed, Rew and Parſley ſeed. Let the meats which they eat be condite and dreſſed with Cinamon, *Calamus aromaticus*, Cloves, Pepper, and ſuch like odoraments. Alſo give unto them *Diatrion piperion*, *Diacalaminthes*, and *Theriaca*. Annoint the ſtomack outwardly with thoſe ointments which have power to heat, and let them uſe to drink wine that is old and ſomewhat aſtringent. A moiſt diſtemper is helped with meats that do dry, without any ſtrong heat or coldneſſe. Moreover uſing of leſſe drink then he is accuſtomed to do. A dry diſtemper muſt be cured as the fever Hectick is cured, of which we will treat in the fourth Book. But if ſome humour having power to heat or cool, do cauſe the weakneſſe of the ſtomack, you muſt mark and conſider diligently whether that humour do ſwim in the boſome and largeneſſe of the ſtomack, or whether it be ſtuffed in the films and cotes of the ſtomack. If the humour be contained in the boſome of the ſtomack, and be a cholerick humour, it muſt be purged ſtraight by vomit: warm water or thin *mulſa* drunk, doth cauſe an eaſie vomit. It will be better if you do miniſter before it things that do moiſten, as is the broth of Ptilan, or elſe the yolk of an egge. But if the cholerick humour be ſtuffed in the films of the ſtomack, purge him with *Hierapicra*; for as *Galen* ſaith, there can no better medicine be found againſt vicious humours, being ſtuffed in the films of the ſtomack. The humour being purged, let them uſe the ſame diet, that they do which are vexed with a hot diſtemper, as is taught before. Miniſter within the body conſerves which have vertue to cool and moiſten. Alſo miniſter electuaries having like vertues Apply outwardly to the ſtomack things that do cool and meanly reſtrain, as is oyl of Roſes, oyl of Quinces, putting to Sanders, Balauſty, Corall and Purſlain; but yet uſe things that do cool in a mean, according to the contrariety of the diſtemper. For overmuch uſe of cold things doth not only not profit, but alſo oftentimes cauſeth an incurable diſeaſe, becauſe of the great heat that is requiſite for concoction and digeſtion. If humours being flegmatick, groſſe and tough,

Curatio.

Cure of hot diſtemper.

Poſca is a ſauce made with vinegar and water.

Cold diſtemper.

Moiſt diſtemper.

A dry diſtemper.

Cure of weakneſs of the ſtomack cauſed of an humour.

Choler.

Victus ratio.

tough, do swim in the breadth of the stomack, he must use *Oximel*, wherein hath been sodden medicines which have vertue to extenuate and cut, as is Hysop, the root of *Ireos*, Origan, Savoury and Horehound. But if the flegmatick humours be drowned in the films and coates of the stomack, then first you must minister those things which do cut and divide clammy humours and grosse fleam, but afterward you must purge him. If you will know what medicines do purge tough fleam, look before in the first Book, Chap. 12. Also *Hierapicra* is good to purge grosse humours. Let him also use a diet which doth extenuate; and let him use Electuaries that do heat, as *Diatrion piperion*, *Diagalanges*, *Diacinamomum*, *Diamber*, Ginger condite, *Diacorus*, and such like. Apply outwardly to the stomack such things as do heat, as is oyl of *Nardinum*, oyl of Mints, oyl of Wormwood, and oyl of Mastick, and other things having the like vertue. For this purpose also Cerotes are commended, which the Physitians commonly call *Scutum Stomachale*, such as is this: ℞ chosen Cinamon, Cloves, long Pepper, ana. ℥ j. *Gallia Moschata*, Maces, ana. ℈ ß. *Calamus aromaticus*, Frankinsence, ana. ℥ j. ß. wood of Aloes, ℈ j. sown Mints, ℥ ij. Mastick, *Ladanum*, ana. ℥ ij. oyls of Mastick and Nard, ana. ℥ ß. with Wax and Turpentine as much as will suffice: make a Cerote to lay upon the stomack, and cover it with purple silk. Or use this medicine: ℞ Mastick beaten to powder, ℥ j. ß. then strew it upon leather being cut like a buckler, and pour upon it *Oleum Nardinum*, then hold it to the fire till it be molten together, and strew upon it chosen Cinamon, Nutmegs, and Cloves, ana. ℥ j. beaten into powder, and apply it to the stomack. To be short, these and other things which do strengthen and heat the stomack, are to be applied, as is Mints, Wormwood, Frankincense, Mastick, Cinamon, Galingale, Ginger, Maces, wood of Aloes, *Calamus odoratus*, and such like rehearsed in our seventh Book of making medicines, of which, one may make divers kinds of remedies as he seeth cause.

Fleam.

Diet.

Scutum stomachi.

Aliud.

Medicines which strengthen and heat the stomack.

CHAP. II.

Of Yelking and Vomiting.

Cause. Nausea.

DIsposition to vomit (called *Nausea*) which is a naughty and wicked motion of the expulsive vertue of the stomack, is caused of a vicious humour contained in the stomack, being either hot or cold: which humour either swimmeth in the concavity or hollowness of the stomack, or it is stuffed in the films of the stomack, cleaving like birdlime, and can scarce be drawn away: or the humour being more watery, it is drowned in the cotes of the stomack, like water in a sponge. And such humours are oftentimes ingendred through distemper of the stomack, as well hot as cold: sometimes such humours do flow from the whole body, as from other parts (being first evil affected) into the stomack, as it were the excrements; so from the liver, or the spleen, or the head, or from the whole body. If those humours be engendred through the distemper, you may easily perceive it by the signes declared in the last Chapter before this. But whether that humour swim in the hollowness of the stomack, or be stuffed in his cotes, thus shalt thou know it, If the vicious humour do swim in the stomack; and cause *Nausea*, that is, disposition to vomit, then for the most part vomiting followeth, and the stomack corrupting the meats, it doth manifestly infect it with that humour, and changeth it into his nature; but if a tough humour be drowned in the

Signa.

cotes

cotes of the ſtomack, it cauſeth diſpoſition to vomit, but yet ſuch a diſpoſition as bringeth forth nothing, although the Patient do provoke and ſtrain himſelf as though he could vomit: but if that humor be watery and wheyiſh, then it cauſeth vomiting, not only before meat, but alſo after meat, and eſpecially if that humor ſwim in the breadth of the ſtomack: for if it be ſtuffed, and cleave to the top of the ſtomack, it doth move vomiting without bringing any thing up before meat: but when other parts (from whence do flow excrements into the ſtomack) be evil affected, the ſick himſelf doth firſt feel the grief of the member that is diſeaſed: for either he feeleth heat, or cold, or heavineſs nigh about the place that is diſeaſed, or elſe he cannot ſuffer to let the place be touched hard. But if the whole body be full of vicious humours, you may know that by the colour, and by breaking out of wheals and puſhes in the skin, and alſo by the urine you may diſcern it. For the cure, you muſt diligently conſider which grief it is, whether it be a diſeaſe cauſed only of the ſtomack, or of the whole body, or of ſome other member. For if humours do flow into the ſtomack from ſome other member, or from the whole body, you muſt firſt take care for the whole body, or for that member that is diſeaſed, but yet you may not neglect the ſtomack altogether: for unleſs the whole body be firſt purged of vicious humours, he laboureth in vain that goeth about to reſiſt the flowing of humours into ſome one place. So alſo he that doth cure the member that is firſt diſeaſed, he cutteth off (as it were) the fountain of all flowings into the ſtomack. If you will know how thoſe members are to be cured, that do ſend excrements into the ſtomack, you muſt learn that in their proper Chapters before or after. But if humours be ingendred in the ſtomack cauſing diſpoſition to vomit, you muſt mark whether thoſe humours be thinne, cholerick and wheyiſh, and be contained in the hollowneſs of the ſtomack: for then you muſt give him very thinne juyce of Ptiſan or hot water, and the ſick muſt provoke vomit with his finger, or with a feather being put down into his throat. But if the humours be ſtuffed within upon the top of the ſtomack, you muſt miniſter one dramme of Aloes to drink being diſſolved in water. For againſt hot humours that be in the ſtomack, Aloes is the beſt medicine, ſo that often it hath healed evil ſtomacks in one day. After the humours be purged and other medicines miniſtred, which do ſtop or make temperate the ſharpneſs of choler, then you muſt cure the hot diſtemper of the ſtomack, as is taught in the laſt Chapter before this. If they be flegmatick, groſſe and tough humours, which do ſwimme in the breadth of the ſtomack, you muſt cure them after that ſort that is taught of us in the former Chapter, and then you muſt get away the cold diſtemper of the ſtomack, as is before taught. Now for vomiting, you muſt note, that in the beginning it ought not to be ſtopped, if the ſick be the better for it, according to *Hippocrates* ſaying: In vomiting which cometh by it ſelf, if ſuch things be purged as ought to be, it is good, and may be ſuffered: but if not, then contrariwiſe it is evil. Therefore you may not ſtop that vomit which is decretory, or where humours do flow from the whole body into the ſtomack, or when humours be engendred in the ſtomack through diſtemper. But then you muſt rather help the motion of the expulſive vertue in a hot cauſe, by miniſtring hot water with oyl of Violets to drink: but in a cold cauſe, miniſter

Curatio Nauſeæ.

Of vomiting. 1. Aph. 2.

Oxymel and other things before rehearſed. But if the vomiting be immoderate, and do begin to weaken the ſtrength of the ſick, then you muſt go about to ſtop and reſtrain it. Therefore firſt let the ſick lie upward in a convenient houſe, and contrary to the diſeaſe: that is, let the houſe be cold if the diſeaſe be hot: and contrariwiſe let it be hot if the diſeaſe be cold, let the extream parts of the body be rubbed, and let them be felt with warm hands, and alſo binde them ſtrongly with bands: alſo put the feet and hands in lukewarm water. Alſo hold odoraments of good ſavour to the noſe for to ſmell, as Roſes, Quinces, Peniroyall, Mints, Fennell, Spikenard. Anoint the ſtomack outwardly with oyls of Wormwood and Roſes. Emplaſters made of Dates, Quinces, and Wormwood be good. Alſo Cerotes made of them and ſuch like, as Mints, Darnell meal, Frankenſence, Maſtick, be good being laid upon the ſtomack. Alſo you muſt ſtamp well Dates that have been ſteeped in old wine, afterward you muſt put to it Maſtick and Frankenſence, each of them finely poudred by it ſelf afore, and then bray them together. To this place alſo you muſt call the remedies that are ſpoken of hereafter, partly in the Chapter of *Cholera*, and partly in the Chapter of the flux *Dyſenteria*. Furthermore that evil continuing long, if the meat cannot tary in the ſtomack, you muſt faſten a cupping-glaſſe to the mouth of the ſtomack with great flame, untill the place wax red, and you muſt give the Patient meat while the glaſſe hangeth on ſtill.

Cure of immoderate vomiting.

CHAP. III.

Of immoderate Thirſt.

Cauſæ. THirſt, as *Galen* witneſſeth, *in libr. 1. de ſimpl. med. facultate, cap. 30.* is cauſed two manner of waies: partly through want of moiſture, and partly through abundance of heat. The ſtomack is heat many and ſundry waies, that is, either through hot diſtemper of the bare quality ſimple or compound, or through hot and cholerick humours engendred in the ſtomack, or elſe flowing to it. Alſo through abundant drinking of old wine. The ſtomack is dried either through the dry diſtemper that is in it, or through ſalt humours, or drinking of ſalt water. Alſo oftentimes it is dried through conſent of the whole body, as it chanceth in burning fevers, and fevers Hectick. The diverſity of cauſes may eaſily be known by the Patients words, and by thoſe ſigns which we have ſpoken of in the ſecond Chapter next before. The cauſe being known, you muſt remedy each of them according to their cauſes diverſly. Therefore you muſt remedy thirſt coming of heat, by miniſtring things that do cool. Alſo both the drawing in of cold air, and water, or watery wine being drunken, are good. Alſo Cucumber ſeed chewed, or if it be hulled and beaten, and drunk with water, it helpeth greatly againſt thirſt engendred through heat of the ſtomack. Likewiſe Lettuce ſeed chewed and drunk profiteth. Alſo Purſlain ſeed likewiſe. The beſt thing to quench thirſt is this: ℞ of the ſeeds of ſown Cucumbers husked, ʒ j. *Diatragacanthæ*, ʒ ß. Gumme tragacanth beaten to powder, and ſearced, ʒ ij. beat the ſeeds, and put thoſe powders to the whites of egs being raw, and beating them altogether, make pils, and dry them in the ſhadow. Of theſe pils, miniſter one at once to be holden under the tongue, that it may diſſolve by little and little, and ſo be ſwallowed. They that have had burning and heat in the ſtomack

Signa.

Curatio.

Pils to hold under the tongue.

ſtomack long time, the juyce of the ſweet root being drunk, doth help them, and alſo the root it ſelf with water and the juyce of Purſlain. But thoſe which are vexed with thirſt cauſed of heat and drineſſe, as it chanceth in all burning and very dry fevers, and to thoſe which labour in ſummer, or in great heat, ſuch are beſt healed with *Oxicratum*, that is, a drink made with vinegar and water ſodden together. For vinegar doth cool mightily, and doth pierce every place quickly, and the water (beſides the coolneſſe that it hath) is moiſteſt of any thing: for nothing (as *Galen* ſaith in the place before rehearſed) is moiſter then water. Alſo the thirſt which is engendred in fevers, may be mitigated in ſprinkling the head with the coldeſt oyls, as oyl of Roſes being ſprinkled aloft on the forepart of the head. Alſo the beſt remedy for drineſſe is ſleep, where heat and moiſture are commixt together, as it chanceth in that kinde of Dropſie, in which plenty of ſalt humours be heaped in the ſtomack and belly, or in thoſe which have their ſtomack ſtuffed with ſalt fleam, then vinegar is the beſt remedy. It is alſo good for them to ſoupe the juyce of Quinces or Pears, or verjuyce with water. If humours cholerick or ſalt ſwimming in the ſtomack, or drowned and ſtuffed in it, do provoke thirſt, then you muſt miniſter medicines which can purge out thoſe humours. Afterward you muſt uſe medicines which do reſtrain and comfort the ſtomack and ſtrengthen it. Examples whereof you muſt ſeek before. They which thirſt through drinking of much old wine, are holpen with drinking of cold water, and other things rehearſed in *lib.* 1. *cap.* 14.

Oxicratum ſeu Poſca.

CHAP. IIII.

Of pain in the Stomack.

PAin of the Stomack is cauſed when naughty, venimous, and gnawing humours be kept in the ſtomack, whereby it chanceth that through intollerable gnawing, they cauſe ſwooning, which they call *Stomachica*. This diſeaſe is known by continuall pricking and gnawing of the mouth of the ſtomack. In this evil you muſt give him meats that do cool, and which may bring ſtrength to the ſtomack, as is, Lettuce and Purſlain taken with vinegar. Alſo Pomegranates, and Orenges, Pears, ſharp Grapes, and ſuch like. Alſo bread being ſteeped in very cold water is good. Alſo let his other meats be ſuch as will eaſily digeſt, and yet not eaſie to corrupt, as be, Chickens, Partrich, birds of mountains, and ſuch like ſodden with verjuice. Alſo fiſhes bred among ſtones, ſodden with vinegar, Limons, and the ſharp juyce of Cytrons. Likewiſe let the ſick drink water wherein hath been ſodden a little Cinamon, or give him thin watery wine. For the cure, in the beginning you muſt provoke vomit by the remedies aforeſaid. Then after that he muſt purge downward, by taking *Hierapicra*. Which things being done, you muſt uſe remedies to ſtrengthen the ſtomack both inwardly and outwardly, as is taught in the ſecond Chapter, and in other places alſo.

Doloris ſtomachi cauſæ. Signa. Diet. Curatio.

CHAP. V.

Of Inflammation of the Stomack.

INflammation of the Stomack is cauſed no otherwiſe then the inflammation of other parts of the body: that is to ſay, through the flowing together of abundance

Cauſæ.

Signa. abundance of hot bloud. Signs hereof is exceeding great pain continually, which cannot be mitigated with any medicines that be applied to it. Moreover, there is swelling and burning, which you may feel. Also a fever, heavi-

Victus ratio. nesse, and appetite to meat. The diet (like as it is in other inflammations) must be thin, small and exquisite. Therefore he must use juyce of Ptisan, and he must abstain from flesh and wine, and from other hot meats. Let the sick drink water, wherein hath been sodden a little Cinamon, or juyce of sour Pomegranates, or of some other fruit that is cold and restringent. Let him sleep little, and let him not talk much. Let him eschue sadnesse as much as he can,

Curatio. and let him remain in an air meanly cold. You must begin the cure with letting of bloud, if there be fulnesse of the whole body, and strength of the sick. You must cut the inward vein of the arm, and you must draw bloud according to the strength of the Patient. After this you must apply outwardly those things that do represse and restrain, specially upon the place where the pain and swelling do most uppear. For the stomack (specially the mouth of it) hath ever need of the commixing of those things that do restrain, but most of all when it hath an inflammation. Therefore those which do attempt the cure with loosening remedies only, without the commixing of those things that do strengthen the stomack, they cause peril of death; therefore alwaies whether it be an oyl that the inflamed member be nourished withall, or a soft plaister laid upon that member, you must commix some restringent thing with them. Therefore for this purpose it is good to apply to it oyl, wherein wormwood or quinces hath been sodden, commixed together with mastick. Also the juyce of Quinces or Pears, putting to it red Roses, Barley meal, Sanders, Bole armoniack, and such like. Also you may use this Cerot: ℞ Barly meal, ℥ ß. white

Cerotum. Sanders and red Roses, ana. ℥ ij. Bole armoniak, ℥ j. ß. Aloes, Mastick, ana. ℥ j. Wormwood, Nutmegs, *Balaustia*, ana. ℥ ß. oyls of Mastick and Roses, ana. ℥ j. ß. with wax and Turpentine as much as is sufficient, make a Cerote to lay upon the stomack. But if there be need of great restriction (as it chanceth then when the stomack is so weak that it cannot hold and retain meat) you may commix with the said things, verjuyce or juyce of wormwood, or *Hypocistchidos*, and *Sumach*, and such like. All these things (if the inflammation be vehement) must be applied to the grief cold. And if the belly do send forth nothing, you must provoke it with easie clysters. Nor he worketh not unwisely, that doth minister ℥ ß. of *Cassia fistula* dissolved in Endine water, after that the burning heat is somewhat abated. Also at that time you may commix with the restrictive medicines, which you apply outwardly, many things that do discusse and dissolve, as is Fenugreek meal, flowers of Cammomill, and *Althæa*, and Lineseed: you must never (as we warned you before, no not at that time when there floweth no more to the grief, and that cannot be driven back which is contained in the diseased member) you must not I say at that time, neither use only loosening medicines, or only dissolving medicines: but alwaies you must commix with them restrictive things, which have power to preserve and keep the strength of the stomack: therefore at that time you must use this em-

Emplastrum. plaister: ℞ the meal of Lineseed and Fenugreek, ana. ℥ ß. seed of Dill, ℥ ij. flowers of Camomill and Melilot, ana. ℥ ß. wormwood, Balaustie, red Roses,

ana.

ana, ℥ij. *Hypociſchidis*, ℈ij. oyls of Cammomill, Lillies, Roſes, Maſtick, ana. ℥ß. Hens greaſe, and Gooſe greaſe, ana. ℥ij. commix them all together, and make an emplaiſter: but before it be applied, it is not in vain to annoint the ſtomack with this ointment; ℞ oyls of Cammomill, Dill, and Quinces, ana. ℥iij. powder of the root of *Althæa*, Wormwood, Linſeed, ana. ℈j. Wax ſufficient, and make an ointment. *Unguentum*

CHAP. VI.

Of abhorring of Meat.

ABhorring of Meat, or loſing of appetite, doth chance either through loſing of the ſence of ſucking of the veins, which is naturall hunger, as *Galen* witneſſeth, *lib.* 1. *de Sympt. cauſis cap.* 7. or becauſe there is no ſucking out, or becauſe the body is not emptied. Alſo ſometime it chanceth through ſome hot diſtemper, ſpecially of the ſtomack, which diſtemper doth diſſolve the hard and ſound members by looſing of them, and maketh them weaker in drawing: but the moiſt members, it ſtretcheth out unmeaſurably by ſhedding. Sometime it is cauſed through abundance of vicious humours contained in the ſtomack, and through immoderate flux of the belly and bowels: alſo through overmuch bloud letting. Alſo the ſick doth abhor meat in continuall and vehement fevers, alſo in inflammations of the ſtomack, the liver and the matrice, and for many other cauſes which need not to be rehearſed here. The ſigns which betoken a hot diſtemper, are rehearſed before in the firſt Chapter. Thoſe which abhor meat, through the vice of cholerick humours, are troubled with gnawing of the ſtomack, and with appetite to vomit, and with thirſt. Thoſe that have humours that be rotten, they have ſometime a fever: but thoſe which have loathing of meat through groſſe and clammy humours, they neither feel gnawing of the ſtomack nor thirſt: but commonly to all, there cometh diſpoſition to vomit. If loathing of meat doth come about the beginning of the diſeaſe, or about the rigour and ſtrength of it, which the patients ſtrength may yet ſuffer, it cauſeth no perill, for the ſick need but little nouriſhment. But if loſſe of appetite do come in the declination of the whole diſeaſe, or in long weakneſſe, or in lack of ſtrength or of unmeaſurable purging, it is not without perill and danger. This evil is increaſed of age. For children are unluckily troubled with this diſeaſe, that is to ſay, ſuch as are devourers by nature, and have need of continuall nouriſhment. Therefore if children have this diſeaſe, great exceſſe above nature is ſignified by it. For cure of this diſeaſe, if the loſſe of appetite be cauſed through weakneſſe of the ſtomack, you muſt mark what diſtemper doth weaken the ſtrength, and you muſt cure it by contraries to that diſtemper, as is before taught. If the preſence of vicious humours do cauſe loathing of meat, if thoſe humours be thin and gnawing, you muſt firſt begin before any other thing be miniſtred, to purge the humours contained in the ſtomack by vomit. And if the Patient doth vomit uneaſily, miniſter unto him ſoupings, and other nouriſhments which do moiſten, that they may drive thoſe humours down into the belly, and drive them out beneath, or purge the womb with *Hicraprica*. Then we *Cauſa.* *Signa.* *Curatio.*

muſt

must bring the body to a good temper, with such things as be meet for that purpose. Those that do abhor meat through grosse and clammy humours, you shall cure them by extenuating and cutting the humours, as well with *Oximel*, as also with those medicines that are made of this and other sawces, as with Capers, Olives, Mustard-seed, and such like declared in the first Chapter. If loathing of meat happen through inflammation, or stopping any other part of the body, then you must go about the curing of that member or part. And you must go about to provoke appetite again, only by odoraments, either by odour and smelling of wine infused, or decoction of Quinces or Pears. Also you shall go about the same thing with soft anointings with oyls, as oyls of Roses, Mastick, and such like, and moderate frictions and rubbings of the body. Also insessions to be applied to the loins and share. Also let meats be prepared of divers and sundry kindes, and after the daintiest fashion, that besides their sweetnesse they may entice and provoke their appetite: first of the best kinde of corn, and such as doth nourish much as is *Alica* washed with the decoction of Dates and Damascene prunes, rere egges, birds of the mountains that be lean and of no strong savour: swines feet much consumed in seething. For if he only taste such meats, they nourish the body sufficiently. Whatsoever you minister ought to be of such sort, that it may easily be devoured and swallowed. For those things that require much chewing, do cause unpleasantnesse, and put away appetite. Nor you may not neglect to apply outwardly upon the stomack, besides the ointments, emplaisters made of Dates, Quinces, Wormwood, and such like. Also Cerates made of the same things; examples whereof you must seek before.

Alica is made of wheat steeped in water, beaten and dried in the Sun, and then broken grosely.

CHAP. VII.

Of a Dog-like Appetite.

A Dog-like appetite is contrary to losse of appetite. For they that are thus diseased, they desire much meat, and when they cannot refrain their appetite, they devour in meat without measure: then they being heavy with the multitude of meat, and their stomack not being able to bear the meats that are in it without hurt, they turn to vomiting, Then afterward they fill themselves with meat, and again they return to vomiting like dogs. It is caused through cold distemper of the stomack or through vicious and sharp humours which do gnaw and prick the mouth of the stomack. For cold vicious humours do cause a gnawing much like the proportion of sucking, and do raise appetite of meat. Also sometime it chanceth through unmeasurable dissipation and spreading abroad of the whole body, which doth follow either the violence of heat, or the weakenesse of the vertue retentive. Cold distemper of the stomack is known by evil digestion, windinesse, rumbling, and many egestions or seiges, and by other tokens declared before in the first Chapter. Sharp humours are known by some belkings, and much egestion, and very thinne. If it be caused of unmeasurable dissipation and spreading abroad, and that through heat which consumeth the meat like fire, and rarefieth the skin: then the egestions sent out by the belly, be lesse in quantity then the meat that is eaten, and also the egestions the drier: But if that dissipation come through

Causa.

Signa.

through weakneſſe of the retentive vertue, which cannot maſter the meats, then there is much dejection and caſting out of thoſe things that are eaten. For the cure, cold diſtemper muſt be healed as is taught in the firſt chap. of this book. If dog-like and unmeaſurable appetite be cauſed of ſharp humours ſtuffed in the mouth of the ſtomack, and as it were water ſoked into a ſponge, you muſt miniſter in the begining, *Hierapicra Galeni.* For this doth not only heat, but alſo it doth cut off and make clean, and draw out from the depth of the mouth of the ſtomack, humours that be ſtuffed in it, and it cauſeth them to avoid downward; and yet it addeth ſtrength to the ſtomack, that afterward it will not eaſily receive any hurtfull humour. Therefore that is the beſt remedy for vicious humours ſtuffed in the ſtomack to bring them forth. It is miniſtred the weight of ℥iv. with wine infuſed with warm water. If a childe doth labour of this diſeaſe, which cannot drink the medicine for bitterneſſe, make ℥j. or ij. of it in Pills, and anoint it outwardly with Honey, and let them ſwallow them down. Seeing that for the moſt part, this evil chanceth of ſharp and ſour fleam, you muſt uſe ſuch meats and medicines as have power to cut, divide, ſcour, and heat, as be Garlike, Leeks, Time, Savoury, Origan, Peniroyall, and ſuch like. Therefore the humours that be vicious being purged in the begining, you muſt let them uſe this diet. Let not their bread be new, nor well leavened, with the which alſo you muſt mix things that provoke urine; as is, Anniſe-ſeed, Caraway-ſeed, Cummin, Parſly, and ſuch like. Let his meates be fat and oily. Alſo ſoupings are good that do deſtroy appetite, as be pottage made with much hony, and much oyl, or Gooſe greaſe, Hens greaſe, or Swines greaſe. Let his pot-herbs be Mallowes. Alſo give him the brains and fatteſt parts of Birds, and of Fiſhes likewiſe, and thoſe things that do altogether deſtroy appetite, and cauſe fullneſſe, and that do nouriſh but little, although they be eaten in great quantity. You may well give them great plenty of Wine, even as much as they can drink, and ſuch Wine that doth heat greatly, as thoſe do that be yellow in colour, thin in ſubſtance, ſweet in ſmelling, and without reſtriction. For this doth heat the ſtomack, and deſtroy ſharpneſſe of humours, ſo that often ſuch wine with oily and fat meats, ſufficeth for the perfect cure. As *Hippocrates* ſaith, Drinking of wine eaſeth hunger: and you muſt give wine as well to them that be faſting, as to them alſo which have eaten meat, although they be not as yet athirſt. But you muſt give it to them that be faſting hot, or warm at the leaſt. He muſt abſtain from all ſour and reſtrictive meats and drinks, but ſpecially from fruit. Let their banketting meats be *Piſtacium*, Almonds, Pine nuts, and Olives with Honey. Miniſter alſo unto them milk, as well alone, as alſo with wine called *Paſſum*, or with honey: ſo that nevertheleſſe, you muſt take heed that you give it not to thoſe that are wont to have it wax ſour in the ſtomack, for to thoſe it doth more hurt then good. But if it be well digeſted, it doth not only ſtop the appetite, but it ſoftneth the belly being ſtopped, and ſtops his fluxes. Alſo you muſt make potions and fine cakes with milk, and give them to him; as be, Marchpanes and Rice ſodden with milk. Alſo he muſt waſh now and then, and make fat their skin largely. This kinde of cure you muſt uſe as long as the ſick is diſeaſed, and till he be clean whole. If the dog-like appetite come through unmeaſurable ſcat-

Curatio. Cure if it be of ſharp humours.

Victus ratio.

2. *Eph.* 21.

tering

Cure if it come of immoderate dissipation.

tering abroad, opening and dissipation, then in such a disease it is good to thicken the skin, and make it grosser with oyl made of unripe Olives, or oyls of Roses or of Mirtles, or any other wherein any restrictive thing hath been sodden with a soft fire. Let the sick remain in an air that is cold and perspirable. Let him eschue hot air and hot bathes. Also let him eschue Wine, and all things as well outwardly as inwardly that do heat. Let his drink be cold water or decoction of Cinamon. Put the sick in a cold bath if nothing do let it, as slenderness and leanness of the body, or the coldness of some member of the body, as the breast or some other. You must give unto them meats that be stable, durable, and hard to corrupt, as be Periwincles, and all kinde of shell-fish, if they be sodden with water twice changed. Also Swines flesh being in full strength, and specially the belly. Also fat Beef, and all things that be all fat, and that do swim in the stomack, and be hard to be digested and distributed. For there be some that have this disease, which by reason of a sharp and biting heat, and as it were a feverous heat in them, do digest and consume Beef and other things hard of digestion, with lesse labour then fishes of stony places, and such like things which be caused of digestion. Of egs those are good for them which be sodden till they be hard, or fried in a frying pan. Give them manchet made of fat broths without hony. Also Rice sodden with butter, and unleavened bread. Look how much the evil is abated and so much you must abate of the grosse meats that you are wont to give, and you must minish the restrictive things also that you lay without. For sometime the vehemency of the appetite being abated, when the body is filled with crude and grosse humours, it turneth into some other worse disease. Among restrictive medicines besides those things which are aforesaid, you must use this ointment: ℞ oyls of Mirtles and Quinces, ana. ℥ ß. oyl of Roses, ℥ j. juyce of Plantain, ℥ ij. red Sanders, Mastick, *Bidastringens storta*, red Roses, ana. ℥ j. Bolearmoniack, ℈ ij. *Hipocisthidos, Acatia, sanguis Draconis*, an. ℈ j. wax as much as is sufficient, make an ointment.

Unguentum adstringens

CHAP. VIII.

Of great Famine.

Βυλίμος. *Bulimos* in Greek, is nothing else but great and vehement famine or hunger. It is caused through coldness of the stomack, and for want and weakness of strength, and in a man it taketh his beginning altogether of outward cold: for long journies, specially when there is Snow, causeth this disease. It is known thus. In the beginning there is felt much hunger, which for all that, doth not long endure. For afterward the heart of the Patient beginneth to fail him, with coldness of the extream parts, and want of spirit and breath. You must apply remedies for this disease by and by, because there be that in desart places, or in bathes, being suddenly taken with this disease, do perish for lack of help. Therefore they that are troubled with great hunger in a journey without a Fever, or any other waies, you must comfort them with vinegar, or Peniroyall given them to smell unto, or earth whatsoever it be, sprinkled with Vinegar, or Apples, or Pears or such other like fruit which is next hand. Also new bread holden to the nose doth help, and cheese of good savour. Also Pork rosted or sodden, and universally all that doth nourish much: but especially

Causæ.

Signa.

Curatio.

cially that which hath favour of roſted meat, and is well ſeaſoned, and hath a ſufficient ſavour. For by ſuch odours and favours, they that have this diſeaſe are for the moſt part refreſhed, ſeeing there is nothing (as was ſaid before in the 2 Book the 14 Chapter,) that doth refreſh and renew the ſtrength ſooner then odours. Moreover, you muſt bind the extreme parts of them with bands, and you muſt put the tips of their hands and feet in very hot water, and you muſt raiſe them and ſtir them, as well by pricking of the cheeks, as alſo by pulling of the hair and ears. And when he is ſomewhat come again to himſelf, you ſhall miniſter unto him bread infuſed in wine, or ſome ſuch thing, which doth reſtore ſtrength very quickly, as be rear egs, Alica with Wine. The next remedy they muſt look for by meat, which if they cannot take when it is offered them you muſt put it into the mouth violently, and compell them to ſwallow it, for by and by after that, they are delivered from their great hunger, and from their fainting, and are raiſed quickly. For this purpoſe are good alſo the Antidotes which are compounded of divers ſweet odours, as is, *Aromaticum Roſarum, Diamber, Diamoſchi, Alipta moſchata,* and ſuch other like. And if this diſeaſe chance to come in fevers (which is ſeldom ſeen) or if it do ruſh in ſuddenly about the declination of fits belonging to fevers, you may miniſter meat without fear. But if it chance in the beginning of the augmentation, or in the vigour and ſtrength of the fever, the ſick muſt be refreſhed by the odoraments aforeſaid, and ſpecially by thoſe things which have corn in them, as is *Polenta* wet with water, or hot bread that ſendeth forth a burning ſavour. Alſo you muſt uſe frictions and rubbings of the extreme parts, and apply plaiſters made of Dates or Quinces ſodden in wine: and this muſt you do untill the declining of the fit, that you may ſafely give him meat. And if the ſick be never the better thorow theſe things, you muſt venture to help him by giving of meat. Therefore miniſter juyce of Ptiſan, or one morſell or other wet in wine that is white and thin: for they being refreſhed, and as it were ſuddenly called back, do afterward come to the declining of the fit. We muſt eſchue altogether in them that have this diſeaſe, long delay from meat and hunger, for you ſhall give him every hour very little meat, for it taketh away great famine and the fainting, whereby the ſick is eaſed. And that it is lawfull to nouriſh and give meat to the ſick in a fit, *Galen* teacheth, *lib. 10. method. cap. 3.*

Polenta is barly ſteeped in water one night, then fried, and then ground

CHAP. IX.
Of evil Digeſtion.

RAwneſſe of the ſtomack or ill Digeſtion is, whenas the meat is not altogether changed. The cauſes of it are, diſtemper in the ſtomack, inflammations, hardneſſe, impoſtumes, and ſuch other like. Sometime the meats remain raw and undigeſted, although the ſtomack be not diſeaſed, either through immoderate devouring of meats and drinks at one time, or through the evil and vicious qualities of the meats themſelves, or through eating of them out of due time, or through inordinate taking of them, or through ſome vicious ſuperfluity growing, or through ſhort ſleeping, as *Galen* ſaith, *Libro tertio de ſymptomatum cauſis, capite primo.* The diverſity of cauſes be known

Cauſe.

Signa. known partly by the tale of the Patient, and them that be about him, and partly by certain tokens. By the tale of the ſick, and of them that be about him, you may know whether meats and drinks have been taken immoderately, or out of due ſeaſon, or inordinately. Alſo you may know of them the ſhortneſſe of ſleeping, you may know if the meats themſelves were of evil qualities by his belkings and ſavours like things roſted and burned. For in them that be hot and cholerick, the belking or corruptions ſavour like meat roſted or burned: But in them that be of a cold nature, and more flegmatick, the corruptions are ſowr or ſharp. Likewiſe you muſt judge of excrements that be flegmatick and cold, they cauſe ſowr corruptions: But thoſe that be hot and mixed with bitter choler, do cauſe ſavour like burned meat. Likewiſe judge of the ſtomack being any otherwiſe evil at eaſe: For if the diſeaſe be cold, it cauſeth ſharp and ſowr permutations: But if it be hot, it cauſeth a burning ſavour. When perfect crudity and rawneſſe is engendred without corruption, in ſuch ſort that the meats do remain altogether even as they were eaten; by this you may know that the ſtomack is overcome, either through great quantity of meat, or through vehement cold taken in a hot thirſt. Therefore if you would not have this crudity and evil digeſtion, you muſt beware of all the aforeſaid things, that is, that you neither offend in the quantity, nor quality, nor order, nor due ſeaſon in the taking of your meat, and that you eat thoſe things only which you are able to digeſt, and not that which appetite requireth. Therefore you muſt ſpecially take diligent heed to the meaſure and quantity of your meat, and you muſt refrain your appetite, and eat no more then your ſtrength is able to ſuffer. Alſo you muſt beware of evil order, that is, that you do not firſt eat Quinces or Pomegranates, or ſome ſuch like things, and afterwards to eat pot-herbs out of oyl or ſauce made with ſalted fiſh, or other things which do ſoften the belly. Alſo you muſt eſchue eating out of due ſeaſon, that is, that you do not eat before ſome moderate exerciſe, or before yeſterdaies meat be well deſcended, and alſo not before your accuſtomed hour. Alſo you muſt eſchue all things that be hard by nature to digeſt, as is fleſh that is hard by nature, as is Beef and Harts-fleſh: alſo eſchue all old fleſh. Alſo you muſt beware of meats that be fat, or that be powdred in ſalt, and ſtale kept. Amongſt pot-herbs, thoſe that be very hot or very cold, or alſo thoſe that ingender winde, be hurtfull. Eſchue fiſhes that are hard and dried by long keeping. Alſo abſtain from meats that be corrupt, or that do ſtink, or ſmell ill favouredly. Refrain from ſweet fruit, or that which doth ingender windineſſe, or that which is corrupt. Alſo eſchue junkats which be hard of digeſtion. Alſo you muſt eſchue meats that be ſtrange and unaccuſtomed, and that have power of a medicine, as people uſe to commix in their Tarts and fine Cakes; but you muſt eat your meat in due time, not greedily, nor in gobbets, nor ſwallow it not without chewing. Neither let your drink interrupt and diſturb your meat, for that doth hinder the uniting and knitting together of the meat, and cauſeth each peece to ſwim from other. After meat eaten you muſt eſchue unequall and troublous motions. Alſo eſchue heat and cold, for thoſe things do ſtop the digeſtion of meat. But calefaction and chafing of the ſides, and

Victus ratio.

rubbing

rubbing of the feet, do help digeſtion. And if there be heavineſſe about the ſtomack, ſo that through it a certain painfulneſſe be ſpread throughout the whole body, then lay your hand being ſtretched forth upon the mouth of the ſtomack, or apply to it a fleſhy infant: for as *Galen* ſaith, it is much better, and more naturall then the heat which is procured by foments. For which cauſe ſome do lay little whelps while they reſt upon their ſtomack, which doth encreaſe the abundance of heat that digeſteth the meat. Alſo you muſt procure ſleep in the night equall and without diſturbance. For this, you muſt prepare to lie ſtraight, and let your head be bolſtered up high, and in your lying you muſt incline towards the left ſide. And if you cannot ſleep, you muſt lie without turning or ſtirring of your body, and keep it ſtill in one form of lying; for often ſtirrings and toſſings do diſturb the meats, and make the body windy, and the bowels likewiſe. The cure muſt be diverſe, according to the diverſity of the cauſes: for hot diſtemper of the ſtomack requireth one kinde of curing, and cold diſtemper requireth another. Alſo inflammation of the ſtomack requireth another kinde of cure, and hardneſſe of impoſtumations another kinde; and all thoſe cures you ſhall ſeek out in the proper Chapters: for here it ſufficeth to ſay thus much. When there cometh an unpleaſant belking, declaring manifeſtly that there is corruption of meats, without prolonging, you muſt provoke vomit, and by drinking of warm water, you muſt conſtrain all that is corrupt to come forth. For if they remain in the ſtomack, they cauſe tormenting, and wreſtling, and heavineſſe of the head: and ſometimes they ſend forth choler upward and downward, or they cauſe flux of the womb, or feavers. Therefore ſuch as cannot digeſt but hardly, we muſt accuſtome them long time before, that they may vomit eaſily, for that is beſt in many perils. And if any be hard to vomit by nature, and be ill diſpoſed to drink cold things, in any caſe it is not inconvenient to give him a cup of pure cold water to drink: for the ſtomack being ſtrengthned, it ſoon thruſteth out thoſe things that ſtick in it; and ſendeth them down to the lower parts. Then the next day let the ſick be kept in quiet and reſt, and uſe rubbings of his feet, and chafing of his ſides, untill the rumbling and windineſſe break out beneath, and untill the belkings doe come forth with a gentler quality. And then it is good to riſe up, that firſt the belly may ſend out the corrupt things by ſiege, and afterward let the ſick walk moderately, and let him be idle, becauſe of the troubled vapours which be aſcended into the head through corruption. After this he muſt apply his minde to daily buſineſſe without perturbation and indignation. Then again the belly muſt be provoked to avoid thoſe things that remain yet. Afterward you muſt bid him reſt, and you muſt powr upon and nouriſh the feet with warm water: and the face being waſhed with pure cold water, let him reſt in his bed, and procure him to ſleep by all means. After which let him uſe a little walking, and then a bath. After bathing let him take meat moderately, and that which the body is able to digeſt. But yet you may not over-paſſe medicines that do help digeſtion, as is, Pepper, eſpecially long Pepper, which doth only help digeſtion. But if you have it not at that preſent, you may uſe white Pepper, and if you have not that neither, take black Pepper. Alſo for the ſame, *Diacotoneon* is

Curatio.

Vomitus.

Long Pepper helpeth digeſtion.

is good, and *Diospoliticum*, Also there be other things to be applied as well inwardly as outwardly, both simple, and compounds, to strengthen the stomack, which are rehearsed in the former Chapters. But all these medicines (especially such as do pierce quickly, as is Caraway seeds, Fennell seeds, *Apium*, Lavage seed, Parsly seed, *Ammcos*, Pepper, Ginger, and such like) must be given two hours before meat: but after meat you must never take them, for then there is dispersed together with them some of the crude meats, and causeth obstructions. Therefore let them be used most before meat after the rubbings in the morning, and two hours before exercise.

CHAP. X.

Of Windinesse in the stomack.

Cause. THe stomack is windy, through the windinesse that is ingendred in it. Windinesse is ingendred through flegmatick humours in the stomack, or else through meats dissolved into vapours through want and debility of heat. For cold only doth cause no windinesse, because it can neither extenuate nor dissolve meat. Vehement heat for the most part (overcoming those things that it comprehendeth) extenuateth and maketh thin the meat, so that no vapours can ingender thereof, unlesse it be easie to turn into windinesse of the own nature: but the windinesse that is so ingendred is troublous and cloudy: and also it is but little, and endureth but a little while, so that at one belking or other it vanisheth away straight. The heat that worketh in the meats, if it be but of little force and strength (that is, doth somewhat dissolve them, but not altogether consume them) thereof must needs ingender windinesse, as *Galen* teacheth, *lib. 3. de sympt. caus. cap. 7.* They that are thus diseased have stretching out and heevinesse of the stomack: also sometime swelling, and a certain bowing out of the mouth of the stomack, and of the stomack it self: also empty belkings do come, sometimes lightning a little, and a stopping of the windinesse which is wont to break downward. Also this evill sometimes is all over the breast, and sometime behinde, about the back-bone and back, and rusheth among the joynts, and often it occupieth both places. Besides these things there is vehement pain in drawing of breath, because of the pressing down together of the midriffe, so that some do feel like as though they were choked. They are eased by the meat going downward, and by windinesse breaking out either by belking, or by the belly. Also rumbling and noise is heard within. Therefore if the windinesse of the stomack be caused of flegmatick meats, you must minister an extenuating diet, and such medicines as do divide and purge fleam, which we taught in the first Chapter of this Book. But if the windinesse be ingendred through want and weakneesse of heat, he must use meats easie of digestion, and of good juyce. Also he must eat but little; for fasting is very good for this disease. After all the meat, you must minister wine that is pure and unmixed: but yet he must eschue much drink as a deadly enemy. Also let him eschue fruit, and eating of moist oyls. Also let him use hot baths in great vessels; for those do mitigate, soften, and dissolve windinesse whatsoever it be, and provoke sleep: and when sleep cometh, it easeth the patient much, because it helpeth digestion marvellously. And as for medicines, let them

Signa.

Curatio.

them use this decoction: ℞ Calamint, Mints, wilde Mints, Cammomill, Origan, Peniroyall, ana. M. j. Wormwood, M. ß. seeds of Anniſe, Apium, Comin, Daucus, Parſly, Fennell, ana. ℥ iij. ſeeds of Nettles, Caraways, ana. ℥ ij. of the root of Enula Campana, ℥ ij. ſeethe theſe in a juſt quantity of water, till the third part be conſumed: then ſtrain them, and put to ſufficient Sugar to make the juyce of that decoction ſweet, and put to that liquor, of ſyrup of Calamint, ℥ iij. and make a potion, whereof let the ſick drink every day in the morning, ℥ iv. Or let him uſe this powder: ℞ the powders of *Dyanyſim*, *Diacalaminthes*, ana. ℈ ij. ſeeds of Anniſe, Daucus, and Fennell, ana ℈ j. Quibibes, Cloves, ana. ℈ ij. Ginger, ℈. Pepper, ℥ j. Sugar, ℔. ß. commix them together, and make a powder. They which have taken meat but a little before, muſt firſt vomit. Alſo you muſt miniſter ſuppoſitaries made of things that entice windineſſe, after this ſort: ℞ Hony ſodden, ℥ i. ſeeds of Rew, Comin, and Fennell, ana. ℈ j. ſeeds of Caraways and Anniſe, ana. ℥ ß. Salt, ℈ ij. commix them together, and make Suppoſitaries. If the womb be very coſtive, you muſt caſt in a clyſter made thus: ℞ of the decoction above-taught, ℔ j. of *Benedicta laxativa*, ℥ vij. oyls of Wormwood, Rew and Dill, ana. ℥ j. Gooſe greaſe and Hens greaſe without Salt, ana. ℥ ij. ß. common Salt, ℥ j. commix all together and make a clyſter. In this diſeaſe you muſt anoint the ſtomack outwardly with the oyls aforeſaid, or make a little bunch of Wool, and wet it in the aforeſaid oyls being warmed, and apply it to the ſtomack. And upon the bunch of Wool being wound up together, ſtrew Comin beaten, or ſeed of Apium or Dill. If the diſeaſe endure long, apply to it plaiſters made of Lineſeed, Barly meal, Dornell meal, Comin, Dill ſeed, or Apium, or Fennell beaten, the tops of Centory, and ſuch other like: or apply this Cerate: ℞ oyls of Rew. Dill, Nard, and Lawrell, ana. ℥ j. meal of Lineſeed, and Fenugreek, ana. ℥ j. ß. ſeeds of Apium, Carawaies, and *Nigella Romana*, ana. ℥ j. Lawrell berries, and Centory, ana. ℥ j. ß. Gum ammoniack, and *Opoponax*, ana. ℥ ij. Wax and Roſin as much as is ſufficient, make a Cerate. Alſo a great cupping-glaſſe comprehending the navell every where, being applied with great flame, is a remedy in this diſeaſe. Alſo *Caſtoreum* drunk with *Poſca*, and applied outwardly with oyl of Dill, is good.

Decoction.

Tritura.

Glandes.

Clyſter.

Cerama.

CHAP. XI.

Of yelking and hicket.

YElking is a motion of the ſtomack, and it is as it were a cramp of the ſtomack raiſed of the expulſive vertue, which goeth about to thruſt forth evill and hurtfull things. This diſeaſe is cauſed for the moſt part, either of fulneſſe or of emptineſſe, as *Hippocrates* witneſſeth. Alſo ſometime it is cauſed through the biting and gnawing of ſharp humours. Alſo the meat being turned into a gnawing quality, and ſo corrupted, cauſeth ſome to yelk. Alſo coldneſſe of the mouth of the ſtomack, and corruption of the food cauſeth yelking, which cauſeth children ſpecially to have the hicket often. Alſo yelking ingendreth in fevers, ſpecially when the ſtomack or ſome other bowell is inflamed. The outward cauſes are eaſily known by the telling of the ſick, and them that be about him. Fulneſſe is known by heavineſſe, and emptineſſe of thoſe things that went

Cauſæ.

6. Aphor. 13.

Signa.

went before. You must know if the meat be corrupt, by the burnt savour of it: but you shall know sharpnesse by gnawing, pricking, and pulling. Therefore when yelking is ingendred of coldnesse, you must lay upon the stomack wool dipped in the oyl wherein hath been sodden, Rew, Comin, and wormwood. Also oyl of Mastick, and of *Castoreum* being anointed doth profit. To children warm linnen clothes being applied to, do help often. They that be of full age, minister to them wine to drink, or *Apium* sodden in *Aqua Mulsa*, or Comin beaten, or *Asarum*, or Peniroyall, each of these by himself, or else mixed with other. Also squillitick vinegar is good to soup. Also give them ℥ j. of *Castoreum* with posca, as well against yelking caused of cold, as also if it be caused through multitude of humours. Also if it be applied outwardly to the stomack with old oyl, it is good for both the said griefs. Moreover, holding of the breath which doth encrease heat, is a present remedy for them that do yelk through cold. When yelking is caused of fulnesse, vomiting is the best remedy. If there be grosse humours, they must be extenuate and cut with *Oxymel scilliticum*, and Calamint, and Horehound their decoction, and such like before rehearsed. Afterward you must apply those things which may draw the abundance of humours a contrary way, and turn them clean aside. For which purpose those things are good which do purge downward, and specially clysters, bindings, and rubbings of the extreme parts, and cupping-glasses with much flame, fastned to the breast, to the stomack, and to the back. Also these things are good for them, long and quick walking, bearings about, and chiefly riding. Also it is good for them to sneese, as *Hippocrates* saith. For when the yelking is caused of fulness, there is need of violent moving. Also handsome calling loud, with much clamour, and with holding of the breath, is good for them. Moreover, the stomack must be strengthned by medicines ministred as well inwardly as outwardly: Inwardly by comforting Electuaries, and outwardly by applying of ointments, Emplaisters, and Cerotes before taught. Yelking that is caused of emptinesse, is cured by giving to the Patient convenient food, and by those things that do fill his wanting: which partly be afore taught, and abundantly spoken of hereafter in the cure of the feaver Hectick. It doth much good in this kinde of yelking, to anoint the joynts of the neck and back with moistening oyl, as is, oyls of Violets, and of sweet Almonds. But if yelking be caused of gnawing things, first we finde that vomiting is a sufficient remedy for it: then also stupefaction of feeling, and such things as do alter the gnawing. The senses be astonied and stupefact by cooling things, for which purpose you must minister *Philonium*, or pils of Hounds tongue, which do profit marvellously in this disease, you must use them thus. You must make of one dram six pils, whereof let the sick take one before he go to bed. The mordacity and gnawing is altered and driven away by medicines which do stop, attenuate, and dry. Stoppers of gnawing be these, juyce of Endive drunk, Cucumber seed husked and beaten, being drunk, Lettuce seed likewise taken. Also juyce of Purslain drunk, and Purslain it self taken in meat. Also Sebesten decoction taken in drink, but specially above all, Asses milk is good. Or if you have not that, Cows milk newly milked is good being drunk. For the same purpose minister conserves of Roses, or of Violets, or of water Lillies,

Cure of yelking of cold.

Cure of yelking of fulnesse.

Aversion.

6. Aph. 13.

Cure of hicket caused of emptinesse.

Cure of yelking through mordacity.

Pilulæ de cynoglossa.

Distr-

Diarrhodon, Diatrion ſantalon, Julep of Violets, of *Nimphea,* that is, water Lillies, and ſuch like. Theſe Trochisks do ſtop, extenuate, and dry up: ℞ *Coſtus,* Saffron, Spikenard, green Roſes, Maſtick, ana. ʒ ß. *Aſarum,* Aloes, ana. ʒ ij. *Opium,* ʒ j. with juyce of *Pſillium,* make Trochisks, of the which give ʒ ß. or ʒ j. Note that *Opium,* and Roſes, and the juyce of *Pſillium* be of a cold operation: the Spiknard doth diſcuſſe, diſſolve, and corroborate: the *Aſarum* doth bring out the vicious humors by urine: the Aloes do purge out the vicious humors, and drive them out beneath at the ſiege: the Saffron digeſteth and ſtrengtheneth the parts, for by his temperament of heat he cauſeth digeſtion, and by his reſtrictive vertue which he hath, he addeth ſtrength: the *Coſtus* doth ſufficiently heat, and moderately reſtrain, which you may perceive by his taſte. *Galen* commendeth this medicine very much, *lib.* 8. *de Comp. Med. ſecundum locos, cap.* 3. *Paſtillus.*

CHAP. XII.

Of Choler.

Holera in Latin, is an immoderate perturbation of the ſtomack, cauſed by vomit both upward and downward. The barbarous ſort call this diſeaſe *Cholerica paſſio,* they that have this diſeaſe be called of the Latines *Cholerici.* It is cauſed through much crudity and rawneſſe of the ſtomack, and ill digeſtion which many times engendreth of great wickedneſſe of the meats, and ſometimes through abundance of vicious humours alſo. The ſigns whereby this evil is known, be very manifeſt: for they avoid both upward and downward: alſo there followeth thirſt and ſweat, and ſhort pulſe, and drawing up, and ſtretching out of the muſcles of the hands and feet, and ſpecially of the calf of the legs. Therefore ſeeing this evill is moſt ſharp, and doth cauſe very grievous ſwoonings, if they endure long, you muſt do your diligence that you help it by and by without any tarying. No Phyſician, if he ſee this diſeaſe to be engendred through abundance of vicious humours, will in the beginning all at once go about to ſtop that which is ſent forth: for ſeeing they be unprofitable and hurtfull, they have need of purging. Therefore if the Patient have diſpoſition to vomit, and be troubled with undigeſted meats remaining in the ſtomack, you muſt give him warm water, and then he muſt vomit by his finger or a fether put into his mouth, But you muſt not provoke vomit by miniſtring of *Aqua mulſa,* nor with water mixed with oyl: becauſe theſe things do encreaſe the fluxes, and cauſe mordacity and writhings: alſo you muſt help the matter that purgeth downward: for a ſtrange poiſon (as it were) being within, doth gnaw the ſtomack and guts, and draweth the humors from the whole body: you muſt miniſter unto him the eaſieſt purging medicines, as is, *Aloes, Caſſia fiſtularis,* decoction of *Mirobolanes,* and ſuch like. After that the ſuperfluous things be brought forth, then he muſt reſt, and it is good to nouriſh the ſides with oyls of Maſtick, or Nard, or Wormwood, and to cauſe ſleep. You muſt commix ſometime with the aforeſaid other things which can ſtrengthen the ſtomack, which be afore taught, and with them you muſt make ointments. When there appeareth exact and perfect concoction and digeſtion, uſe baths of ſweet water, and meats of good juyce, among which is broth of chickens with verjuyce, the *Cholerici. Cauſa. Signa.*

fleſh of ſmall birds of the mountains, rere egs, and ſuch like. In drink let him uſe juyce of Pomgranats, or ſirup of Roſes, or water wherein burning ſteel hath been quenched three or four times. But when the evill hath endured long, and hath cauſed ſlenderneſſe, and leanneſſe throughout the body, and ſpecially if the belly or ſtomack do reſt after the removing from his place, and that the pulſe be leſſe, and thicker, then you muſt binde the extreme and uttermoſt parts with bands, and you muſt make them faſt by much oyl. Alſo apply to the ſtomack Cataplaſms and Emplaiſters made of reſtrictive and ſtrengthening things, as thoſe be which are made of Dates, *Hypociſchides*, *Acatia*, *Sumach*, Bole-armoniack, Frankinſence, *Balauſtia*, Roſes, and fruit of Mirtles. Alſo it is an effectuous remedy, if a linnen cloth wet in the juyce of Crabbes be laid upon the ſtomack, or this Cerote, ℞ of the oyl of Roſes, Mirtles, and Quinces, ana. ℥ j. Maſtick, Frankinſence, *Acatia*, ana. ℥ ij. *Hypociſchidos*, ℥ j. ß. Sanders white and red, ana. ℥ j. *Balauſtia*, Dragons bloud, ana. ℥ ß. Bolearmonick, ℥ j. Wax and Roſin as much as is ſufficient, make a Cerate to lay upon the ſtomack covered with ſilk. In drinking give him the meaſure of one *Cyathe* of cold water to ſoup off, that is ℥ j. ß. but you muſt beware that it be not over cold, for that being given, ſuddenly is vomited up again; and ſometime with his ſtupor and coldneſſe it hurteth very extremely the naturall heat, or it cauſeth inflammation of the ſtomack, or ſome of the bowels. And you may ſometime drop into the water a little of the juyce of ſharp Pomgranats, or of Roſes,, or of the decoction of vine branches. And if thoſe things that be voided forth be very ſharp, and that thirſt and burning do trouble the Patient, then miniſter Cucumber ſeed, with three *Cyathes* of water. Alſo you may make it commodiouſly with *Amylum*. Then alſo miniſter Endive or Lettuce, or both ſodden in *Poſca*. Afterward procure ſleep and reſt by all means. But if the flux will not be ſtopped, and the pulſe decay between this and that, and that cold and ſweat do take him, and alſo ſometimes yelking, you muſt come to wine that is meanly reſtrictive, which is not very ſtrong, but yet ſweet and not odoriferous; and put into it, warm if it may be, or elſe cold, crums of bread, or *Alica*, and ſo by little and little at ſundry times let them ſoup it up. But yet they muſt eſchue much quantity of wine: and by all means you muſt go about to bring them to ſleep, by ſtrewing the pavement of the houſe with Roſes, vine leaves, Briar, and ſuch like afore taught. Alſo apply odoraments to the noſe, as Roſes, Quinces, and ſuch like: alſo anoint ſoporiferous and ſleepy ointments about the temples and forehead. If he go to the ſtool ſtill, caſt in by a clyſter *Amylum* with decoction of Popy heads, for it doth both reſtrain, and cool, and cauſe ſleep. To ſtop vomits it is good to eat and devour the juyce of Medlars, Quinces, Pomegranates, and Pears. If with theſe remedies and others that be taught before in the ſecond Chapter of this Book, the ſick cannot keep and brook his meat, you muſt apply without upon the ſtomack a very great cupping glaſſe lightly. Againſt the contraction and drawing up of the muſcles you muſt winde about the muſcles, linnen clothes ſoked in warm oyl, and apply moiſt Cerates and oyntments wherein is put ſome *Caſtoreum* and oyl of *Ireos*. You ſhall finde examples enough of theſe in the Chapter of the Palſy before in the firſt Book. When the diſeaſe decreaſeth, you muſt refreſh and reſtore the Patient again with

Scutum ſtomachi.

A cyathe is ℥ j. ß.

Conſtriction of vomits.

Againſt contraction in the muſcles.

with good meats, as Chickens, Doves, Hens, Partrich, wood Culver and Owsils, or black-birds, and such like.

CHAP. XIII.

Of the Flux Dyarrhœa.

Diarrhœa in Latin, is a copious and great flux of the womb without exulceration and inflammation. It is caused through weakness of the instruments that belong and do serve to digestion, also through abundance of nourishment and meat that is moist and viscous, and through corruption of the same meat. Moreover, gnawing and biting of those things that are contained in the belly, also flowing of some things from above to the belly, and also weakness of the retentive vertue. The signs whereby the causes are known are very manifest. For if this flux *Diarrhœa* be caused through the weakness of the instruments that serve for digestion, as is the stomack, the bowels, the liver, and the spleen, you must seek the signs of these out of their own Chapters. But if it be caused through much devouring of evill meats and drinks, you may know it partly by the Patients tail, and partly also by those things that come forth by seige. For if they be cholerick, they be yellow of colour, and they be not cast out without feeling of gnawing and heat: also the Patient feeleth bitterness of the mouth, thirst, thinne state of the body, and other tokens which signifie choler. If it be flegmatick, those things which come out with the seige shall be contrary to that which is said before of choler. And if humours do flow from the head to the belly, the egestions will appear frothy, and the temper of the brain will be very moist. If the flux be ingendred through fulness of the whole body, or if it be indicatory, the signs are rehearsed in another place, and of *Galen lib. de plenitudine & crisibus*. And if this flux of the womb be caused through weakness of the instruments, the distemper which is cause of this, must be cured and corrected by his contraries, as is taught in the first Chapter of this Book. If this flux of the womb be caused through other causes, and that nature doth labour to drive out of the body superfluous and hurtfull matter by this means, and that they can easily suffer it which be troubled with it, then you must suffer, and watch till nature hath bestowed all her care and charge: or else also it is good to help natures motion, but for to go about to strive with it, and to stop the flux, it causeth a worse and greater disease: for those humours which are stopped, being carried upward, do cause pain in the head, or frensie, or lethargy, or impostumation behinde the ears, not without danger. Therefore in the beginning you may not stop the flux which floweth profitably for the health of the body, but after that the flux hath endured long, not only carrying forth superfluities, but also melting as it were the state of the body, and consuming the strength, then you must labour to stop it, as well by things given in at the mouth, as also cast in at the fundament, and also by things applied outwardly upon the belly. Therefore if there come forth excrements of clean choler, you must change it into a better and a more healthfull state, but yet you may not cure them by stopping of it straight waies: for the cholerick matter that is gathered toge-

Causæ.

Signa.

Curatio.

Note.

ther, and heaped in the ſtomack, and in the bowel called *Jejunum*. If it be withholden and kept there ſtill, it hurteth greatly: for it both overturneth the ſtomack, and cauſeth inflammations of the bowels: it kindleth thirſt, and reſtoreth fevers, and cauſeth the evils aforeſaid, and generally cauſeth a worſe diſeaſe. Therefore if there be abundance of cholerick humours in the body, nature muſt be expelled with eaſie purging medicines, as is, infuſion of Rewbarb, *Caſpa fiſtularis*, the barks of Mirobolanes citrine, or Manna. After that give Cowes milk, or Goats milk warm, being new milked, or ſeeth it at the fire, and ſtir it continually, till it be conſumed unto the third part: which you may do by quenching of red hot iron, or ſteel gads in the milk often, but while it doth ſeeth you muſt take the ſcum or foam off it: for ſurely you can finde no quicker remedy againſt flux or choler. And becauſe the milk that is eaten of one that hath a fever, is wont to turn into a burning ſavour, or alſo ſharp or ſowr, and ſo cauſeth more hurt then good: therefore if the Patient hath a Fever together with the Flux you ſhall eſchue miniſtring of milk to him dreſſed after that ſort. But you muſt pour the fourth part of water to the milk, and ſeeth it untill it be half conſumed, and then miniſter it unto him. If the choler be heaped up together in the bowels, you muſt caſt in clyſters made of the decoction of Barley, with Sugar, Roſet, oyl of Roſes, yolks of Egges, and ſuch like. At the length, when the cholerick humours be voided out, you muſt miniſter inwardly ſuch medicines as do reſtrain and ſtrengthen; as be, conſerves of Roſes, *Diacotoncon* without ſpices, *Diatrion ſantalon*, Trochiſks of *Spodium*, *Hydromalon*, and ſuch like. And what kinde of medicines they muſt be that ought to be applied outwardly, we will ſhew you a little hereafter. Alſo the fundament muſt be fomented and nouriſhed with a decoction made of ſome reſtrictive things. If the flux *Diarrhæa* be engendred through flegmatick humours that be groſſe and tough, or through corruption of them, then you muſt begin your cure, as you did before, with eaſie purging. Therefore then you muſt miniſter the infuſion of Agarick with *Mirobolanes emblici*, or ſome ſuch like medicine, which is able to bring forth the aforeſaid humours. Alſo clyſters are good, ſpecially if there be abundance of clammy humours heaped up in the bowels: let them be made of the decoction of Centory, and oyl of Rew, and ſuch like. Miniſter within the belly *Diacotoncon* with ſpices, green Ginger, and other medicines which have power to heat and dry. Alſo apply outwardly thoſe things which do adde ſtrength. If the flux *Diarrhæa* be cauſed through the weakneſſe of the vertue retentive, you muſt miniſter and apply thoſe medicines which are applied againſt other unmeaſurable fluxes of the womb. Therefore apply irrigations and ſprinklings of oyl *Omphacine*, or oyl of Roſes, or oyl of the bloſſomes of Apples, with ſome ſowr or ſharp wine: but oyl of Mirtles is of more effect, if there be need of vehement reſtriction, having the third or fourth part of wine added to it. And if their bodies be ſtrong, you may ſeeth in that irrigation, Galls, Pomegranate rinds, and *Balauſtiæ*. If the flux endure ſtill, apply Cataplaſmes, Emplaiſters, and Cerates, made of reſtrictive and drying things, wherof we will make mention in the next Chapter. Alſo this Cerate is effectuous to be made. Take ſeven Mulberies, or Black berries which be ſowr and whitiſh for lack of ripeneſſe, bray them well

Cure of Diarrhæa f choler.

Cure of Diarrhæa of flegmatick humors.

Cure of Diarrhæa of the weakneſſe of the vertue retentive.

and

and adde to it oyl of Roſes, ℥ ij. Wax, ℥ j. and make a Cerate. After the voiding of ſuperfluous and hurtfull humours, theſe things heal the flux of the womb, being miniſtred in drink, that is, Cummin, decoction of Maiden hair, the root of white thorn, likewiſe one ℥. weight of the ſeed of *Apium* miniſtred: for it provoketh urine, and turneth the fluxes that be in the bowels thither. Alſo unripe Mulberries being yet ſowr, if they be dried many daies in the Sun and ſo kept, if they be beaten and drunk when need requireth, they reſtrain and ſtop the womb marvellouſly. Alſo they may be brayed and mixed with his meats, as they are wont to uſe *Sumah*, which ſometime is ſodden, the quantity of an ounce weight with a Chicken: but yet blackberries of the brier being unripe and ſharp, do bind the belly more, if they be dried as is aforeſaid, and miniſtred in drink. Among compound medicines theſe are marvellous good; that is, Trochiskes of *Spodium*, of *Terra lemnia*, *Diacoroneon*, *Diatrion ſantalon*, Triacle: and this compound made in Lozenges, is good: ℞ the powder of *Diatrion ſantalon*, *Diarrhodon abbatis*, ana. ℈ ij. red Coral, choſen Frankincenſe, red Roſes, ana. ℥ ß. *Spodium*, ℥ j. ſeeds of Sorel, *Sumach*, ana. ℈ j. *Balauſtiæ*, *Acatiæ*, ana. ℥ ß. Maſtick, ℈ ß. Bolearmoniack, ℥ j. fine white Sugar ℔ ß. diſſolve it in the diſtilled waters of Plantain and Roſes, and make Lozenges. Alſo this Loch is good: ℞ of old conſerves of Roſes, of *Diacotoneon* with ſpices, *Rob de ribes*, *Rob de Barberies*, ana. ℥ ß. *Hydromel*, ℥ iij. *Diamoron*, ℥ v. with powder of *Diatrion ſantalon*, ℈ ij. red Coral, ℈ j. *Spodium*, *Balauſtiæ*, ana. ℥ ß. Bolearmoniack, ℥ j. Syrupe of Mirtles as much as ſhall ſuffice, and make a Loch. Moreover, you ſhall ever have this water ready made: ℞ *Sumach*, one quarter, rain water, ℔ iij. in which ſteep the *Sumach* a day and a night, then boil them, and ſtrain the *Sumach* well and ſtrongly: and in that water ſeeth Rice, or milk, or other meats, or at leaſt way, pour ſome portion of this water to them. If the flux *Diarhæa* be cauſed through flowing of humours from ſome other member of the body, you muſt ſeek the cure out of their proper Chapters. As for example, if the humours flow from the head unto the ſtomack, you muſt return to thoſe things which are ſpoken of before in the Chapters againſt diſtillation or rheum, and ſo do likewiſe with other parts of the body.

Morſus.

Ecligma.

A precious water.

CHAP. XIV.

Of the flux Lienteria.

Lienteria in Greek, is a certain lightneſſe, or ſmoothneſſe of the bowels, even like as there chanceth of a ſcar without on the skin of the body. In this diſeaſe the bowels do not hold the meat, but they let it ſlide away before it be changed and perfectly digeſted, even in the ſame form and likeneſſe that it was eaten. Therefore in Latin it may well be called *levitas* or *lever inteſtinorum*, and in Engliſh, lightnes or ſmoothnes of the bowels. It is cauſed oftentimes through a grievous flux *Diſenteria* by name going before, which cauſeth deep exulceration of the bowels: then ſcarres that be hard cloſing together and ſmooth do follow, which ſcarres by reaſon of the hard cloſing, will not ſuffer the meats to be diſtributed about the body, becauſe the mouths of the veins which are wont to draw nouriſhment from the bowels to themſelves, are now ſtopped. And becauſe of the ſmoothneſſe (as is aforeſaid) the bowels ſuffer the meats

Cauſæ.

to

to slide out before they be perfectly digested. Also this disease is caused many times through weakness and debility of the vertue that should keep and hold the meats in the stomack. For this vertue being weak and sickly, the food or meats be neither digested nor distributed but they are cast forth crude, moist, and nothing changed (the belly being alwaies soluble.) Also sometime it engendreth after long flux of the womb. Also sometime when dropsie water avoideth by the belly, this flux *Lienteria* followeth. Therefore of what cause soever this flux is engendred, the sick doth taste or feel no meat, and it causeth evill state or plight of the body. Therefore there chanceth to the Patient continuall seiges, crude and raw, in colour pale or whitish, unequall, and very watery, without any commixing of bloud and choler. Also he feeleth a burning which spreadeth all over the sides, loathing of meat following it. It is a good and friendly sign in them that have had this flux long, if there chance unto them sharp and sour belkings; for it betokeneth that the meat doth abide some while in the stomack untill it begin to be changed. When this disease chanceth, it is easie to perceive, that you must refresh and recreate the vertues retentive and digestive, as well of the stomack as of the bowels, by all means, and that may chiefly be done by ministring of convenient meats, and ordaining of a diet meet to restore and refresh strength. Therfore the flesh of birds of mountains is good: also Chickens rosted, in whose bellies also must be put *Sumach*, or Mastick, and other things which shall be rehearsed in the next Chapter. Let the meat which you give him be little in quantity, and easie of digestion, And if his seiges be sharp and cholerick, make him meat with Rice and *Alica*, and such like, with the which seeth some restrictive things, as Pears, Quinces, Medlars, and such other like. Also milk sodden is good for them: but if their seige be flegmatick, you must minister unto them contrary meats. Also commix somewhat that is pleasant and acceptable to the stomack, as is Annise seed, Comin, or *Daucus*. In cholerick seiges, let their drink be Ale: but in flegmatick let it be wine that is old and hot. And generally let him drink but little, for much drink is not only in the flux *Lienteria*, but also in all other fluxes of the womb, most hurtfull.

Signa.

6. Aphor. 1.

Victus ratio.

Cure of Lienteria of weakneße of the vertue of the ſtomack.

For curing of this disease, if the flux *Lienteria* be ingendred through weakness of the vertue of the stomack, you must turn to the Chapter of weakness of the stomack, and there seek the cure. But to be short, you must minister both within and without to the body, those things that do restrain, and that do strengthen as well the stomack as also the bowels. Therefore minister sirups of Wormwood and Mints, and other Electuaries which do strengthen the stomack. And you must apply those things outwardly which be rehearsed before in the Chapter of *Diarrhæa*, and shall be taught in the next Chapter following. But this medicine is specially good: ℞ oyls of Mastick, Wormwood, Mints, and Mirtles, ana. ℥ij. powders of Cinamon chosen, Cloves, and Galingale, ana. ℈j. *Balaustiæ*, and red Roses, ana. ℈ß. Wax as much as is sufficient, make an ointment: or use this Cerote; ℞ oyls of Mastick, Wormwood, and of Quinces, ana. ℥ j. oyl of Mints ℥ß. *Calamus aromaticus*, Cloves, Frankinsence, ana. ℥j. wood of Aloes, ℈ ß. red Roses, white Sanders and red, ana. ℥ ß. Mastick, Comin, ana. ℥ j. *Hypocischidos, Acatia, Sumach*, ana. ℥ j. ß. *Gallia Moschata*, ℈ j. with Wax and Turpentine as much as is sufficient, make a Cerote. Moreover, to those that you conjecture have a

Unguentum

Cerotum.

scar,

ſcar, the eating of ſharp things is profitable; for it cauſeth a certain refrication and rubbing open again of the ſcar: alſo it reviveth again the natural heat, and doth ſomewhat refreſh the digeſtive vertue. Therefore in this caſe (as *Galen* witneſſeth in *cap.* 95. *Artis Medicæ*) they be good which do ſcour and wipe away ſufficiently, and reſtrain a little: therefore alwaies commix ſcouring things with reſtrictive medicines. In all other cauſes of this flux *Lienteria*, you muſt uſe the ſame kinde of cure which you do uſe to them that be afflicted with the fluxes *Diarrhœa* or *Dyſenteria*.

If Lienteria be caused of a ſcarre.

CHAP. XV.

Of the Flux Dyſenteria.

Four kinds of Dyſenteria.

Dyſenteria in Greek, properly is nothing elſe but an exulceration of the bowels. The Latines call this diſeaſe *Tormina*, becauſe through it the bowels are tormented and fretted very much with pain. We ſaid before properly, becauſe the Greeks reckon four kindes of bloudy *Dyſenteria*, as witneſſeth *Galen*, *lib.* 3. *de Symptomatum cauſis*. The firſt is, when bloud is ſent forth by circuit through ſome part of the body being cut off, or through ſome exerciſe of the former life, being let paſſe for a time. 1. The ſecond is, when watery bloud, like unto the water wherein bloudy fleſh being new killed, hath been waſhed and ſoaked, is ſent out: which chanceth through weakneſſe of the Liver. 2. The third is, when there is ſent forth an humour more ſhining and blacker then that which is naturall, being commixt of bloud and melancholy. 3. And of theſe we do not ſpeak here, but we ſpeak only of the fourth kinde, in the which many times by little and little, and between whiles ſometimes is caſt out pure bloud; alſo ſometimes clodded bloud, or ſhaving of the bowels cometh out with pure bloud. 4. Alſo many times is caſt out thick dung ſprinkled with drops of bloud. This fourth kinde, as it is ſaid, is cauſed through exulceration of the bowels, which ſometimes chanceth through outward cauſes, as of cold, heat, and moiſtneſſe. Alſo through drinking of pernitious and naughty medicines, as is, Scammony, and ſuch like. Alſo through eating of fruit, through crudity and rawneſſe, or through eating of ſharp and ſour meats, or through ſharp and gnawing humours, flowing from the whole body to the belly, or ingendred in the belly it ſelf. And this beginneth after *Tenaſmus* ſometime, and ſometime by it ſelf. The excrements firſt are cholerick, diverſe, and fatty, by reaſon of the fat that cleaveth within in the bowels being melted, But when the ſuperficies of the bowels is altogether bare, and exulceration doth abide about it, then the excrements that come forth be full of dregs and bloudy. And when the exulceration hath piereed deeper, then alſo is ſent forth filthineſſe, having as it were little peeces of parchment commixed with it. And if it be not ſtopped, it eateth and feedeth in ſhort time the places nigh unto it, and it ſendeth forth mattery excrements, ſuch as are wont to runne from dead bodies. When the ſmall guts are exulcerate, there abideth pain about the navell, the excrements are cholerick, having the colour of a leek, and altogether garniſhed with ſundry colours, commixed with much ordure or dung, The Patient feeleth griefe and frettings, and gnawing, and looſing, ſo that the ſick is not

Cauſes.

Signs of exulceration of the ſmall bowels.

farre

farre from fainting and failing of heart. Alſo they are troubled with thirſt, and be feaverous, and the ordure cometh forth crude and raw, and the bowell called *Jejunum* is exulcerate, but that is very ſeldom: but if it do chance the egeſtions do appear more crude and raw, having black bloud wrapped with it vehemently, and yellow choler, and much thirſt, and alſo diſpoſition to vomit do trouble the ſick. And ſometime they vomit and abhorre meats. Alſo there remaineth vehement pain about the navell, and ſometime alſo malignant feavers do engender. And they that are ſo diſeaſed, be waxen ill coloured, and do ſweat out even till fainting and failing of heart. Their ſtrength doth quickly fail them, and they be not farre from death. But if the ulceration be engendred in the great bowels, then the ordure that cometh forth is pure, and much, and heaped together, and cometh out with windineſſe, and frothineſſe ſometime. Alſo fatneſſe is commixed with it, and bloud ſwimmeth aloft: as *Galen* ſheweth largely in *lib. 6. De male affectis locis.* For it helpeth greatly to the cure to know this thing. For if the exulceration be in the upper and ſmall bowels, you muſt go about the cure by medicines given in at the mouth: but if it be in the great and lower bowels, it is more convenient to throw in clyſters. The beginning of the cure of them that have the flux *Diſenteria*, from whence ſoever the flux proceedeth, muſt be with quiet and reſt, and little meat. Therefore if the feaver do not let it, let him eat milk new milked, while it is yet warm: or inſtead of it, miniſter milk ſodden, as we taught before in the Chapter of *Diarrhæa.* For this firſt cleanſeth and purgeth downward, and tempereth together thoſe things which be in the body, and laſt of all it ſtoppeth and bindeth the womb. But you muſt give him moreover wet bread after the taking of the milk. Alſo pottage prepared of milk, hath both the nature of medicine, and alſo cauſeth good nouriſhment, as is, Rice with milk, *Amylum* and egges mixed with milk. Alſo ſoupings or pottage made of *Alica*, and *Milium*, *Sumach* being added to it, is good. Alſo you muſt prepare meats of dry bread, pouring to it *Poſca*, or juyce of Dates or Quinces, or of Pears, or of *Sumach.* Alſo miniſter Chits well roſted with Plantain, or ſodden with Quinces brayed: the uſing of oyls is not neceſſary nor needfull, but you ſhall miniſter, to taſte upon, Endive both wilde and tame ſodden, and Plantain, and Colewords twiſe ſodden. Give him alſo the yolks of egs roſted. Fleſh is not good to be given to them that have the flux *Dyſenteria*, becauſe they be of a ſtronger nouriſhment, and do ſtrive againſt digeſtion: but yet you muſt give it to them that be troubled with this diſeaſe long. Among all kinde of fleſh, you muſt ſpecially chuſe birds, as is, Partrich, and wood Culvers, and birds of mountains. Among four-footed beaſts, Goats fleſh and Hares fleſh are good: but you muſt forbid him the fleſh of cattel that draw, and of all other four-footed beaſts. From the beginning let him uſe for his drink, Rain-water which is not fallen from houſes covered with lead: for ſuch water being drunk, even of them that be whole, engendreth the *Dyſenteria:* and if good rain-water be not preſent, you muſt uſe running water, wherein burning ſteel hath been quenched. But if the ſtomack be diſeaſed, or if his ſtrength be caſt down, give him wine, alſo let it be reſtringent, and not very old. Sleep is the beſt remedy for them that have the *Dyſenteria.* For this cure you muſt uſe ſuch remedies as do reſtrain,

Signs of exulceration of the great bowels.

Diet.

Zenticulæ.

Potus.

Curatio.

ſtop,

ſtop, dry up, and provoke urine, and that do carry the flux ſome other way. Reſtrictive things be theſe, Sorell ſeed, *Sumach*, Gaules, Pomegranat rindes dried, Briar root, *Laudanum*, *Acatia*, *Hypociſchis*, *Balauſtium*, Willow leaves, Comfery roots, leaves, and ſeed, *Rheum Ponticum*, if it may be gotten, root of *Althæa*, Horſetail, Corall, Maſtick, Hares cream, Dragons bloud, the bark of Frankinſence, *Terra lemnia*, root of *Verbaſcus*, Plantain ſeed, white Daſies, a kinde of Mallowes called *Alcea*, *Oxis*, *Sanicula*, *Ophrys*, *Ophiogloſſum*, Knot-graſſe, Shepheards purſe, Walwort, *Pedelion*, *Numularia*, Dragons the male, ſharp Mulberries, kernels of Grapes, the bark of Maces, and ſuch like. Theſe things do ſtop and make temperate the biting, gnawing, and ſharpneſſe of humors, as is, *Amylum*, Gum tragacanth, tallow of Goats, Kids, Swine, Geeſe and Hens. Theſe do dry up, Hares cream, Harts horn burnt, the ſhels of Crabs of running water, *Reſiccantia*. and Sage. Things to provoke urine, you ſhall finde in his own place. Therefore if the exulceration be in the great bowels, you muſt miniſter cliſters firſt, ſuch as have power to ſcour and cleanſe, as is this: ℞ of the decoction of whole Barly. ℔ j. *Mel Roſarum* ſtrained, ℥ j. Sugar roſet, ℥ ß. yolks of egs in number two, oyl of Roſes, ℥ iij. commix all together, and make a clyſter. Abſterſion and cleanſing being firſt done, caſt in thoſe things that do glutinate and joyn together, as is this: ℞ red Roſes, Plantain, leaves of Comfery, Knotgraſſe, Primroſes, ana. M. ß. *Balauſtiæ*, ℥ j. Rice burned, ℥ j. root of Comfery, ℥ ß. ſeethe all together in water wherein ſteel hath been quenched, until the third part be conſumed, then ſtrain it, and take of the juyce of that decoction, ℥ xij. juyce of Plantain, ℥ ij. *Acatia*, *Hypociſchidis*, ana. ℈ ij. Bole armoniack, *Sanguis Draconis*, ana. ℥ j. Goats tallow, ℥ j. oyls of Roſes, Mirtels, Quinces, ana. ℥ j. commix all together, and make a cliſter. Sometime it doth not only require things to ſtop the vehemency of the pain, but alſo medicines that be ſtupefactive. Therefore then it is good to uſe this cliſter: ℞ of Goats milk, or of Cows milk, ℔ j. freſh Butter, ℥ j. Goats greaſe, ℥ ß. Gum tragacanth, ana. ℥ j. yolks of egs in number iij. pils of Hounds tongue, ℥ j. oyl of Roſes, ℥ iij. commix all together, and make a cliſter. If there be need of more vehement ſtupefaction, you muſt augment the weight of the pils, or elſe you muſt adde to the aforeſaid weight of pils, three or four grains of *Opium*, or more or leſſe, according to the vehemency of the pain, and the ſtate of the body. If the exulceration be in the ſmall and thin bowels, then it rather requireth medicines that are given in at the mouth. Therefore the decoction of reſtrictive things which is afore-taught, is good, if you commix with it ſirup of Roſes, and Mirtles, and ſo miniſter it: and alſo other medicines which are taught in the Chapter of *Diarrhæa*, are good. Alſo you may conveniently miniſter this potion: ℞ of the decoction of the root of Comfery, or of ſome other reſtrictive thing, ℥ iij. ſirup of Roſes, ℥ j. ſirup of Mirtels, ℥ ß. powder of the Trochiſks of *Spodium*, Plantain ſeed, Bole armoniack, ana. ℈ ij. commix all together, and make a potion. Beſides thoſe things that are rehearſed in the Chapters of *Diarrhæa* and *Lienteria*, you muſt apply outwardly upon the belly this Cerate: ℞ of the oyls of Maſtick, Roſes, Mirtles and Quinces, ana. ℥ j. meal of Barley and Fenugreek, ana. ℥ j. of red Roſes, Plantain, ana. ℥ j. *Balauſtiæ*, *Sanguis Draconis*, ana. ℥ ß. Bole armoniack, ℥ j. *Hypociſchidis*, *Acatia*, Maſtick, ana.

Obtundentia.

Reſiccantia.

Cure if it be in the great bowels.

Clyſter adſtringens.

Cliſter glutinans.

Clyſter dolorem lenitans.

Potio.

Optimum Cerotum.

ana. ℥ ij. with Wax and Roſin, as much as is ſufficient, make a Cerate. By the examples aforeſaid, you may make many other remedies, which we over-paſſe here.

CHAP. XVI.
Of Tenaſmus.

Cauſæ.

Signa.

Curatio.

Tenaſmus of cold.

Tenaſmus of cholerick humours.

Clyſter abſtergens.

Tenaſmus of flegmatick humours.

Tenaſmus of inflammation.

Clyſter.

TENASMUS, is a continuall deſire to go to the ſtool or ſiege, which the Patient cannot deferre nor eſchue, and yet he avoideth nothing, except it be a little bloud, or filthy matter like ſnevill. It is cauſed oftentimes through outward cold, or through humours ſharp and cholerick, or of ſalt fleam, or impoſtumation, or of inflammation ingendred in the ſtraight gut. Alſo many times the ſtopping of hard dung in the blinde gut may cauſe *Tenaſmus*. The Phyſician may eaſily know if it be cauſed of outward cold, by the tail of the ſick, becauſe either he hath ſitten upon cold things, or he hath taken much cold in winter, or he hath taried long in cold water: you may know the humours by that which he avoideth, which either be cholerick or flegmatick. In a botch or bile, his egeſtion is matter and corruption, and he feeleth pricking in the fundament. Inflammation cauſeth ſwelling of the right bowell, and grievous pain together with a fever, abundance of dung cauſeth feeling of grievous diſtention, and ſtretching out about the bottom of the belly. The cure is diverſe, according to the diverſity of cauſes. Therefore if the *Tenaſmus* be cauſed of cold, you muſt miniſter pure and unmixed wine hot, and you muſt ſprinkle, foment and nouriſh the ſhare, and the parts about the privy members with hot oyls and foments, as are oyls of Rew and Lillies: alſo Bran ſodden in wine, and put in a bag, may well be applied to the fundament. Alſo it is good to throw in clyſters made of the decoction of wilde Mints, Origan, Calamint, Cammomill, Sothernwood, ſeed of Anniſe, Fennell, and ſuch like, putting to it oyls of Dil, Cammomil, and Lillies. Alſo it is marvellous good if you take a very old Tile which is black with ſmoke, and bray it with the gear that is contained in it, then commix it together with ſeething vinegar, and binde it up in a cloth, and apply it to the fundament by and by after he hath avoided any thing. But if the *Tenaſmus* be cauſed through cholerick humours with-holden, and remaining in the bowels and fundament, you muſt caſt in clyſters which have vertue and power to ſcour, waſh and cleanſe, as this is: ℞ of the liquor of the decoction of Barley, ℔ j. Sugar roſet, ℥ j. ß. *Mel Roſarum*, ℥ j. yolks of egs, two, oyl of Roſes, ℥ iij. commix them and make a clyſter: he muſt eſchue all ſharp things, and he muſt uſe things meanly cold and moiſt, and all thoſe things which do ſtop and temperate the ſharpneſſe of choler. If *Tenaſmus* be cauſed of flegmatick humours, it ſhall be healed like that which is cauſed of cold, only adding to and commixing with the clyſters ſuch medicines as have vertue to purge fleam. as is *Electuarium nidum*, or *Diaphœnicon*, or *Benedicta laxativa*. And if *Tenaſmus* be ingendred of inflammation, caſt in broth of Piſan, wherein hath been ſodden a few red Roſes: or if vehement inflammation do trouble him, miniſter this clyſter: ℞ of the liquor of the decoction of Plantain, ℥ v. oyl of Roſes, ℥ ij. the white of one egge, commix them together and make a clyſter. Outwardly you muſt ſprinkle and anoint the place between

tween the privy members and the fundament with oyl of Rew and Mirtles: or apply this foment: ℞ red Roſes, Plantain, ana. M. j. *Balauſtiæ*, ℥ iij. *Sidiorum*, ℥ j. Mirtle-berries, ℥ ij. leaves of Briar, ℥ j. ſeeth all together in ſufficient water, untill the third part be conſumed, then wet a ſponge in the liquor of that decoction, and apply it to the fundament. Moreover, when there is need of ſuppuration, rotting or diſſolving, apply foments made of the decoction of the root of *Althæa*, of Fenugreek, Cammomill, Melilot, and bran. If the *Tenaſmus* be cauſed of an ulcer or botch, firſt caſt in the things which have an abſterſive and cleanſing vertue, and then afterward things that do glutinate and joyn together muſt be uſed, even as you did in the flux *Dyſenteria*. Alſo this ointment put into the fundament, is good: ℞ oyl of Roſes, ℥ j. ß. the muſcilage of gum *Tragacantha*, ana. ℥ iij. Ceruſe, burnt Lead, ana. ℥ ß. *Aloes*, Frankinſence, ana. ℈ j. Wax as much as is ſufficient, make an ointment, wherein dip linnen clothes, and put them into the tuell. If the pain be wondefull great, you may adde to the aforeſaid things *Opium*, ℈ j. If the *Tenaſmus* be cauſed through multitude and abundance of dung, then in the beginning the dung muſt be brought out by little & little with ſoluble and gentle cliſters, as this is; ℞ Mallows, *Althæa*, Mercury, Beets, leaves of black violets, ana. M. j. ſeeds of Fenugreek and Line-ſeed, ana. ℥ ß. boyl them all in ſufficient quantity of water to the third part: then take of the liquor of that decoction, ℔ j. *medullæ caſſiæ fiſtularis*, ℥ j. ß. common oyl, ℥ iij. Salt beaten, ℥ j. and make a clyſter. But of this one thing you muſt ſpecially beware, that in this caſe you do miniſter no purgation at the mouth, for that would bring great perill and deſtruction to the Patient, by reaſon of drawing of moe excrements from the whole body thither.

Fomentum.

Diſcuſſives.

Cure of Tenaſmus cauſed of an ulcer.

Unguentum Tenaſmus of multitude of dung.

Clyſter lenitive.

Note.

CHAP. XVII.
Of the Cholick.

THe Cholick or pain which is bred in the gut called *Colon* of the Greeks, is cauſed many waies: but it hath four ſpeciall cauſes. For ſometime it is ingendred through groſſe and flegmatick humours fallen down within the thin skin of the gut *Colon*. Alſo ſometime through windineſſe, which hath no room to get out. Alſo it is cauſed through inflammation of the groſſe and thick gut ſtretching out and troubling or vexing. Alſo it is wont to ingender through ſharp and gnawing humours, which do afflict and vex the aforeſaid bowell vehemently. Thoſe that have the Cholick ingendred of a groſſe and flegmatick humour, they be grieved and vexed aloft, all over the *Abdomen*, that is, the place which is under the mouth of the ſtomack: ſpecially they are grieved where the gut *Colon* lieth: for there they feel pain as though the gut were braied or bored through. Alſo they be fretted, and have diſpoſition to vomit, belkings, ſundry and ſtrange vomitings, and ſpecially of fleam. Alſo the womb is letted and ſtopped, and ſendeth forth nothing, not ſo much as winde. Alſo the dung which ſometime cometh forth, doth look like Oxen dung, and it is light and full of winde. And there goeth before theſe things continuall uſing of meats that be very cold and of a groſſe juyce, alſo filling with meats, ill digeſtion, and crudity, idleneſſe, and ſuch as be adjoyning to theſe.

Cauſæ.

Signs of a groſſe humour.

Thoſe

Signs of windineſſe. *Signs of inflammation.* Thoſe that have the cholick cauſed of windineſſe, they feel extenſion, ſtretching forth and bolning. They that have the cholick cauſed through inflammation, they feel inward burning and heat, and no ſmall fever: alſo retention both of the urine and ordure. Alſo they are troubled with thirſt, burning heat, diſpoſition to vomit, and vomiting ſpecially of choler without any ceaſing of the evill at all. And this is the moſt grievous and worſt kinde of cholick, which doth threaten to turn into the pain of the *Iliaca paſſio*. *Signs of ſharp and gnawing humours.* Thoſe that have the cholick ingendred of ſharp and gnawing humours, they be troubled and vexed with burning thirſt and watching, yea, and ſmall fevers: the urine is made ſharp, and cholerick humours are thrown out oftentimes, going to the ſtool doth raiſe greater pain or torment. Alſo meats and drinks that be hot, being received do provoke it grievouſly. The diet and cure of this diſeaſe is diverſe, according to the diverſity of the cauſes. Therefore when groſſe and clammy humours do cauſe the cholick, the whole diet muſt be extenuate and made thin. *Diet for the Cholick cauſed of flegmatick and tough humours.* Therefore let the bread which the ſick ſhall eat, be new and well baked in an oven or furnace. Fleſh is good, ſpecially of birds, as Hens, Partrich, wood Culvers, Turtles, Black-birds, and Doves: he muſt eſchue all kinde of Fowls which do ſwim or live in waters, all thoſe things which do abound with many ſuperfluities. Among four-footed beaſts, the fleſh of Calves and Kids are good. He muſt eſchue all kind of pulſe, which do marvellous hurt in this diſeaſe. For pot herbs you muſt uſe Fennell, *Apium*, *Aſperage*, and ſuch like. Alſo it will not hurt to take Garlick and Onions raw. To be ſhort, let his food be eaſie of digeſtion, and ingendring good juyce. Let him eſchue fulneſſe and crudity: he muſt drink wine that is ſomewhat reſtrictive, white, thin, ſhining, of mean age, temperately allayed, and let him drink but little. *Cure of Cholick cauſed of groſſe humours.* For the cure of the Cholick cauſed of groſſe humours, you muſt cure it ſo, that you do not heat vehemently with no medicines, for ſuch remedies do ſpread abroad, puffe up, and make windy all cold and groſſe humours, which puffing up and ſpreading in the bowels, doth cauſe more vehement pain. Therefore it is good to divide, cut, and digeſt thoſe humours without vehement pain or heat, and by uſing of thoſe things which do not puffe up and make windie. Therefore in his ſharp and extreme pain make irrigations of the oyls of Rew, Cammomill, and Dill. Alſo make foments and *Sacculi* of *Althæa*, of Mil, and Bren. *Clyſter.* Alſo cliſters made with the oyls aforeſaid, and with the decoction of the aforeſaid herbs are marvellous good, or with the decoction of the root of wilde Cucumbers, putting to it Comin or Rew, with Gooſe greaſe or Hens greaſe, after this ſort: ℞ Mallows, *Althæa*, Cammomill, Mercurie, Dill, ana. M.j. Origan, Calamint, Peniroyall, ana. M.ß. ſeeds of Flax, Fenugreek, Comin, Lovage, ana. ℥ iij. ſeethe all together with well water of juſt quantity, untill the third part: then take of the liquor of that decoction being ſtrained, ℔ j. *Hiera picra*, ℥ ß. *Benedicta laxativa*, ℥ v. of *Electuarium nidum*, ℥ j. ß of *Mel Roſarum*, ſtrained, ℥ ß. oyls of Cammomill, Dill, and Rew, ana. ℥ j. the yolks of egs in number two, common ſalt, ℥ j. commix all together, and make a cliſter. Alſo the putting in of ſuppoſitaries, and anneinting of the fundament made by juyce of *Cyclaminum*, with Hony and Saltpeter, or Centory with Hony and Saltpeter do profit. Example of a ſuppoſitary is this: ℞ of Hony ſodden, ℥ j. ß. powder of *Hiera picra*, ℥ j.

Colocin-

Colocinthidos, ℈j. Salt Gemme, ℈ ß. commix them, and make long suppositaries. Also vomiting before supper, if the Patient can vomit easily, doth help above all other things. Moreover, after the purging, if the pain bath been prolonged for many dayes, let him go into a great vessel of hot Oyl, if it may be had. Also it is good to sit in the decoction of *Althæa*, Peniroyal, Laurel-leaves, Fenugreek, Cammomil, Mother wort, Dill, and such like. The most convenient medicine against the cholick, is Wine wherein Wormwood hath been infused or sodden, if they need drinking after a bath, it is also very profitable for them that they thirst not. Also the decoction of the herb it self, when it hath once boiled being commixed with Wine, may commodiously be ministred after a bath. Also *Castoreum* continually drunk doth destroy the disease utterly: and it is better then all medicines. It is ministred to the sick, ℥ j. in three *Cyathes* of *aqua mulsa*. And if the pain do not cease and rest, you must minister *Diatrion piperion*, or *Theriaca*. If that the pain be vehement, it is good to use medicines that do meanly ease, make soluble, and mitigate, as well put in beneath, as also given to drink. For you must eschue those things that do stupefact and astony strongly, because they do somewhat ease and mitigate, but they make the disease longer, by making the humours more grosse, and thickning of the passages of the bowels. If the cholick be caused of windinesse, you must cast in clysters that do dissolve wind, as is this: ℞ Southernwood, Origan, Peniroyal, Calamint, Camomil, ana. M. j. Rew, Mints, wild Mints, ana. M. ß. seeds of Annise, Fennel, Carawaies, Commin, Dill, Lovage, and Daucus, ana. ℥ ij. seeth all together unto the third part, then take of the licour of that decoction strained, ℔ j. *Hierapicra*, *Benedicta laxativa*, ana. ℥ ß. *Castoreum*, ℥ j. powder of *Diacuminum*, ℥ ij. and oyls of Rew and Dill, ana. ℥ j. ß. common Salt, ℥ j. ß. commix them together and make a clyster. Also there may be added to the aforesaid things the confection of Bay berries, for there is nothing of more effect to dissolve and drive away windinesse. Also it is good to minister daily the quantity of one hazel Nut of the said decoction or electuary of Laurell berries, in the decoction of some cutting and extenuating medicine. Apply outwardly upon the belly aloft foments and irrigations of such things as do disperse and scatter windinesse, as these be, besides the aforenamed things, *Nigella*, *Amylum*, Parsly, bitter Almonds, black Pepper, wild Mints, Bay berries, Wormwood, Nettle seed, Gladon, Marjoram, Cinamon and others: of these therefore you may make cataplasmes, foments and bags. But that which farre excelleth all the rest (as *Galen* witnesseth) is a great cupping glasse fastened lightly with abundant flame to the whole belly aloft, which doth marvellously, as it were by enchantment. Let the sick beware of and eschue Wine that is alayed, and drinking of cold Water, also from using of Milk and other things that do cool, and from meats and drinks which ingender windinesse. And let him rather use to drink Wine that is unmingled and pure, and let him use a diet which doth heat, and cut, or divide. If the cholick be caused of inflammation of the bowels, you must open the vein in the arm. But if difficulty and hardnesse of making water do rule and bear sway, you must draw bloud from the veins of the anckle. Also you must use the aforesaid remedies, excepting sharp things, and vehement purgers. And you must rather use clysters mitigative and easing pain, also Cata-

Glans.
Vomitus.
Insession.
Vinum absynthytes.
Castoreum.
Cure of the Cholick caused of windinesse Clyster.
Compositio ex baccis lauri.
Note.
Diet.
Cure of the Cholick caused of inflammation.

plasmes and irrigations, and going down into oyl. Also fasten to them cupping-glasses. Let the diet be thin, almost the diet of Fevers, untill the inflammation be slaked. And if the cholick be caused through sharp and gnawing or fretting humours, it is good to put in at the fundament those things that can wash out and purge those humors without any mordacity and gnawing, as is broth of *Ptisan*, or the decoction of Fenugreek, Lineseed, Cammomil, and *Althæa*, with fresh Goose grease, or Hens grease, and oyl of Roses. This clyster is specially good: ℞ leaves of Violets, both the tame Endives, leaves of *Althæa*, Cammomil, ana. M. j ß. seeds of Fenugreek, Flax, ana. ʒ ß. boil these in just quantity of water untill the third part be consumed: then take of the liquor of that decoction being strained, ʒ xiij, *Cassia fistula*, ʒ j. *Hierapicra*, ʒ vj. oyl of Roses, ʒ ij. oyl of Dil, ʒ j. Goose grease, and Hens grease, ana. ʒ iij. yolks of egs, in number two, commix them all, and make a clyster. Moreover you must not only purge the hurtfull and corrupt humors, but also you must temper and moderate them. Therefore you must use baths of sweet water, for they do mitigate and also provoke sleep, for which purpose minister sirupe of Violets, and Roses, and such like, which are able to temperate and stop the violence of the gnawing humors. And also he must use souping meats, as *Ptisan*, and broths of fishes of stony places. He must abstain from all hot and sharp things, whether they be meats, or medicines, or cataplasmes, or foments, or irrigations that be hot: as also he must abstain from drinking of wine, especially from old wine. And to be short, let his whole diet be cold and moist. If the pain be not a whit released, but do rage more vehemently, then you must come to the using of stupefactive things: for in this disease they do not only pleasure and profit by astonying of the sense and feeling, but also because they make the thin humours more thick and grosse, and do quench the intollerable heat. Among stupefactive things *Philonium* is speciall good, of the which you may minister for the most part one whole dram. Also pils of hounds tongue are marvellous good, if, as I afore taught, you do make six pils of, ʒ j. and minister one of them to be swallowed before they go to bed. But there be very many things which do help the cholick with their whole vertue and substance: among the which, white dung of a Wolf taken with water or thin white wine, is not the worst. That dung is better which hangeth on herbs or bushes, then that which toucheth the ground. Also the said dung of the Wolf easeth the cholick being bound to the Ilions. Green Mints, as Ætius affirmeth, sodden a while, and drunk three daies, healeth cholicks.

Diet.
Cure of choler caused of sharp and gnawing humors.
Clyster.
Victus ratio.
Stupefacientia.
Philonium.
Pilulæ de Cynogloſſa.
Lib. 9. c. 31.

CHAP. XVIII.

Of Iliaca passio.

THe *Iliaca passio*, is a Disease causing most grievous and deadly pain in the small guts. The Latines do call this Disease *Volvulus* and *Convolvulus*. The barbarous do call it *Iliaca passio*. This Disease is caused through continual corruption and crudity of meats, but specially of fat meats, which if they be without corruption, and being withholden, they ingender obstructions in the smal guts. And it is ingendred of certain stripes and blows in certain places in which the smal guts do lye: also through vehement cold, restraining and withholding of the

Causæ.

the excrements. Moreover, through abundant drinking of cold things, ſpecially if much be taken when they ſweat. Alſo it chanceth to them whoſe bowels be fallen into the coddes together with the dung, and being violently thruſt back from thence again, and through that it is inflamed. Alſo it is cauſed through drinking of deadly medicines, and through hard dung being impact about the thin bowel. For the moſt part this diſeaſe is ingendred either through inflammation, or through obſtructions of the dry dung. This diſeaſe is common to children, but yet they eſcape it through help of naturall humidity. It is not wont to chance very often to old men: but if they chance to have it, they almoſt be never rid of it. They that have this diſeaſe have moſt vehement pain, and ſome ſwelling of the thin and ſmall guts ſtretched out, that it ſeemeth wounden together like a ſtring called *Chorda*, whereupon many do call this diſeaſe *Chordapſon*: alſo there is overmuch moiſtneſſe of the ſtomack, looſeneſſe, vain and empty belkings, and doing no eaſe, rumbling and noiſe of the bowels, perfect ſtopping and letting of the dung and of windineſſe. If the evil do encreaſe and wax greater, he avoideth all upward, and therefore he vomiteth up fleam and choler: he hath coldneſſe of the whole body, and pain. Alſo to many there chanceth difficulty and hardneſſe of breathing. Moreover to them that ſhall die there chanceth cold ſweat, difficulty and hardneſſe of making water, yea, the fundament is ſo bound and cloſe that no ſmall inſtrument will enter in: and ſometime dung is caſt up by vomiting. For the cure of this diſeaſe, you muſt cure children with Irrigations, Cataplaſmes, Clyſters, Suppoſitaries and Foments, as is declared in the Chapter of the Cholick. But the cure of them that be of age muſt differ according to the diverſity of cauſes. Therefore if *Iliaca paſſio* be cauſed of crudity and ill digeſtion, and through devouring and eating of many and divers meats which yet remain in the ſtomack, you muſt provoke vomit with things aforeſaid. But if there do remain no raw and nndigeſted meats in the ſtomack, you muſt go abont by all means to draw out beneath as well windineſſe as alſo the dung, and that muſt be done by clyſters, ſuppoſitaries and anointings with great diligence in each of them. Therefore you muſt caſt in this clyſter: ℞ Mercury, Rew, leaves of *Althæa*, Centory, ana. M.j. Hyſop, Calamint, Wormwood, ana. M.j. ß. root of *Althæa*. ℥ j. root of wilde Cucumber, ℥ j. ß. ſeeds of flax and Fenugreek, ana. ℥ iij. ſeeds of Comin, ℥ ij. boyl them in juſt quantity of water, untill the third part be conſumed, then take of the licour of that decoction being ſtrained, ℥ xiv. of *Benedicta laxativa*, ℥ j. freſh Butter, *Mel roſarum* ſtrained, ana. ℥ ß. oyls of Rew, and Dill, ana. ℥ j. ß. common Salt, ℥ j. commix them together, and make a clyſter, and caſt it in before meat, but if the evil be vehement, caſt it in alſo after meat. And you muſt warn the Patient that he do hold it as long as he can. Alſo you muſt make ſuppoſitaries, as you do for the Cholick, putting to them ſeeds of Rew, Commin, and ſtalks of Coleworts. And you muſt make them the longer that they may pierce the deeper. Alſo you muſt anoint the fundament wich juyce of *Cyclaminum*, or Hony with *Nitrum* or Saltpeter. The foments and cataplaſms wherewith this evil is cured, be almoſt ſuch as are ſpoken of in the Chapter of the Cholick. Alſo foments made of Wool wet in oil, wherein Comin, Dil, Rew, and Creſſes have been ſod-

Sig ns.

Curatio.

Cure if it come of crudity.

Cliſter.

Glandes.

Illutions.

Fomenta.

Cataplaſma.

den be very good. Alſo emplaiſters made of Linſeed, Fenugreek, Barly-meal, Darnell meal, Rew, Comin, ſeeds of Dill, and *Apium* are good. Alſo it is good to deſcend into a veſſell filled with water and oyl: but ſeeth in the water *Althæa*, Rew and Dill. After theſe, faſten on cupping glaſſes, firſt lighty to places ſomewhat far off, and then alſo to the places that are grieved, making deep ſcarification. Alſo it is good to miniſter purgations, ſpecially if the dung be drawn out firſt by ſuch things as are before rehearſed. It is marvellous good if they vomit by drinking Dill ſodden. After drinking, caſt bread into ſcalding water, and miniſter peeces of it to eat by and by hot. They that have the *Iliaca paſſio* ingendred through taking of ſome venimous medicine, you muſt give them much warm water, and let them drink it, and conſtrain them to vomit. After that you muſt give them hot oyl in drink, or fat broth that they may vomit again. After within a few daies give him *Theriaca* diſſolved in wine, and let him eat meats of good juyce. And if the obſtruction do continue ſtill, empty the belly with milk, with a little ſcammony, or *Aloes*, or ſome other purging medicine. If the *Iliaca paſſio* be ingendred through inflammation, you muſt begin with bloud-letting: then you muſt faſten cupping-glaſſes about the inflamed parts, ſcarifying them. Alſo caſt in cliſters made of the decoction of Mallows, Fenugreek, Linſeed, with Oyl and Butter. Alſo apply outwardly thoſe things that are good againſt inflammations, and do eaſe pain; you muſt preſcribe unto them a moiſt thin diet. If the *Iliaca paſſio* be cauſed through falling of the bowels into the cods, you muſt by and by labour (the patient lying upright) to thruſt back again the bowels that are fallen down to the ſhare, and keep it up eaſily without violence or preſſing of it together, and with bands and truſſes applied, convenient for it.

Cucurbitula.

Purgatio.

Cure of Iliaca paſſio cauſed of poyſon.

Cure if it be of inflammation

Cure if it be of the falling of the bowels into the cods.

CHAP. XIX.

Of Worms.

THere be three kindes of worms. The firſt be round and long, called *Teretes*. The ſecond be broad, called therefore *Lati*. The third are called *Aſcarides*. The firſt kinde of worms called *Teretes*, according to their thickneſſe they be round and a hand breadth in length, and ſometime longer, and they be commoner then other. They be often in the ſlender and ſmall guts, and they go into the ſtomack, and therefore they are voided often by the mouth, and to ſome alſo they come out at the noſtrils. And this kinde of worms is peculiar to infants and children, and boys, and girls. The ſecond kinde of worms called *Lati*, be broad and long like a guard or band. They be of incredible length (as *Pliny* witneſſeth) *lib.* 2. *cap.* 33. Sometime they are ſeen three hundred foot long, and ſometime more. This kinde of worm (as *Paulus* and *Ætius* witneſs) is nothing elſe but a permutation and changing of the thinne films going about the ſmall guts within, into a certain living body, that will move and ſtirre. The third kinde of worms called *Aſcarides*, be thin and ſhort like ſmall worms. They be found moſt commonly in the right gut, and in the end of the fundament. All the aforeſaid kindes be ingendred and cauſed of crude, raw, groſſe, and flegmatick matter, and through inconvenient rottenneſſe, ſuch as is gathered ſpecially in children, and in other great eaters. They that have round

Teretes.

Lati.

Aſcarides.

Cauſæ.

round worms do feel incredible gnawing of the bowels, and of the ſtomack, thin and ſmall coughs, and oftentimes provoking and dry. In many there followeth yelking and ſleep with moving of the ſtomack: and alſo they do ariſe up unreaſonably. Many do awake and leap up with noyſe and crying out, and fall aſleep again: but ſome do both put forth their tongue, and ſhut their eyes, and be quiet, and keep ſilence, and do fret and fume with them which raiſe them, becauſe they cannot watch, they be ſo weak. Some have their eyes ſprinkled with bloud, and a pulſe that is unequall, obſcure, failing and running back. Alſo to many there chanceth loſſe of appetite. Children, while they do ſleep, chew their tongue, and alſo faſhioning of their mouth as though they ſucked or received meat. Alſo to ſome there chanceth gnaſhing of the teeth. But theſe things are done by little and little, and between whiles. To ſome they run forth into the ſtomack, and do cauſe gnawing and diſpoſition to vomit, and the Patients refuſe meat: and if they be compelled to eat, they ſcarce can ſwallow that which they take, or they vomit it up again. In many the belly doth throw out corrupt meats, and is puffed up like as it were a timpany. The reſt of the body it doth conſume and make lean without reaſon, neither faſting going before, nor unmeaſurable purging being made. Alſo it chanceth ſometime the face to be made very red, ſpecially about the balls of the cheeks, but this colour turneth again into ſwarneſſe. Some do ſpeak fooliſh things in their ſleep, like frantick perſons. Some change the place that they lye down in, and tumble and caſt themſelves from place to place; they increaſe feavers in them without order, with vehement coldneſſe of the extreme parts, having fits the third or fourth day without order. But all theſe ſignes and tokens all together which we have now rehearſed, muſt not every one of them be looked for in every body; but the chiefeſt of them, and ſometime many. Broad worms do bring continuall gnawing of the ſtomack, and an impotent and incorrigible appetite to meat. For the worm that is in the guts, devoureth the meat that is eaten, ſo that he hath need of more ſtraight way, and except he eat ſtraight way, the bowels are gnawn. They that are thus diſeaſed, there follows ſlenderneſſe and weaknes of the body with inequality. The moſt ſure and infallible ſigne is, if certain things like Cucumber ſeeds be avoided out with the egeſtion of excrements. *Aſcarides* do raiſe a vehement itch in the fundament, and do provoke the Patient to go to the ſtool continually. They that be troubled with this diſeaſe, for the moſt part, be the better after egeſtion and eaſing themſelves. Let their diet be hot and dry, ſpecially if the Patient lack a feaver, and let them uſe meats of good juice, and which will be ſoon diſperſed throughout the whole body; and ſuch as do not increaſe the cauſe that ingendreth worms. Therefore all meats are to be eſchued which can ingender flegmatick humours. Moreover, they that are troubled with worms, muſt be nouriſhed and fed liberally, and may not ſuffer hunger; becauſe the worms except they have meat to feed on, they then by and by gnaw the hard parts of the body; but give them meat at that time ſpecially when they are not altogether empty. Let them drink no ſtrong drink. For the cure, it is not to be ſpared, and ſometime if there be a feaver with it, you muſt have reſpect to that, and to the worms alſo: and ſometime you need to be carefull but a little for the feaver, and you muſt be diligent notwithſtanding

Signs of round Worms. Teretes.

Signs of broad Worms. Lati.

Signs of Aſcarides.

Curatio.

standing to get the worms out of the body. Therefore when men have not spied and known this, it cometh to passe for lack of heed taken to avoid the worms, that they be gnawn and eaten of them, and so being pulled and gnawn, they die. The cure as well of the round worms as of the flat worms consisteth in this point, that you may drive them out of the body being first killed. They are killed specially with bitter medicines, among which (if a feaver be not present) these simples are good, Wormwood, *Seryphium*, which is a kinde of wormwood growing in the Sea, Sothernwood, Calamint, Horehound, Dittain, Hysop, Rew, leaves of Persica, Coriander seed, Harts-horn, Lupines, Mints, Peniroyal, Origan, Centory, Fern, Gentian, *Aristolochia rotunda*, Garlick, seed of Coleworts, and root of *Enula Campana*. To these if a feaver be present, you must adjoyn the seeds of both the Endives, and also the juyce of their herbs. Among all other, the most commendable remedy is *Aloes*. Therefore if infants will hardly take *Aloes*, because it is so bitter, you must keep them upright with bands, and their mouth being opened and separated, you must cast it in against their wils, with a certain pipe strengthened with a long splent. Of these aforesaid simples now rehearsed, there may be made divers compounds, as decoctions, powders, cataplasmes, emplaisters, and ointments. Among other things this powder is only good: ℞ of Wormseed, ℥ ij of Centory, Wormwood, Harts-horn burnt, ana. ℥ j. Calamint, Peniroiall, Origan, ana. ℥ ß. Sothernwood, Mints, Lupines, leaves of *Aristolochia rotunda*, ana. ℈ j. *Aloes*, ℈ ij. commix them all together, and make a powder, of the which minister the weight of one drachm, or half a drachm, according to the age and state of the body of the sick, in Milk or Hony, or sirup of Liquorice: for those things which do kill the worms, must be ministred with sweet liquors, that thereby the worms may taste of the medicine the sooner, being allured by the sweetnesse of it that is ministred with it. You must anoint the navell outwardly with Buls gall, or with this ointment: ℞ oyl of bitter Almonds, and of Wormwood, ana. ℥ j. Buls gall, ℥ ß. Centory, wormwood, Lupines, ana. ℈ ij. leaves of Persica, Harts-horn burnt, *Aloes*, Sothernwood, ana. ℈ j. Wax as much as is sufficient, and make an ointment. Or apply all over the stomack this Cerote: ℞ *Aloes*, wormwood, meal of Lupines, ana. ℥ ij. *Nigella*, Mints, Origan, Peniroyall, Horehound, ana. ℥ j. Centory, Calamint, aua. ℥ ß. oyls of wormwood, and bitter Almonds, ana. ℥ ij. *Oleum Costinum*, ℥ j. Buls gall, ℥ ß. with Wax and Rosin, as much as shall suffice, make a cerote. By examples of these you may easily make emplaisters and cataplasmes, so that I need not to rehearse here any example of each of them. Moreover, it is good to cast in beneath abundance of *Mulsa*, that thereby the worms being allured by the sweetnesse of the Hony, may creep downward. But when the worms are killed with the aforesaid medicines, you must drive them out without delay: for there proceedeth a vicious exhalation from them, which both destroieth appetite, and hurteth digestion, and being lifted upward, it causeth swimmings, and other evils. The worms being killed, are driven out for the most part by suppositaries and purgations, but specially by *Hierapicra*, and *pillulæ pestilentiales*, or *Rufi*, which have a marvellous efficacy in killing and bringing out of worms. But those that are troubled with worms and with flux of the womb also, you must cure by thickening

Simples to kill worms.

Aloes.

Composita.

Pulvis.

Unguentum

Cerotum.

Pilulæ. Rufi.

Cure if flux of the womb be joyned with worms.

of

of the flux, and by changing the digestion into a better state, as well with meats, as also with cataplasmes; for the more that the flux prevaileth, so much the more the engendring of worms is encreased; and again, the flux ceasing, the worms do rest and pause. Therefore you must diligently labour to stop and restrain the womb, and to adde stedfastnesse and strength to it. Therefore minister juyce of Plantain, or else let him take dried Plantain: for both have like efficacy, as well against the flux, as also against worms. Also make cataplasmes, cerotes, and ointments of raw Barley meal, Pomegranate rindes, *Hypocistchidos*, and such like restrictive things, but adde unto them those things which be good to kill worms. Restrictive medicines are good to be applied outwardly for this cause, because they do corroborate and strengthen again the stomack, being hurt through often using of bitter medicines. Also it is lawfull in this case to minister earth-worms being dried, and beaten to powder with *Hydromel*. The worms called *Ascarides*, being in children that be infants, they must be brought out with suppositaries made of hony and Salt. In them that be elder, they must be brought out with clisters, made either with sharp brine, or with decoction of Wormwood, Centory, Calamint, Lupines, Peniroyall, and other above rehearsed, putting to oyls. After ministration of clisters, anoint the straight gut, or fundament with these simples (that is) *Acatia*, *Hypocistchidos*, juyce of *Sumach*, or some other restrictive medicine. For the flesh being constrained by restrictive things, it loseth the ability that ingendreth worms, and it excludeth and shutteth out the *Ascarides*. But this that followeth is good both for children and for those that be of greater age, and is most effectuous. Take old flesh that is powdred, cut off the fat, and fashion it long and round like a suppositary fit for the fundament, and thrust it into the tuell, applying a ligament or band, and let it alone within as long as they can suffer it, then loosen it, and draw it out together with the worms that stick on it. After that you shall powr in the things aforesaid, and also anoint it as is aforesaid.

Cure of worms called Ascarides.

CHAP. XX.

Of the Hemorhoids.

THe Hemorhoids is an unfolding and spreading abroad of the veins in the tuell. Of these some be blinde, which do swell, and do send out none, or very little bloud: some be open, which be set wide open abroad certain times, and do send forth bloud. The Hemorhoids are caused through dreggy and melancholy bloud, when there is abundance thereof, which the liver sendeth to those veins. The signs whereby this evill is known, need not to be required. For the blinde Hemorhoids may be seen with eyes, and they cause vehement pain, specially in avoiding the dung. But the open Hemorhoids do bleed, therefore the Patient cannot be ignorant what they be. Therefore when blinde Hemorhoids appear, and do raise great tormenting in the fundament, if the body be full of humours, cut the vein of the Hamme or of the anckle bones. Also you must make the belly soluble abundantly, lest the dry dung, while it is sent forth do engender pain. Also you must apply where vehement pain is, those things that can and will mitigate. Among which are crummes of bread steeped in milk, and sodden with yolks of egges, and

Cæcæ. *Apertæ.* *Causæ.* *Signa.* *Curatio cæcarum.*

applied like a plaister. Also it profiteth to sit in a bath made of the decoction of Mallows, Violet leaves, Melilot, Fenugreek, Cammomill, leaves of *Althæa*, Linseed, flowers of Rose campion, and such like. And if the Patient cannot use that, wet wool or a sponge in the said decoction, and apply it to the grief. And if these aforesaid things do not good, you must get blond out of them. Therefore put into the tuell, wool anointed with juyce of *Cyclaminum*, or with onions, or with Oxe gall. The same effect also hath the juyce of Centory, Doves dung, Staveſacre, Figge leaves, if they be rubbed with it: and also the pulp of *Colocinthidis* steeped in oyl of bitter Almonds. Among many other this emplaister is very good: ℞ of Doves dung. ℥ ß. seed of Staveſacre, Lupines, an. ℥ j. ß. bitter Almonds, ℥ j. pulp of *Coloquintida*, ℥ ß. juyces of *Cyclaminum*, and onions, ana. ℥ j. commix them all together, and make it like a plaister, putting to it, if need be, oyl of bitter Almonds. But to take away the pain presently, use this following: ℞ Eldern leaves, M. j. boyl them in water until they be very tender; then take a peece of Scarlet, as much as a mans hand, or greater, and wet it in the decoction, and lay it to the place as warm as may be suffered, and when it is cold, lay it to again, being wet in the same decoction as before. Do thus five or six times together, then lay the herbs upon the same Scarlet, lay the herbs very hot also: this doth mollifie the hemorhoids, and ceaseth the pains very quickly, which my self have often proved. Also you may put long Suppositaries in the fundament, made of the root of *Cyclaminum*. Also Bloudsuckers, or Horse-leeches, being included in a reed, so that they can put forth but only their head, are wont to be put to the Hemorhoids to open them, and if you cannot pull them away easily, strew ashes or salt upon their heads, and you shall make them to fall off alone. But if the Hemorhoids be open, and do avoid out bloud meanly at certain times, they may not be stopped: for the bursting out of such bloud, doth cause men that have this disease to be free from many other diseases. Which thing *Hippocrates* witnesseth, where he saith in *Epidemijs* these words: They which have the Hemorhoides, neither be vexed with pain of the sides, nor inflammation of the lungs, nor a feeding ulcer, nor with felons, or cats hair, nor with *Ternivithis*, nor with leprie, nor with morphew. But if the Hemorhoids do throw out bloud immoderately, or longer then they should do, so that the Patients do consume and waste away with this evill, and their strength is decaied and thrown down, they must be stopped by and by: but otherwise there is perill in stopping them: but in this case, it is to doubt, lest the dropsie should follow, the liver being cooled through immoderate vacuation and purging. Therefore let those that be so emptied and purged out of measure, use meats that have but little bloud, and that do ingender but little superfluities or excrements, and which also do dry and restrain, as is *Alica* and Rice. Of pot-herbs, Endive, Succory, Purslain, and such like. Commix his meat with *Sumach*, and juyce of unripe Grapes. If his strength be much weakened, you must nourish and feed the sick with meat, thus: you must strain out the juyce that is in the meat, and commix with it juyce of Quinces, and let him soup that up: he must drink wine that is restrictive. For the cure, if there be abundance of humours in the body, it profiteth to cut the inner vein of the right hand in the arm: but if there be not, you must

To open the Hemorhoides.

Emplastrū.

Glandes.

Curatio apertarum.

6. Epid. par. 3. Aph. 19.

Diet.

Curatio.

study

ſtudy to avert and turn away the bloud, by faſtening of cupping glaſſes to the ſides, and to the liver. For the which purpoſe it is good to binde the hands and the feet with bands, and to uſe hard and ſharp frictions and rubbings. Moreover, you muſt miniſter within the body thoſe things which do reſtrain, as are ſirups of Roſes, of Mirtles, of Quinces, red Corall, Bocarmoniack, Trochisks of Amber, of *Spodium*, of *Terra lemnia*, and other which he rehearſed in the Chapter of ſpitting of bloud. Alſo apply thoſe things outwardly which can ſtop bloud that floweth. Among which as *Aetius* witneſſeth, *lib.* 14. *cap.* 5. is Aloes laid on with *Poſca*. The ſame effect alſo hath ſcales of iron or burnt lead. This medicine is notable good which is deſcribed of *Galen lib.* 5. *Therap. method.* ℞ of Frankinſence one part, of Aloes one part and a half, commix them with the white of an egge until it come to the thickneſſe of hony, and lay it upon the ſoft hairs of an Hare, and apply it to the place that bleedeth, being bound outwardly with bands of fine linnen. Alſo ointments, baths, inſeſſions, foments and other ſuch like medicines made of things having reſtrictive vertue, do profit, whereof you ſhall finde many examples before in the Chapters of *Diarrhœa*, *Lienteria*, *Dyſenteria* and *Tenaſmus*. And if you ſhall uſe little bugs, it is beſt before you apply them to boyl them in wine that is red and reſtrictive, or at leaſt to ſprinkle them with it. Examples of other medicines ſeek before. *Medicamentum Galeni.* *Sacculi.*

CHAP. XXI.

Of the falling out of the Tuell.

IT chanceth ſometime, that reſolution or weakneſſe of the overthwart muſcles which do pluck the fundament upward, doth cauſe the tuell to fall out. Wherefore ſeeing it cannot be drawn backward again, nor pulled upward of the aforeſaid muſcles, it hath need of hands or medicines to put it up again. When the tuell is fallen out, you muſt diligently conſider whether it be free from inflammation or no: for if it be not inflamed at all, it muſt by and by be thruſt and put to his former place by compulſion: and becauſe it muſt not fall out again after that it is thruſt in and put up into his own place, you muſt apply reſtrictive medicines outward to it. Therefore firſt you muſt anoint it about with oyl of Roſes being warmed, or ſcour the tuel with reſtrictive wine, and then being put up again into his place, you muſt binde him up. And that you muſt do by and by, as ſoon as the ſick hath been at the ſtool, leſt that when neceſſity conſtraineth them to go to the ſtool again, the tuell ſhould fall out again. You muſt apply a Liniment of *Acatia* and *Hypiciſchidos* with wine, Alſo you muſt ſeeth in water till it be red, Gals, *Balauſtiæ*, ſhels of Maſte, Pomgranate rindes, Daſes, Sumach, ſhales of Quinces, and ſuch like, and afterward of that decoction make inſeſſions and waſhings. But after that the tuell is waſhed with wine, or with ſome reſtrictive decoction, then it is lawfull to ſtrew upon it, and to apply to it dry medicines. For which purpoſe you muſt apply Bolearmoniack, Frankinſence, *Sanguis draconis*, Gals, *Acatia*, Mirrhe, *Hypociſchidos*, Harts-horn, and ſuch other reſtrictive medicines, as we have rehearſed often before. But if the tuell through inflammation be ſo ſwollen, that it cannot be thruſt up again, if the body be full of humours, you muſt firſt cut a vein, and provoke vomit. And alſo you muſt apply to the tuell by and by in the beginning thoſe things *Cauſæ.* *Curatio.*

things that do restraain and stop or appease: but if there be no abundance of humours in the body, let the sick use insessions of the decoction of Cammomil, Mallows, *Althæa*, Linseed, Fenugreek, and such like; or let him descend into hot water, and tarry in it for a time. Also it is lawful to apply a sponge or wool wet in the decoction. Moreover, you must anoint the tuell with oyls of Cammomill and Dill, untill it may be put up: for they because of their dissolving vertue, do readily take away the swelling, and do also cause that it may be put up again without any difficulty or pain. But after it is put up again, then you must use the aforesaid restrictive medicines, that it fall not out again.

CHAP. XXII.

Of the clefts of the Fundament.

CLefts of the fundament, be chaps which are made in the muscle that shutteth the fundament, or in the circle round about the fundament: they be like the chaps which are made through a North winde on the lips. They are caused through flowing of sharp humours, or through inflammation, or through extension of the swelling of the tuell. This evill is apparent to the eyes, and therefore we need to shew no signs to declare it by. For the cure, if the clefts of the fundament be ingendred of sharp humours, then they first of all must be purged and tempered. But if it be caused through swelling of the fundament caused of inflammation, you must likewise use at the beginning purging medicines. Also the belly at the time of the cure must be kept soluble with meats that do moisten, and fat meats, lest dry dung should hinder and tarry the conglutination. Of such qualities be Mallows, Sinach, milk of sweet Almonds, soft Egs, fat broth, and such other like. But to the chaps themselves you must use this ointment: ℞ of the oyls of Roses and Mirtles, na. ℥ j. Frankincense, Mastick, Litarge, *Sanguis draconis*, ana. ℈ j. *Aloes*, burnt Lead, Ceruse, *Balaustiæ*, Bolearmoniack, ana. ℈ ß. white Wax, as much as is sufficient, make an ointment: Or thus: ℞ oyl of Roses, ℥ j. ß. Gals Mirrhe, *Terra lemnia*, ana. ℈ j. root of Comfery, Roch allum, burnt lead, ana. ℈ ß. the yolk of an egge being rosted, Wax as much as is sufficient, and make an ointment. With these ointments you must anoint the clefts thrice on a day, but wash them first with decoction of Roses, Gals, and *Sidiorum*. And if burning and inflammation do vex the diseased place, you must anoint it with *Unguentum album Camphoratum*.

Causæ.

Signa.

Curatio.

Unguentum

Aliud.

CHAP. XXIII.

Of the weakneſſe of the Liver.

WEakneſſe of the Liver is caused of distemper, either hot, cold, moist, or dry. Hot distemper doth rost, and as it were burn up as well the humours which were before in the Liver, as also those humours which are carried to the Liver by the veins *Mesenterij*. But cold distemper doth make the flegmatick and raw humour which is already contained in the Liver, grosse and tough, and hard to be moved, and the humours that be carried to the Liver, it leaveth them half digested. Dry distemper doth make the humours drier and thicker. Moist distemper doth make the humors thin and more watery. Therefore they which have weak faculty and strength of the Liver, are called *Hepatici*,

Causæ.

Hepatici, as *Galen* saith. Hot distemper vexing the Liver, there are *colliquations*, first of the humors, and after that of the Liver it self: also choler that is stinking and grosse is avoided by the belly, and is abundantly coloured: also a feaver vexeth him, he abhorreth meat, and casteth up choler. Moreover, thirst doth trouble them, their urine is rough, and the pulse is swift. When there is cold distemper, they make not many excretions, nor much in quantity, the evil endureth long, and the belly floweth certain daies abundantly. But the egestions be lesse stinking then those which be melted through heat, neither have they colour also nor thicknesse, but are like putrifact bloud which is curded. And if you do diligenly mark it, it is neither curded bloud, nor black bloud, but as it were certain slime and dregs of grosse bloud coming nigh to melancholy. And also divers and many colours of the excrements do signifie cold distemper. Also in it there appeareth a faint feaver: the face doth not fall, and he hath greater appetite of meats. To either of these distempers, if there come drinesse, the excrements will be drier and lesse, and the sick will be more thirsty, But if moistnesse come to either of them, the egestions will be more liquid and more abundant, and they shall be lesse troubled with thirst. For the cure, the chief point is to amend the grief by contraries. Therefore you must cool a hot distemper, and heat a cold distemper. Likewise you must moisten a dry distemper, and dry a moisture. But in the cure, this must also be considered, that in all medicines for the Liver, as well those which be taken by the mouth inward, as also those that be applied to it outwardly, you commix some restrictive things with them, whereby the strength and stability of the Liver may be conserved and kept. Therefore in a hot distemper, for his diet, let him use broth of Prisan, and other meats that do meanly cool, as Lettuce, Endive, Succorie, Sowthistle, and Water and Bread mixed together, or Bread dipped in Water. Also Chickens, Partrich, birds of mountains, and Veal, these being sodden in Vervain or Limons. Of fruits, let the sick eat Raisins, Limons, and sweet Almonds. He must eschue Wine altogether, except some other cause let it, as weaknesse of the stomack, for then you must minister thin and watery Wine. Let them drink for Wine, juyce of Pomegranates, and *Syrupus acetosus simplex*. Also *Oxisaccarum*, with decoction of Barley or Endive. Also they must eschue all meats and drinks dressed with Hony, and that be very hot, and have virtue to cut and divide. For the cure, minister unto him by the mouth, conserve of Roses, *Diarrhodon abbatis*, *Diatrion santalon*, and other such like Antidotes. Also these lozenges profit: ℞ the powders of *Diarrhodon abbatis*, and of *Diatrion santalon*, ana. ℥j. ß. seeds of both the tame Endives, red Roses, ana. ℈ij. Raisins, ʒj. white Sanders, Withwinde, Flowers of Squinant, ana. ℈j. Sugar, ʒ vj. dissolve it in the stilled waters of Withwinde and Endive that hath the broad leaves, and make lozenges. And also the Antidote *Philonium* only once ministred, sometime hath marvellously healed all hot distemper of the liver. Apply outwardly foments made of Roses, Cammomill and Quinces: or seeth Wormwood or Dates in the aforesaid oyls of Roses, Cammomill and Quinces, and then wet wool or a sponge in them, and lay that right against the liver. Also you may use this ointment: ℞ oyls of Roses, or Quinces, and of water Lillies, ana. ʒj. white Sanders and red, red Roses, ana. ℈j. scraping of

Signa.

Curatio.

Note.

Diet in a hot distemper.

Orbiculi.

Unguentum

of Ivory, ℈j.ß. ſeeds of both the tame Endives, ana.℈j. Vineger, ℥j.ß. Pur-
Epithema. ſlain ſeed, gra.ij. Wax as much as is ſufficient, and make an ointment. Alſo Epithemes in this diſeaſe are wont to profit not a little: which may be made thus, or after this ſort: ℞ the diſtilled waters of ſowen Endive, with the broad leaves of Lettuce, of Sorrell, of Roſes, of water Lillies, ana.℥iij. juyce of Sengreen, ℥j. Vineger, ℥j. red Roſes, red Sanders, ſhaving of Ivory, ana, ℥j. powders of *Diarrhodon abbatis*, *Diatrion ſantalon*, ana. ℥ß. ſeed of Purſlain, ℈ß. commix them all, and make an Epitheme. You muſt apply Epithemes, in ſom-
Cure of a colddiſtemper. mer cold, and in winter warm. When there is cold diſtemper of the liver, you muſt uſe medicines that do heat, and add ſtrength and ſtability to the liver. In his diet he muſt uſe meats of eaſie digeſtion, and heating. For pot-herbs let him take ſavoury, Hyſope, Fennell, Parſley, Sotherwood, Sage, and ſuch like. And let his meats be dreſſed with aromatick things, as Cinamon, Cloves, and ſuch others. He muſt drink Wine that is thin, yellow and odoriferous. He muſt eſchue eating of fiſh, and cold fruits, and idleneſſe, and in concluſion whatſoever
Decoctum. doth make cold. Within the body he muſt take this decoction: ℞ roots of *Apium*, of Fennell, and of Parſly, ana. ℥j. Agrimony, Hyſope, Mints, Wormwood, Succory, Withwind, Origan, Calamint, *Aſarum*, ana. M.j. ſeeds of Anniſe, Fennell, *Daucus*, Commin, Carawayes, ana. ℥ij. Squinant, ℥j.ß. Maſtick, ℥j. flowers of Cammomil, red Roſes, ana. M.j. Cinamon choſen, ℥j.ß. ſeeth all theſe in a pound and half of Wine, and one pound of running Water, unto the third part, then ſtrain it, and put to the liquor of Syrupe of Agrimony, ℥iij. Syrupe of Wormwood, ℥j. commix all together and make a potion: of the which let him drink in the morning and after dinner, ℥ij.ß. at a time. For the ſame purpoſe you may miniſter hot antidotes, as *Diacinamomum*, *Dianiſum*, conſerve of Sage, Galingale condite, roots of Pimpernell covered with Sugar, and ſuch like. You muſt anoint him outwardly with hot oyls, as be, oyls of Narde, Cammomill, Wormwood, and ſuch like. Alſo it is very good to uſe this Oint-
Unguentum ment: ℞ of the oyls of Wormwood and Narde, ana.℥j.ß. juyce of Agrimony, ℥ij. Cinamon, Cloves, wood of *Aloes*, ana. ℈ij. Spicknard, Squinant, and
Cerotum. Maſtick, ana.℈j. Wax as much as is ſufficient, make an ointment. You may alſo apply this Cerote: ℞ of the meal of Fenugreek, and of Lupines, ana ℥ij. root of *Ireos*, and *Aſarum*, ana. ℥j. of Agrimony, Wormwood, Melilot, and Squinant, ana. ℥ß. *Gallia Moſchata*, ℈j. ſeed of Anniſe and Fennell, ana. ℈ß. Maſtick, ℈ij. Mirrhe and Frankincenſe, ana. ℈j. oyls of Maſtick, Narde, Roſes, and Dill, ana. ℥j. Wax and Roſin as much as is ſufficient, and make a Cerote to apply to the liver. Alſo the uſing of this Epitheme is good:
Epithema. ℞ ſeeds of Anniſe, Fennell, Ammeos, ana. ℥j.ß. Cinamon, Cloves, Squinant, ana. ℥j. ſeeth all in a pound and half of Malmſey till half be conſumed, then ſtrain it, and commix with the liquor of that decoction, waters of Wormwood and Agrimony, ana.℥ij. powders of *Diacinamomum*, and *Diagalanges*, ana. ℥ij. Withwind, ℈ij. Vineger, ℥iij. commix all together, and
Cure of a moiſt diſtemper. make an Epitheme. In a moiſt diſtemper of the liver, let him uſe a diet that doth dry, as fleſh of birds roſted, thin Wine, thoſe things that do provoke ſweat, as dry baths, or hot houſes, and alſo baths coming of their own accord: generally he muſt eat and drink but little. He muſt eſchue all kinde

of

of fishes, and fruits that have power to moisten. You must minister within the body, sirup of Wormwood, *Dialacca* and *Diacurcuma*. You must apply outwardly those things which do dry without any great heat: of the which we will speak afterward in the Chapter of the Dropsie *Anasarca*. Dry distemper of the liver must be cured like the other, by his contraries. Therefore that we may comprehend the matter in few words, it is good for him to use a diet that doth moisten, and baths of sweet water, and other things that do moisten, whereof we will speak abundantly in their places. But this must not be forgotten, which we also admonished you of before, to commix alway with your moistening things, those things which adde strength to the liver. But among those things which seem to be good, by the property of their whole substance, the best is Wolves liver, if it be diligently dried and beaten, and ℥ j. thereof ministred with sweet Wine allayed with water. For this by often proof is known to be good against all distempers of the liver. For as we said by the properties of his whole substance, he hath his efficacy, and not by heating and cooling.

Cure of a dry distemper.

Lupinum jecur.

CHAP. XXIIII.

Of Obstructions of the Liver.

OBstructions of the Liver are caused of vapours and grosse windinesses hard to digest. But sometime it is caused of grosse and viscous humours in the ends of the veins, springing from the flat part of the liver, by the which veins nourishment is sent to the liver from the stomack and the bowels. If abundance of grosse and vapourous windinesse be heaped up together, which cannot finde free passage out, and so doth engender obstruction, there ariseth then not only grief and heavinesse about the right side, but also feeling and perceiving of distension and stretching out. If obstruction be ingendred through grosse and viscous humours, there followeth heavinesse with feeling of pain, sometime easie, and sometime vehement: also sometime without a Feaver, and sometime with a Feaver. For grosse and viscous humours being many, do cause obstruction and stopping more then other, and specially when the Patient doth use vehement moving after meat. And if they be sharp and much in quantity, which be taken in meats, the pain of the obstruction is made more vehement: when the body is stopped, they suffer both stretching out, and also pricking. You must give unto them which have this disease hot meats, and that have vertue to take away obstruction and stopping, as be Leeks with *Oximel*, Sperage, Fennell, Parsly, Capers, and other like things, either sodden in pottage and meat, or taken with some heating sauce which taketh away obstructions. You must eschue all meats and nourishments engendring grosse juyce. Also refrain baths and exercises after meats. He must use for drink, wine that is thin and old. Besides this diet, it is requisite for to use very quickly medicines that do attenuate and take away obstructions: for obstructions waxing old do not only ingender putrifaction in the liver, but also in all the whole body, and kindleth a Feaver. Among simple medicines, these that follow do take away obstructions notably and without grief, that is, Wolves liver, Fumitory, Agrimony, Cammomill, Galingale, Dragons root, *Asarum*, Annise, *Apium*, Wormwood

Causæ.

Signa.

Victus ratio.

Curatio.

Simples taking away obstructions of the liver.

wood, *Caſſia, Ireos,* Licorice, *Rhaphonticum,* Lupines, Capers, *Avena,* with wilde Parſly, *Piſtacium,* bitter Almonds, Spikenard, Stæchados, Gentian, root of Plantain, alſo the ſeed and leaves dried, juyce of *Anagallis* the female, Succory, *Alkakengi,* both the endives, Sperage, and *Bruſcus.* Of theſe alſo you may make divers compound medicines, and ſpecially decoctions, putting to it *Oxymel ſimplex, Scilliticum, Syrupus acetoſus compoſitus:* ſirupes of Wormwood, of Hyſop, of Calamint, of Horehound, and ſuch other like. For the ſame purpoſe it is lawfull to miniſter Trochisks of Agrimony, of Wormwood, of Rubarbe, and ſuch like. Alſo theſe Antidotes, *Dialaccha, Diacurcuma,* are good, and ſuch other like. Among other ſimples before rehearſed, *Piſtacium* is notable good to take away obſtructions. Therefore it will not only be profitable but alſo pleaſant, if you ſteep *Piſtacia* ten or twelve hours by night in Malmſey, and miniſter them in the morning, the digeſtions being ended. You muſt apply outwardly, Epithemes, Ointments, Emplaiſters, and Cerots, which be declared in the former Chapter of the cure of cold diſtemper of the Liver. And theſe aforeſaid medicines do ſuffice, if the evil be not yet inveterate, and grown old, for when the evill is inveterate, you muſt uſe both bloud-letting and purgations, if nothing do forbid it. You muſt purge him with pils of Rubarb and of Agarick, and with other Antidotes: which do purge groſſe and thin humors by the belly. You muſt purge them ſpecially by the belly, when the hollow part of the Liver is vexed: but you muſt purge by urine, when the round emboſſed part of the liver is vexed. The body being purged by bloud-letring and purgations, then you muſt miniſter thoſe medicines which are before rehearſed. And ſpecially this Electuary: ℞ of the root of *Ireos, Chamæpiteos,* of ſeeds of Aniſe and *Apium,* ana. ʒ ij. of *Aſarum,* ʒ ij. ß. of Cinamon, Ginger, Carawies, Cammomil, ana. ʒ j. of *Stæchados,* Gentian, and Horehound, an. ʒ ij. with *Oximel ſcilliticum* as much as is ſufficient, make an Electuary. This doth marvellouſly take away obſtructions, not ſo much thoſe that be in the hollow part of the Liver, as thoſe that ſtick in the outſide of the Liver. For it purgeth out vehemently by urine.

Antidotum liquidum.

CHAP. XXV.

Of inflammation of the Liver.

Cauſæ. Signa.

THere is inflammation ingendred in the Liver as well as in other members, and through the ſame cauſes that they be ingendred of. If the liver be vexed with inflammation, there is felt pain and heavineſſe all over the right ſide coming up to the neck, and down to the baſtard ribs. Alſo there is ſwelling of the right ſide, ſpecially if the outward part of the Liver be inflamed. He hath a ſharp Feaver, a ſmall and dry cough, an inſatiable thirſt, abhorring of meats, hardneſſe and difficulty of breathing, the colour of the tongue firſt red, and afterward black, vomits as well of pure choler as alſo like yolks of egges, and afterward alſo ruſty; the body is coſtive. Alſo the colour of the body is changed, like as in the yellow jaundiſe: alſo he hath the hicket. In the time of their fit they are taken with a certain raving, and do void forth ſharp urine. The inflammation that chanceth through cauſes in the crooked and hollow parts of the Liver, doth cauſe abhorring of meat, diſpoſition to vomit,

vomits

vomits of choler, and unquenchable thirſt. The inflammation that ingendreth in the outward and round parts of the Liver, cauſeth the Patient to have greater pain in drawing of breath then the other, and doth raiſe a greater cough, and it doth ſtretch out pain unto the right part of the neck, ſo that it ſeemeth to pluck it off. Alſo it chanceth ſometime that the muſcles leaning upon the liver be inflamed: therefore many being deceived, do think it to be an inflammation of the Liver. Therefore it is neceſſary to tell the differences between theſe. For if the Liver be inflamed, there followeth a round ſwelling, faſhioned like the Liver, which will alſo be faſhioned according to the laying of the body. For it appeareth greater when the body is turned down on the left ſide, and again leſſer, when it is turned on the right ſide. For the Liver going under the baſtard ribs, it neither appeareth to the ſight, nor to the feeling. Again, the thin skin enclining to the inflammation of the Liver, it appeareth to have a naturall faſhion. If the muſcles be inflamed, the skin is ſtretched out round about, ſo that if one would pull it up with his fingers, he cannot eaſily. Moreover, there appeareth a ſwelling according to the placing of the muſcles that lie upon the Liver, long in faſhion, and manifeſt to ſight and feeling. For the cure, when the Liver beginneth to be inflamed, you muſt by and by let him bloud, if age and ſtrength will permit it. Therefore (as *Galen* witneſſeth) you muſt both pull back and purge the bloud that floweth to the Liver, by cutting the inward vein of the arm: becauſe the vein in the right arm is right againſt the Liver, and hath a large paſſage, having ſociety with the vein which is called *Vena cava*. If this vein doth not appear, you muſt cut the middle vein. And if that doth not appear neither, you muſt cut the upper vein, you muſt draw out aboundant and ſufficient bloud, if his ſtrength will ſuffer it. After bloud-letting within a little ſpace, make the belly ſoluble with a ſimple and eaſie clyſter, ſpecially if it do not void by it ſelf. The next day after the bloud-letting, faſten on a cupping-glaſſe, with ſcarification, and again likewiſe faſten it on within a day after; for many have felt more eaſe the ſecond time of the applying then at the firſt time. Alſo you muſt uſe foments of Wooll wet in oyl, cataplaſmes, cerots and epithemes. In the applying of the which, this only is to be obſerved, that to the other medicines that be mollificate and diſcuſſive, you alwaies commix ſome reſtrictive medicines. Therefore make a foment of oyls of Quinces, or of Maſtick, or Roſes, or Mirtles, putting to it odoriferous wine: or apply a ſponge wet in the decoction of Wormwood, Melilot, red Roſes, Cammomill, Dill, Plantain, tame Endive and other like. Alſo make Cataplaſmes or Emplaiſters of Lineſeed, and Fenugreek, Barly-meale, Quinces, Melilot, flowers of Wormwood, and ſuch like. Or this emplaiſter: ℞ Barly-meal, ℥ ß. meat of Quinces beaten, ℥ iij. Wormwood, flowers of Melilot, Squinant, ana. ℥ ij. Linſeed, ℥ j. oyls of Roſes, Quinces, Cammomil, Wormwood, ana. ℥ ß. Vinegar, ℥ j. commix all together and make an Emplaiſter. Alſo this Cerot is good: ℞ of the meat of Dates, ℥ iij. of Mirrhe ſteeped in old reſtrictive wine, Storax, and Maſtick, ana. ℥ ij. flowers of Melilot, Wormwood, Cammomil, ana. ℥ j. ß. Saffron, ℥ ß. oyls of Quinces, of Maſtick, and of Roſes, ana. ℥ j. with Wax and Roſin, as much as is ſufficient, and make a Cerot to apply to the Liver, and

Curatio.
Venæ ſectio
Clyſter.
Fomenta.
Cataplaſmata.
Emplaſtrū.
Cerotum.

and make a Cerote to apply to the Liver. For the ſame purpoſe you may make
Epithema. Epithemes of the decoction of Roſes, Plantain, Wormwood, Cammomill, or of their waters diſtilled. And in making of all theſe things, you muſt take heed, that when there is vehement inflammation, the reſtrictive things
Note. may prevail and exceed the things that mollifie and looſen. And contrariwiſe, when the vehemency of the heat is ſomewhat ſlaked, the mollifying things muſt exceed reſtrictive things. Moreover, you muſt beware that you do not apply the foreſaid things when they are cold, but firſt warm them a little. Moreover, in inflammation of the Liver, when there is great and vehement pain, you muſt alſo miniſter drink medicines that do eaſe pain, but ſo, that you do eſchue continuall uſe of them: you muſt uſe drinking of ſimples moſt. Therefore miniſter Groundſwell ſodden, as a thing very profitable, or juyce of Licorice with hot water. Alſo juyce of Endives doth profit no leſſe then the other, putting to them a little hony: for beſides that it cooleth, and addeth ſtrength to the Liver, it alſo purgeth the mouthes of the veins of the Liver. But the belly muſt alſo be provoked by eating of Nettles or Mercury ſodden. Alſo in the declination of the diſeaſe, the belly muſt be emptied by cliſters, for which purpoſe Polipody and *Epithimum* with *Mulſa* are put in, and that eſpecially if the inflammation be in the hollow part of the Liver. For the
Victus ratio. hollow part of the Liver (as we ſaid before) muſt be purged by the guts, but the round and outward part of the Liver, muſt be purged by urine. Moreover, in inflammation of the Liver there is need of an exquiſite diet, as *Galen* witneſſeth *lib.* 13. *Therap. method.* The Liver it ſelf requireth meat chiefly that can withſtand obſtructions. Such be all thoſe that be of thin ſubſtance, and which do ſcour without gnawing, as is *Ptiſan*, *Mulſa*, and ſuch like. Therefore the beſt food for them that are thus diſeaſed, is *Ptiſan* broth wherein *Apium* hath been ſodden. Alſo you muſt miniſter broth of Chicken, wherein Parſly hath been ſodden: but drink *Mulſa* or Barley broth, or decoction of the tame Endives.
Cure of inflammation turning to ſuppuration And if that inflammation do begin to change to ſuppuration and rotting, then all the aforeſaid ſignes will increaſe, as pains, Feavers, ravings, carefullneſſe, and abhorring of meat. Then you muſt help the permutation and rotting, that it may quickly be done, leſt other members in continuance of time do rot with it alſo. Therefore you ſhall help it to rot with this cataplaſme: ℞. of the root of *Althæa*, ℥ j. ß. Fenugreek, and Linſeed, ana. ℥ ij. leaves of *Althæa* and Mallowes, ana. M. i. dry Figs in number vj. boyl theſe in water till they wax ſoft, then bruiſe them and make a cataplaſme. Neither ſhall you do amiſſe, if you apply an emplaiſter that can help it to change into matter, as
Emplaſtrum. this is: ℞ of Barly meal, and Fenugreek, ana. ℥ iiij. of the root of *Althæa*, ℥ ß. of the root of white Lillies, ℥ j. ß. Linſeed, ℥ ij. flowers of Cammomil, and Melilot, ana. M. ß, boyl all in water unto a juſt thickneſſe, then commix of Oyl of Cammomill, ℥ j. of Oyl of Lillies, ℥ j. ß. boyl them again, and make an emplaiſter. Of theſe ſaid things you may alſo make a Cerote, by putting to them Butter, *Labdanum*, Roſin, and Wax. When the ſuppuration and rotting is fully come to perfection, then the pains do ceaſe, and all the fits do ap-
Rupture. pear gentler and meeker. In the time of the Rupture or breaking, the pain doth increaſe more again; therefore then alſo you muſt help the Rupture or breaking

breaking of it, by using of Goats dung, and Doves dung, Nettle seed, Mustard seed, and other things that do draw to the superficies. And by heating potions, as is decoction of Poley, Fumitory, root of *Chamædrios*, and such like. When it is broken, you must minister water or honey, or decoction of Cicers, and other like things which have an abstersive and scouring vertue. And if the matter doth avoid by the veins, you must commix things that do provoke Urine: as be, *Sisarum, Asarum, Cassia* and Cinamon. But if it avoid by the belly, commix those things which do purge gently, as be Goats whey, *Tamarinds*, and *Cassia fistularis*. Also it is lawfull then to use clysters made of the decoction of Barley. When cleansing and scouring of it is done, minister medicines which can glutinate and joyn it up.

CHAP. XXVI.

Of distemper of the Spleen.

Like as other parts of the body have eight kindes of distempers, so many hath the Spleen, and most often it suffereth cold and moist distemper. Each particular cause is not to be declared here: for there be some causes that be in other distempers of other members of the body, therefore you shall seek them in Galen *ex capitibus*, 1. 2. & 3. *lib. De morborum causis*. The surest and shortest signes of distemper of the Spleen are known by those things that be eaten and drunken, and by those things which are applyed outwardly upon the skinne, near to the left side. For if cold distemper do vex the Spleen, all meates and drinkes which doe coole notably, doe soon and manifestly hurt the Spleen. Also all cold things applyed outwardly do hurt it: and therefore they signifie cold distemper of it: but contrariwise all hot things do ease it. And if the distemper of the Spleen be hot, it is not vexed with cold meats and drinks, or with cold things being applied outwardly. And if the heat increase, there is not only no swelling in it, but also it suffereth contraction, and shrinking up, specially if a feaver be present. But meats and drinks that be hot, and those things that add heat being applied outwardly, do increase hot distempers, and make them outragious. Also all cooling things be joyfull unto them. Likewise also you may gather the signes of drie distemper, specially when it is not evident, by the proper nature of it for lack of greatnesse. Also those things that be applied outwardly to the body, and that be received inwardly, if they have vertue and power of drying, they do dry up the Spleen. When the Spleen is vexed with moist distemper, and so continuing a while, it causeth it to increase so much, that it toucheth both the stomack and the liver. Also the kinde of pain together with these aforesaid signs do declare the distemper that vexeth. For in a hot and cold distemper, they have small pain or none at all, neither have they any also in a moist distemper: but least of all in a drie distemper. By these aforesaid signes, you may make conjecture of compound distempers of the Spleen. For in a manner altogether, when a hot distemper is vehement, a dry distemper followeth. But in so much as humors flowing into the Spleen do cause swelling, you must have diligent consideration of them. For if choler do flow thither, the whole body appeareth hotter, although there be no feaver present. Also the eyes and the Urine

Causæ.

Signes of distemper of the spleen in bare qualities.

Cold distemper.

Hot distemper.

Dry distemper.

Moist distemper.

Signes of distemper of the spleen through humours.

Choler. be coloured by choler: the sick will alwaies accuse drineſſe, and complain of thirſt, and choler troubling his mouth. He abhorreth meat, and is troubled with watching, and deſireth cold things, and with all theſe his tongue is yellowiſhed. He hath Tertian fits, and the manners of the ſick be wrathfull, and they will chafe out of meaſure. If melancholy doth flow, his colour doth appear as well on the tongue, as in all the reſt of the body, and he hath unnaturall appetite to meat, the Patient is ſad and heavy, and other ſignes of choler be preſent with theſe. Alſo fits do vex him the fourth day. When a flegmatick humour floweth into the Spleen, his colour ſhall be like fleam. The ſick doth not thirſt, he deſireth meat, unleſſe the humour be ſalt fleam: for then the ſick abhorre meat, and be more deſirous of drink, for they are thirſty. Alſo fits do vex them every day; and their Urines are white, and they themſelves be ſlow and ſluggiſh. Some of them that have cold diſtemper with it, have a great and a hard Spleen. And if it be a ſanguine humour that floweth into the Spleen, it is poſſible for it to change the colour both of the tongue and of the skinne. As for the appetite or abhorring of meats, the ſick is in a mean between both, and they be more ſick then the reſt, although they have not like ſwelling of the Spleen. The veines of the whole body do appear full of bloud, and the Urine is yellow. Theſe ſigns we have declared at large out of *Ætius*, becauſe they are common, and may almoſt be applied to all diſtempers of other members, cauſed through flowing of humours. Generally diſtemper of the bare quality of the Spleen is almoſt without ſwelling. You muſt cure and correct them both by meats and drinks, as alſo by ſimple medicines and foments, oyls and ointments, and ſuch other like, which be contrary to the diſtemper. Therefore you ſhall heal hot diſtemper of the Spleen (as you did of the Liver) by meats and drinks that do coole, and by anointings with oyls of Roſes and *Oleum melinum*, and other things which be rehearſed before in the 23[d] Chapter of this book. Likewiſe cold diſtemper by thoſe things which do moderately heat. In a moiſt diſtemper of the Spleen, beſides thoſe things which are rehearſed before in the 23[d] Chapter, theſe things do profit: root of fine leaved Graſſe, dry Plantain, the flour and ſome of Salt, *Ammoniacum*, juyce of Willow, and ſuch like, if you make of them an ointment or cerote by putting to ſufficient Vinegar; ſuch as we will a little after deſcribe. Alſo frictions are moſt convenient for this, which have a diſcuſſive vertue. Dry diſtemper of the Spleen is cured by ſweet bathes and hot waters, alſo anointings with ſweet oyle, and meats moiſting without coldneſſe, as is Ptiſan juice. If diſtemper of the Spleen be cauſed through flowing of an humour, then if the humour be ſanguine, you muſt let bloud of the inner vein of the left arme, called *Lienaris vena*; or if that cannot be found, let bloud of the vein which is between the ring finger and the ear finger: then apply both inwardly and outwardly medicines which do add ſtrength to the Spleen, as is the bark of the root of Capers, of Harts-tongue, *Ceterach*, Maidenhair, *Ireos*, Calamint, and ſuch like, which alſo are able to add ſtrength and ability to the Liver: of which we will ſpeak abundantly in the Chapters following. If other humours flow

Melancholie.

Fleam.

Bloud.

Note.

Cure of diſtemper of the bare quality of the ſpleen.

Hot.

Cold.

Moiſt.

Drie.

Cure of diſtemper by flowing of a humour.

to

to the Spleen, first you must avoid the superfluous humours by purging them with medicines: then all the rest of the time you must correct the distemper that is left, and also apply things that strengthen the Spleen.

CHAP. XXVII.

Of Inflammation of the Spleen.

THe Spleen, like as other members, is vexed with inflammation as oft as hot bloud doth flow thither unnaturally. It is known by heavinesse and swelling of the left side, which will not give place to the feeling: also by pain and stretching out of the place, by feavers and by burning heat. But if abundance of humours do rush in thither, it is known by the greatnesse and swiftnesse of the ingendring of the inflammation. Let the diet of them that be vexed with inflammation of the Spleen, be simple, and give them those things that will easily digest for their meat, as is Ptisan juyce, bread wet in other things which be often rehearsed of us before in the inflammation of the members. And if the inflammation endure long, you may also give them birds flesh, and fishes taken in gravelly places. Let the drink of the Patient be decoction of Cinamon, or watery wine. Let the cure be begun by cutting of the vein of the Spleen, or the vein which is between the little finger and the ring finger, if there be no cause to forbid it. Let the belly be often washed with clysters, but specially if you may not let him bloud. Then lay upon the Spleen restrictive medicines, which can appease the fury of that that floweth, and keep the strength of the Liver and Spleen; but yet you may not only apply restrictive things, but you must commix with them those things which do extenuate, cut, and loosen without evident heat, lest grosse matter be stopped in it, and do wax more vehemently hard. Therefore if there be moderate inflammation, you must apply moist wooll wet in wine that is old, sharp and thinne, and mixed with sweet oyl. But if there be greater heat, take oyl of Roses, or *Oleum melinum*, or oyl of Cammomill, with Vinegar: you may commix them together after this sort: ℞ oyl of Roses and Quinces, ana. ℥ ij. oyl of Cammomill, ℥ j. the best Vinegar, ℥ ß. commix them all together for a foment and irrigation. And if the aforesaid oyls be not at hand, seeth Brier leaves and Quinces in oyl, and add to also some extenuating things, as is Wormwood and Peniroyall. And you must beware also that you apply nothing upon the Spleen cold, but whatsoever medicine you apply to it outwardly, let it be warmed. After foments and irrigations, you must passe to cataplasmes: in the making of which you may adde the meal of Darnell and Barley, with dry Figges, Linseed, and oyl wherein Wormwood and Peniroyall be sodden. But you must beware that the place be not kept bare after irrigations and cataplasmes, but as soon as those be taken away, by and by apply such cerots or emplaisters as be described in the Chapter of inflammation of the Liver. For both the liver and the Spleen require one kinde of medicines, but the Spleen requireth so much the stronger medicines, as it is of grosser nourishment. Therefore you shall seek examples of medicines meet for this place out of the Chapter of inflammation of the Liver; observing only this thing, that you alway commix Vinegar and some-

Causæ. *Signa.* *Diet.* *Potus.* *Curatio.* *Venæ sectio* *Clyster.* *Fomenta.* *Note.*

what that is acceptable to the Spleen, and that doth peculiarly defend his ſtrength. And if the inflammation of the Spleen tendeth toward ſuppuration and rotting, which doth ſeldome chance, you muſt help to further the ſuppuration, leſt other members putrifie, by cataplaſmes that bring it to matter, whereof we have ſpoken in the inflammation of the Liver.

CHAP. XXVIII.

Of hardneſſe of the Spleen.

Cauſæ. INflammation of the Spleen, if it be not rightly cured, draweth together a hard ſwelling of the Spleen. The cauſe of this diſeaſe is a certain humour which cleaveth ſtubburnly to the Spleen: but it is when hardneſſe ingendreth without inflammation into overmuch ſwelling. This evil is eaſily known by touching, of what cauſe ſoever it be. *Signa.* *Victus ratio.* His diet muſt be extenuating: therefore he muſt eat meat which is eaſie of digeſtion, and doth ingender good juyce and thin. He muſt eſchue all hard fleſh, which doth ingender groſſe juyce, and which doth ſtrive againſt digeſtion. He muſt drink wine that is thin in ſubſtance, yellowiſh in colour, not very old, and being without all reſtriction. Alſo he muſt put much truſt in exerciſes, which it is good to uſe before meat, the body not abounding with ſuperfluities. Alſo it is manifeſt that vociferation, and crying out opportunely done and in time, doth greatly help in this evil. *Curatio.* For the cure, you muſt uſe very ſtrong things as well outwardly as alſo inwardly. Therefore within the body miniſter moſt ſtrong potions, for thoſe they may ſuffer without grief. Among the which, the chief be the barks of the roots of Capers, Harts tongue, the root and herb of *Tamariſcus* ſodden in Vinegar or *Oxymel*. Alſo juyce of Centory drunk, and decoction of bitter Lupines taken with Rew and Pepper. *Anagallis* the female, ℈ j. with *Poſca* or *Oxymel*, profiteth marvellouſly to drink it. Alſo the moſt convenient remedy for the hardneſſe of the Spleen, is, iron quenched often in water, or wine, or *Poſca*. For that water, or wine, or *Poſca*, miniſtred in the beginning is pleaſant and moſt profitable, and is given many daies orderly. Therefore to them that have the feaver, miniſter water or *Poſca*: but to them that have tender fleſh, and lack a feaver, miniſter wine. Let the iron that is quenched in them be ſome inſtrument that is laid with ſteele. Alſo the ſcales of iron may profitably be miniſtred to ſtrong and rude men: for this doth melt the Spleen notably, for it hath a conſuming vertue. But yet leſt it ſhould hurt the ſtomack, it is good to commix with it ſome ſtrengthening medicines, as is Harts-tongue, toppes of Wormwood, *Caſſia*, Anniſe ſeed, *Serpillum montanum*, or ſuch other like. Apply outwardly this foment: ℞ Centorie, *Fomentum.* Harts-tonge, Rew, ana. M. j. bark of the root of Capers, ℥ j. ſeeth all in Vinegar, and when they be ſodden, wet a ſponge in the decoction, and apply it hot to the Spleen. Moreover this ointment ſheweth a marvellous ef- *Unguentum* fect: ℞ of the oyls of Capers, Lillies and *Irees*, ana. ℥ j. marrow of oxes ſhanks, ℥ ij. muſcilage of the root of *Althæa*, Fenugreek, and Linſeed, ana. ℥ j. Badgers greaſe, Hens greaſe, Gooſe greaſe, ana. ℥ ij. the bark of the root of Capers, *Tamariſcus*, *Coſtus*, Centory, ana. ℥ j. Gumme Ammoniack, *Bdellium*, *Galbanum*, ana. ℥ ß. the gummes being firſt diſſolved in Vinegar, with

Wax

Wax as much as is sufficient, make an ointment. Also emplaisters and Cerots do profit much, being made after this sort: ℞ of the oyls of Lillies, *Ireos*, and of Capers, ana. ℥ j. Barley meal, Fenugreek, Linseed, ana. ℥ j. the bark of the root of Capers, Harts-tongue, ana, ℥ j. ß. root of *Althæa*, ℥ j. *Bdellium*, Ammoniack, *Galbanum*, ana. ℥ j, ß. *Opoponax*, Mirrhe, Frankinsence, ana. ℥ ß. with Rosin, Turpentine, and Wax, as much as is sufficient, make a Cerote. Moreover, the Physician must look diligently to the disease, and as he seeth cause, sometime add and sometime take away those things which do either mollifie or attenuate, or dissolve, or which adde strength. In conclusion, cupping glasses fastened with scarification, is not a little profitable. *Cerat.*

CHAP. XXIX.

Of obstruction of the Spleen.

IT chanceth sometime not only through weakness of the attractive vertue which is in the Spleen, but also through stopping of the passage by which the dreggy humour or melancholy is derived from the Liver unto the Spleen, there followeth obstruction. Afterward that impure and naughty bloud is distributed all over the whole body, which if it chance, then the colour of the body is corrupt, and inclineth to blackness. Also sometime they that are thus diseased, have uncurable ulcers. The causes may easily be known by those causes which we spake of in the Chapter of the obstruction of the Liver. This evill is known by heavinesse which is about the left side, If the whole body be corrupted with it besides, it is easie to know, specially by the colour of the face, difficulty of breathing, troublesome dreams, and other such like aforesaid. This disease is cured with an extenuating diet, and by medicines which take away obstructions, whereof you may finde great plenty rehearsed in the Chapter of obstructions of the liver: for both these members have need of like medicines: but the Spleen hath need of stronger medicines, forasmuch as it is nourished with grosser food. Therefore against grosse humours, that they may obey readily to be purged, there behoveth preparatives, which preparatives shall be the same that are for obstructions of the Liver; this only observed, that here all things be stronger, and that they have things commixed with them that do adde strength to the Spleen. The humours being prepared, then they must be purged by such medicines as do purge grosse and dreggy humours; whereof we have spoken often before. After this apply such medicines both inwardly and outwardly, as are contained in the former Chapter, and in the Chapter of obstruction of the Liver. For those places will shew you medicines abundantly. *Causæ.* *Signa.* *Diet.* *Cura.* *Præparatio humorum.*

CHAP. XXX.

Of the Jaundeis.

THe Jaundeis is nothing else but a shedding either of yellow choler, or of melancholy all over the body. Sometimes there chanceth shedding of choler to the skin, the liver being safe, as in the *crisis* of diseases. Many times Jaundeis is caused and doth chance when the bloud is corrupted with feaver, or some outward occasion, and is made cholerick, as it [illegible]

biting of venemous beasts. So a certain man, when he was stung of a Viper, had all his body spotted like the colour of Leeks. Also it may chance that through inflammation, or changing of the naturall temperament of the Liver, such corruption of humours may happen, that sometime all the body shall be manifestly like herbs that be whitish with paleness. Also sometime it shall be like the colour of Lead: and also such colours be blacker if they happen through disease of the Spleen. Also it is caused many times through weakness of the bladder that receiveth the choler, which doth not draw as it was wont to do, the cholerick humour from the Liver unto him, and therefore leaveth the bloud unpure. Also sometime it is caused through obstruction and debility of the vessels whose mouthes are derived from the gall to the Liver, and do not therefore draw the cholerick humour. Also many times through obstruction of the passages which go to the bowels.

Signa. But that we may discern well the causes of the Jaundeis, you must of necessity consider the figure of the excrements, and the colour: seeing in some they appear much coloured by yellow choler, as also in some the urine doth appear. Therefore in them that have choler burst out unto the skinne, by reason of a good *crisis* in Feavers, their excrements and urine shall seem to be of naturall colour. But if with the Feaver cholerick dejections do invade, and there be heavinesse in their right side, it signifieth burning inflammation in the Liver: by whose violence the bloud is changed into choler, and carried all over the body. But if there be burning without heavinesse and grief, the evil is ingendred only through hot distemper of the Liver. But if without a feaver, together with feeling of some heavinesse about the right side, white excrements be avoided, in them you may judge that there is obstruction of the passages of the bladder that receive the choler. If such egestions come forth without that heavinesse, you may judge their strength to be weak, either the attractive vertue which fetcheth out the cholerick humour from the Liver, or weakness of the expulsive vertue, which driveth out to the bowels. Also by and by after, most cholerick humours be sent out with the urine abundantly. Those that have melancholy sent to the skin together with the bloud, they be vexed also grievously: for there followeth it sadness without reason, and gnawing of those things which be about

Black humours. the belly, difficulty of breathing, abhorring of meat, and they avoid black urine, but their dung is like the colour of Coperous or Shoomakers bleach, and their womb is much costive. But those that have the Jaundeis caused of yellow choler, have no gnawing about the belly, nor also they do not so much abhor meats: they avoid white egestions, their urines be coloured like Saffron, and they remain troubled: but commonly to all that have the Jaundeis, there chanceth sluggishnes to move, and a contrary minde to sweet meats.

Cure of Jaundeis coming through crisis of a feaver. Also itch of the whole body followeth. The whites of the eyes and the parts of the face nigh the temples, and the balls of the cheeks, do betoken it by their pale colour. Also the veins under the tongue are found full, and signifie an abundant humour. The Jaundeis that is caused by reason of a good *crisis*, when the feaver is perfectly ended, they are soon cured, if they use bathes of sweet water, and frictions or chafings with discussive oyls, and all things

things that rarifie the skinne, as be, oyls of Cammomill, of Dill, of *Ireos*, or such like. Also Rosemary sodden in oyl doth discusse and dissolve much. Let their whole diet be moist, and extenuating grosse humours. They that have the Jaundeis caused through biting of a venimous beast, are to be cured almost as those be which be bitten with a mad dog, of the which we will speak in another place. To those that have the Jaundeis through hot distemper of the Liver, or through inflammation of it, you must minister the cures which are rehearsed before in the diseases of the Liver; therefore that which we have rehearsed there, must be referred hither. But if the Jaundeis be caused through obstruction of the bladder that received the choler, then two speciall remedies must be used, bloud-letting or purging. In them therefore that bloud doth much abound, together with choler all over the body, and that be troubled with heavinesse or stretching out about the Liver or the Spleen, nothing can be done more profitably, then to let him bloud, so there be no cause that letteth it. You must cut the innermost vein of the right arm, and that if the Liver be ill affected: but if the splene be diseased, cut the vein in the left arm: you must draw out the bloud now and then, lest if you should draw it out on heaps, the strength of the sick should fail him. And if we be prohibited from bloud-letting, we may conveniently minister a clyster: For a clyster may well be cast in after bloud-letting; for the avoiding out of the dung maketh easie breath: and by provoking and gnawing of the bowels it draweth and pulleth back to it the humours that are sent out to the skin, Make it after this sort: ℞ of both the Endives, Horehound, Agrimony, Maidenhair, Origan, Wormwood, ana. M. j. seeds of Annise, Fennell, Parsly, Sperage, ℥ ij. ß. Licorice, *Apium*, Fennell, the roots of them, ana. ℥ j. boyl them in sufficient water untill the third part: then strain them, and take of the liquor of that decoction, ℥ xiij. *Cassia fistula*, ℥ j. *Hierapicra*, ℥ ß. *Electuarium de succo Rosarum*, ℥ ij. oyls of Dill and *Ireos*, ana. ℥ j. ß. Salt, ℥ j. commix them all and make a clyster. But purgations are most proper and familiar for this disease: yet so, that the humours be first attenuated, and made thin by broths, potions, and also medicines. Therefore he must use meats of easie digestion and extenuating, birds of mountains, fishes of gravelly places, and pot-hearbs provoking urine, specially Endivs, Sperage, Lovage, Fennell, and such like. Flesh of wilde beasts being tamed are best, specially of Goats. For his sauce Vinegar is good wherein *Aristolochia* hath been steeped. He must abstain from fruits, but let his banquet be Almonds, a few at once, and Cicer a little rosted. Also the decoction of it continually drunk profiteth not a little. Wine white and thin, and not very old, is good. For medicines let him have those that be taught in the Chapter of obstruction of the Liver, and also in the first book the eleventh Chapter. Above other, specially *Apium*, Parsly, Maidenhair, Calamint, Vervain, Root of Chickweed or Mather, *Aristolochia*, *Serpillum*, S. Johns Wort, being decoct, are good. The humours being prepared and extenuate, at length you must minister a medicine that purgeth choler. You must give strong purgations to them that have the Jaundeis: for through the drinesse of their stomack, the medicines seem weaker and lesse in effect in them. The best purgation in this case, is infusion of Rubarb deseri-

Of venimous biasting.

Cure of Jaundeis of hot distemper of the Liver or inflammation.

Cure of the Jaundeis through obstructions.

Venæ sectio.

Clister.

Victus ratio.

Purgatio.

bed in the first book the 11. Chapter. Also *Hierapicra, Electuarium de succo Rosarum, de Psyllio* and *Diaphœnicon*. And if you profit him nothing with the first purgation, you must return again to those things which have vertue to take away obstructions and stoppings, and after three daies you must purge him more vehemently again. If the Jaundeis be ingendred through disease of the Spleen, you must turn to the Chapter of Melancholiousnesse, and the Chapter of obstruction of the liver. The belly being purged, you must again minister medicines which do purge the intrals. For which purpose the root of *Cyclaminum* beaten and drunk is only good: for this doth not only purge again the intrails, but also it is most meet to shut out the choler by sweat in the whole skin all over. Therefore after it is drunk, you must help the exclusion of the sweat by coverings, and warmings in bed. You may give of it, ℥ ij. or iij. with *Aqua mulsa*. Also juyce of the bark of Radish doth neerly well, if it be mixed with sweet wine unallaied, or *Vinum mulsum*, so that ℥ ij. of the juyce be tempered with ℥ j. of wine. Also earthworms dry, given three daies with *Vinum mulsum*, do send out the Jaundeis by the urine. Also you may give very profitably juyce of Endive and Succory to them that have feavers, by it self, and to them that lack feavers, with wine. Also juyce of *Cuscuta* profiteth marvellously. Also Cammomill is most profitable, which is called *Leucanthemus*, and also *Buphthalmum*. But all the medicines ministred in drink, let them be ministred in a bath, if it can be, when the Patient sitteth in a great hot vessell. Also you must be much diligent at this time to give him a diet that recomforteth and refresheth strength, by the which the vertue expulsive may be repaired: and if any member be hurt, let it be strengthened, and let the corruption of his colour be purged away. Also it is good for him to use exercises, gestations, annointings and sweating out. For this purpose dry hot-houses are good: in the which anoint the body with oyl wherein *Serpillum* or Rosemary hath been sodden. And if any of the Jaundies be left about the face and the eyes, if the urine appear pure, and the belly avoiding after his accustomed manner, you must use infusions into the nose: for which purpose juyce of *Cyclaminum* is powred in, also *Nigella* with Vinegar, juyce of the root of Beets and *Anagallis*. Also let the sick, sitting in a bath, draw into his nostrils very sharp Vinegar, and let him keep it a while, pressing his nostrils together, and it will purge marvellously.

CHAP. XXXI.

Of evill state of the body.

κακεξία. *Cachexia* in Greek is nothing else but an evill and naughty state and disposition of the body, For it is in such case, that it is spread abroad in warinesse, and all the whole body is loose and waxeth soft. This disease for the most part is engendred of a long sickneſſe. Also it followeth when some intrail is hardened, specially after the hardnesse of the liver and the spleen. Also it chanceth often in a continuall *Dysenteria* and the disease called *Cœliacus morbus*. Also through letting of some accustomed excretion the whole body is made whitish and weak, so that his legges are scarce able to bear him: and in the beginning his digestions be letted, his appetite remaining still: but afterward

Causæ.

Signa.

ward there followeth abhorring of meat, and their breathing is seldome and weak. And their belly sendeth out unequall excrements. Old men and children are specially taken with this disease, which do soon perish through weakness of the vitall faculty, and because the juyce doth breathe out of them readily through thinness of the skin. But they that be of full age, do seldome fall into this disease, and do soon get it away again. If this disease do endure long, it turneth into the Dropsie, therefore his cure may not be deferred. Let his diet be altogether thin and dry: therefore let their meats be simple, and which will easily digest, and that can ingender the best bloud. Let them eschue all fruits also that ingender grosse and viscous humours, and that be hard to digest. Wine is good for them which is white, thin, and odoriferous. For the cure, if the disease happen by letting of accustomed excretion, you must stir up and provoke the excretion. Therefore you must use bloud-letting, if nothing do let it; which you must draw out by little and little at sundry times, unto the third or fourth day, in them fell into this disease through retention of the Hemorhoides or menstruis. But in them that have it through abundance of vitious humours, bloud-letting is hurtfull. Therefore rather purge them with some convenient purgation. The body being purged, let him use chiefly waters that spring by themselves of Allum, and Saltpeter, and afterwards sulphurous waters. Also let them exercise diverse deambulations, gestations, vociferations, frictions with linnen, and other moderate exercises. After let them use anointings with oyl, wherein is put somewhat that drieth up humours, as be, *Nitrum* and Salts. To cure the wearinesse, apply certain baths between whiles. Also a potion of Wormwood helpeth them marvellously, and *Dropaces* applied. Also if the Liver be affected, or some other of the inward members, it is good to cure them by their own remedies before prescribed. If the evil turn into the Dropsie, you shall finde it next.

Diet.

Curatio.

CHAP. XXXII.

Of the Dropsie.

THere be three kindes of Dropsie. The first is called in Greek *Ascites:* the second *Tympanites:* and the third *Anasarca, Hyposarcha, Sarcites;* and *Leucophlegmatia. Ascites,* is when much watery humour is heaped up between the skinne or film called *Peritoneum,* and the bowels. *Tympanites,* is, when much windinesse and superfluous breath is gathered in the aforesaid places of the belly. *Anasarca* is when the humour is dispersed throughout the whole body, that all the flesh appeareth altogether moist and wet like a sponge or paper. The Dropsie is caused through great coldnesse of the liver, or through other parts very notably cooled, which can bring the liver into the same effect. The liver is affected by the spleen being cold, and by the stomack and the bowels, also by the lungs, the reins and the midriffe. Also it chanceth through unmeasurable avoiding of the Hemorhoids, or through womans flux, or through retension of menstruis, or through some other great affection of the Womb. For in all these the Liver hath no unnaturall swelling, and yet the body is taken with the Dropsie, only through refrigeration of the liver, affected in the beginning. But afterward sometime it also waxeth hard, which

Ascites.

Tympanites.

Anasarca.

Causæ.

is evident to be seen in them which through untimely drinking of cold water have their Liver cooled on heaps, so that the Dropsie followeth by and by, before the Liver be lifted up into a knotty swelling. Many have fallen into the Dropsie after the gout, and through the vexing pain of the huckle bones. Most commonly those which feel not their meat, and have evill state of the body, and also that be troubled with the Jaundeis, the Dropsie followeth it. And it followeth *Cœliacus morbus*, and *Dysenteria*. Commonly every Dropsie causeth difficulty of breathing, and swelling, and heavinesse, and naughty colour. Also they abhorre meat, and desire drink largely, specially they that have *Ascites*. For the humour that is holden and kept in the aforesaid places, is salt and rotten: therefore also for the most part there is wont to follow a feaver. Women are lesse troubled with the Dropsie then men. Children for the most part are taken with the Dropsie *Anasarca*. Among the said three kindes of Dropsies, *Tympanites* is the most perillous: *Ascites* lesse perillous then it, and then *Anasarca*. One diet is common to all these kindes of Dropsies: that their meat be easie of digestion, and sufficiently coact and dry. For that meat that is loose and moist, is apt to be turned into waterinesse. Therefore let his bread be very well baked, and let it have Salt, *Ammi*, Fennell, Annise, or Comin commixed with it. Also it ought to be well leavened, for it restraineth and stoppeth the lesse. Of birds the driest are good, as Partriches, Turtles, Blackbirds, Thrushes, and such like. Of four-footed beasts, Goats and Hares. Also Chickens, their extreme parts, when they are rosted. Of fishes, Crabs of flouds. Also Egges rosted are good. Let him use pot-herbs but seldome. Let those things that be ministred unto them be somewhat sharp, and that have vertue to attenuate and heat: as is *Apium*, Parsly, *Daucus*, Rocket, Peniroyall, Coleworts, Garlick sodden, Onions, and Leeks. He must altogether abstain from Pulses. For sauce, let him use Vinegar with Pepper, Cinamon, and such like. Let their salt be compounded with Fennell, Hysop, Rosemary, and *Apium*. You must give them so much drink only as shall suffice somewhat to break their thirst t for overmuch drink doth dammage them that be sick of the Dropsie without measure. They must drink thin wine, and that doth provoke urine. But they must eschue sweet wines and *Mulsum*: Vinegar doth marvellously quench their thirst. Moreover, let them take the greatest portion of meat at supper. Let them eschue much fruits and second tables: yet Nuts, Almonds, Pomegranates, Pears sodden, and dry Figs, are to be given unto them, but let them take all those moderately, and not every day. Let not their bed be very soft, specially those that have *Anasarca*. Strew under them dry herbs, as be Peniroyall, Calamint, Origan, and such like: for it is marvellous how much those do dry up while they sleep: so that it hath been proved, that some being wrapped and hidden in a heap of wheat, have risen again after sleep strong and safe. And let them use exercises in the Sun, if it be Summer and a fair day; but let their head be covered: but if it be cold, let them use it in houses being warmed, and nigh a fire, or at a fire. Riding is expedient at the first, and to be carried hither and thither in a chair. But if the strength of the Patient may suffer it is better to walk much on his feet, and sometime to run, then to be born. Also the Patient must be wrapped in skinnes dried with the Sun, or digged into hot

Signa.

Diet.

Panis.

Potus.

Exercitatio.

hot ſand. After exerciſes wipe off the ſweat with ſharp linnen clothes. Alſo it is very good if you uſe daily thrice or four times frictions: for this doth open the paſſages that are ſhut, and drieth up, extenuateth and caſteth aſunder humours. Therefore it doth very quickly provoke forth much ſweat, and conſtraineth the fleſh. They muſt be rubbed with dry hands, or with Salt beaten in water, or hot oyl. After this they muſt be waſhed with Alume water, or Sulphure water, or ſalt water. For many which have been taken with the Dropſie *Anaſarca*, and have uſed ſuch kindes of bathes, they have ſufficed to wear out the diſeaſe, and alſo to make a ſtronger ſtate of the body. And hitherto, we have rehearſed a common diet for all kinde of Dropſies. For the cure, *Curatio.* the remedy that is common for all Dropſies, is, that by and by in the beginning you muſt purge the humour that doth abound. That you may do, both by bloud-letting, and by purgations, and by thoſe medicines that provoke urine. That which is good particularly for this or that kinde, we will teach in the Chapters following, in which we will follow the cures of them every one particularly.

CHAP. XXXIII.

Of the Dropſie Anaſarca.

IN the Dropſie *Anaſarca*, all the whole body and the fleſh appeareth looſe *Signa.* and wet like a ſponge, as it is ſaid: ſo that all the whole body ſwelleth up, and is like a dead body. In this diſeaſe you muſt begin the cure with let- *Curatio.* ting of bloud, ſpecially if the evil be ingended of ſuppreſſion of Hemorrhoides or menſtruis, and if age and ſtrength will ſuffer it. For by this means the abundance of humours that do hurt, are drawn out, and the feeble nature being unloaden is ſwifter, and the cauſe of the diſeaſe is miniſhed, and alſo health cometh again with leſſe labour. The naughty humours being drawn out and purged by bloud-letting, you muſt come to the remedy of *Purgatio.* purging medicines. But if there be need of extenuation and preparation of the humours before their expulſion, you ſhall miniſter decoctions and other things which be rehearſed before in the Chapters of weakneſſe of the Liver, and obſtruction of the Liver. For which purpoſe miniſter alſo ſyrups of Wormwood, of tame Endive with the broad leaves of Agrimony, and *Bizantia*. Let the purging medicines be of ſimples, Rubarb and Agarick; of compounds, pils of Reubarb, *pilulæ de Hiera ſimplici*, and pils of Agarick, and ſuch like. Alſo *Hiera picra* is good in the beginning, becauſe it taketh away obſtruction, and addeth ſtrength to the intrails. Therefore you muſt not only beware that you miniſter not purging medicines that be ſtrong, and which adde no ſtrength to the Liver: but you muſt bring forth the hurtfull humour with eaſie medicines by little and little. For if you purge but once, and on heaps, you deſtroy the ſtrength marvellouſly, and cool the Liver. Therefore every week you muſt make the womb ſoluble, and you muſt alwaies paſſe from gentle remedies by little and little to the ſtronger. Therefore in this kinde of Dropſie the antidotes *Diaphœnicon* and *Electuarium Nidum*, be good. Alſo the root of Elder ſodden in wine doth purge notably. Alſo the root of Walwort profiteth, for they be both of one vertue. Moreover, the reſt of the time of the cure, while he abſtaineth from purging

Purging medicines, you must minister those things that add strength to the Liver, whereof many be recited before, where we taught the cure of obstruction and weakness of the Liver. Also minister those things which provoke urine. For *Triturа.* which purpose you may well minister *Diarrhodon abbatis, aromaticum Rosarum, Dialacca, diacurcuma,* trochicks of Agrimony, of Rubarbe, of Wormwood, *Theriaca,* and such like. And this medicine profiteth notably: ℞ the powders of *Diacurcuma,* and of *Dialacca,* ana. ℈j. Powders of *Diatrion santalon,* and *Diarrhodon abbatis,* ana. ℈ß. Powder of *aromaticum Rosarum,* ℈j. Rubarb chosen. ʒß. seeds of Endive, with the broad leaves of Melons, and of Fennell, ana. ℈ij. of Wormwood, Cammomill, and withwind, ana. ℈j. of Nutmegs, Squinant, and Spikenard, ana. ℈j.ß. of very white Sugar, ʒj commix them together and make a powder. *Alia.* Also this profiteth marvellously: ℞ seeds of Caraway, Fennell, and Anise, ana. ℈ij. seeds of Commin, and St Johns wort, ana. ℈j. seeds of *Ammeos,* Parcely, *Daucus,* and Lovage, ana. ʒß. the roots of *Ireos,* and of *Asarum,* ana. ʒj. Wormwood, ℈j. of Licorice, ʒj. Sugar the weight of all the rest, commix them all, and make a powder. And you must do your diligence that in *Anasarca* the medicines be more dry then moist, because the whole state of the body is so watery. Moreover, you must apply those medicines outwardly which can dry up humours, as be cataplasmes, emplaisters, ointments, and other like things that have drying vertue in them. Therefore a cataplasme is good made of Barley *Cataplasmata.* and Bean meal, of Fenugreek, of the root of Walwort, of Laurell berries, of Wormwood, and of Origan sodden in Wine, and laid over all the whole body. Also Oxes dung conveniently dried, may well be applied with *Posca* or *Oximel,* having the fourth part of Brimstone put to it. Also fresh cheese having much Cream being laid to, maketh well against all swelling parts. Moreover, Doves dung, and Goates dung, Mayweed, and Cammomill, by even portions bruised, sodden in Vineger and Hony, may be applied. Moreover, you must use emplaisters of Leven, dry Figs, *Nitrum, Ireos,* Melilot, Sage, Peniroyall, *Cardamomum, Sulphur vivum,* Laurell berries, Staveſacre, salt Armoniack, Mastick, Frankinsence, Sothernwood, *Aristolochia rotunda,* Doves dung, make it up with *Oximel.* But you must altogether eschue fat and rozeny Cerotes, for they engender windinesse, and cause swellings. But yet the legs and the hands, and other parts of the body being swollen, may often be anointed with this ointment in the Sun *Unguentum* or by the fire: ℞ of *Unguentum Agrippæ,* ʒj. of the meals of Linseed, Fenugreek, Beans and Barley, ana. ʒij. seeds of *Althæa, Nigella, Daucus,* ana. ʒj. *Sulphur vivum,* ʒiij. Bolearmoniack, ʒij. root of *Ireos,* ʒij.ß. roch Alume, Frankinsence, ana. ʒj.ß. *Euphorbium,* ʒj. oyls of *Ireos,* white Lillies, and Cammomill, ana. ʒj.ß. with Wax as much as is sufficient, make an ointment, wherewith anoint the swollen parts very often, it being melted on the coles. For his diet, you must seek it in the former Chapter of the Dropsie.

CHAP. XXXIV.
Of the Dropsie Ascites.

IN the Dropsie *Ascites* all the whole belly is swollen up, and if it be striken, there is heard such a sound as a bottle doth make that is not full of

water

water, but the other parts of the body, ſpecially the upper parts, are not puffed up nor ſwollen. Let his diet that hath this Dropſie, be of birds of mountains, and other meats eaſie of digeſtion, and which do ingender good juyce, as is ſaid before in the thirty two Chapter. *Diet.* The cure muſt be begun by uſing of purging medicines. *Cure.* Let them be ſuch as we rehearſed in the former Chapter. Coleworts of the Sea, called *Soldana* and *Soldanella* taken in drink, excelleth all the reſt: for this ſheweth a marvellous effect in bringing forth the hydropike water, ſo that many by the only uſing of it, have been reſtored to health. Give of it in Wine or Whey, ℥ ij. or more, or leſſe, according to the diverſity of the body. Alſo pils of *Sagapenum* are very good: and two drachmes or three of the juyce of the root of *Ireos*, putting to it, ʒ j. of Sugar. Alſo you muſt miniſter ſharp clyſters, unleſſe the belly be ſoluble of it ſelf: for then it is more convenient to dry up. Among other this clyſter is ſpecially commended: *Clyſter.* ℞ flowers of Lawrell, ℥ ij. root of Polipodie, Agarick, ana. ℥ j. ß. Dodder, or *Cuſcutha*, ℥ iij. ſeeth them in wine or water untill the third part be conſumed: then take of the liquor of that decoction being ſtrained, ℔ 1. of *Benedicta laxativa*, ʒ ß. of *Electuarium nidum*, ʒ ij. ß. *Melroſarum*, ʒ j. oyls of Rew, Cammomill and *Ireos*, ana. ʒ j. ſalt Gemme, ℥ j. ß. commix them all, and make a clyſter. For the ſame purpoſe, if you think good, you may ſeeth *Colocynthis*, *Cartanus*, Laurell berries, Anniſe ſeed, Ammi, and Caraway ſeeds, Rew, root of wilde Cucumber, and other like things put to them. After the aforeſaid remedies you muſt lay upon the whole belly ſome of the preſcribed cataplaſmes and emplaiſters. Alſo apply ointments and remedies that provoke urine and ſweat: and let him uſe exerciſes, of the which we have ſpoken abundantly before.

CHAP. XXXV.

Of the Dropſie Tympanites.

IN this kinde of Dropſie the belly is puffed up and ſtretched out: and being ſtriken, it maketh a noiſe like a tabour or timbrell, but the other parts of the body wax lean. *Signa.* It requireth like diet that the other kindes of Dropſies have, but in this all windy things are ſpecially to be avoided. *Victus ratio.* Alſo let their exerciſes be much; and great thirſt doth help and ſuccour the Patient ſtrongly. Let the cure be begun with purging medicines, whereof you ſhall finde examples before. *Curatio.* Alſo it is good to caſt in clyſters which have vertue to diſſolve and diſcuſſe winde, as this is: *Clyſter.* ℞ roots of *Apium*, and Fennell, ana. ʒ j. ſeeds of Anniſe, Fennell, *Daucus*, Lovage, Parſley and Commin, ana. ʒ ij. Caraway ſeed, ℥ iij. Rew, *Aſarum*, leaves of Walwort, Melilot, ana. M. j. boil them in water unto the third part, and then take of the liquor of that decoction being ſtrained, ʒ xij. *Hierapicra*, *Benedicta laxativa*, ana. ʒ ß. *Electuarium de baccis Lauri*, ℥ iij. oyles of Rew and Dill, ana. ʒ j. ß. Salt, ℥ j. ß. commix them together and make a clyſter. You muſt give alſo unto them things that do provoke Urine, and you muſt uſe as well inwardly as outwardly thoſe things that diſſolve and diſcuſſe windineſſe, whereof you finde plenty in the Chapter of the Cholick. The belly muſt daily be nouriſhed with *Panicum Minum*, Salt, Branne, leaves of Rew, Cammomill flowers, hot aſhes ſewed in bags.

Sacculi. Cerotum. bags. Alſo you may apply to it this cerote: ℞ flowers of Cammomill and Melilot, ana. ℥ j. ß. Mints, Savory, *Aſarum*, ana. ℈ j. ſeeds of Anniſe, Fennell, Rew, Comin, *Daucus*, ana. ℥ j. *Cardamomum*, ℈ ß. Mirrhe, *Caſtoreum*, ana. ℈ j. oyl of Rew, ℥ iij. oyl of Dill, ℥ j. ß. Roſin and Wax, as much as is ſufficient, make a cerote. Moreover, cupping-glaſſes faſtened often to the whole belly lightly and with much flame do marvellouſly profit. Afterward the belly muſt be rubbed with a ſharp linnen cloth, ſo long untill it be red. Inwardly he muſt uſe Antidotes, *Dianiſum*, *Diacuminum*, and *Electuarium è bacchis Lauri*, or theſe Lozen-

Lozenges. ges: ℞ of the powder of *Dianiſum* and *Diacuminum*, ana. ℈ j. the powders of the Antidote of Laurell berries, ℥ j. the powder of *Diagalangæ*, ℥ ß. ſeeds of Anniſe, Carawayes, *Daucus*, and Fennell, ana. ℈ ß. leaves of Rew, ſeeds of *Apium* and Lovage, ana. ℈ j. Sugar, ℥ vj. diſſolve it in the diſtilled waters of Fennell and *Apium*, and make lozenges. The other remedies are to be ſought in the Chapter of the Cholick.

CHAP. XXXVI.

Of Reins that ſend forth bloudy Urine.

Cauſæ. MAny times there happeneth a Diſeaſe of the Reins, through the which thin wheyiſh bloud is piſſed. It is cauſed through weakneſſe of the reins, which be not therefore able to divide the Urine: or it is cauſed through amplitude of the Reins, which ſtrain out the Urine from *Vena cava* unto the Reins. For when the paſſages are wider and ſtronger, they alſo ſend out ſome of the bloud of the Reins, and other groſſe matter. Alſo ſometimes the Reins do ſend out bloud likewiſe as they are wont in the Hemorhoids. Moreover ſome do void out bloud from the Reins through breaking of a vein in the Reins: as it chanceth to thoſe which have lift up a great weight, or have leapt greatly, or have fallen out of an high place, or have ſuffered ſome ſuch other violent thing. Sometime it chanceth through gnawing of the veins by ſharp humours flowing from above. If this Diſeaſe be cauſed through weakneſſe of

Signa. the Reins, the bloud is ſent out very wheyiſh: but if it be through amplitude and largeneſſe of the veins, then they feel no pain. If the excretion of bloud be by certain circuits, then either there is fulneſſe of the whole body, or neglecting of accuſtomed exerciſes, or refection of ſome member that went before. And if it chance through breaking of a vein, then the bloud is piſſed forth moſt abundantly: but if it be of gnawing, then bloud is ſent forth by little and little, and pain doth vex the Reins. Therefore you ſhall cure that ex-

Cure of bloudy Urine by weakneſs of the Reins. cretion of bloudy Urine which is cauſed through weakneſſe of the Reins, or amplitude of the veſſels that ſtrain out Urine to the Reins, by quiet, and reſtrictive meats, drinking of black wine, and other things which are rehearſed in the Chapter of ſpitting of bloud. You muſt abſtain from thoſe things ſpecially which provoke Urine, and from carnall copulation. In drink, beſides thoſe things that are rehearſed in the Chapter aforeſaid, miniſter decoction of the root of Comfery, and *Tragacantha* miniſtred that is ſteeped in black wine, is good. Alſo ℥ j. of Harts horn with wine: juyce of Marigolds doth ſtop bruiſings out of bloud from the reins. Likewiſe leaves of Willow brayed with wine, *lapis Hematitis*, ℥ j. root of white Thorn, and decoction

of

of Knotgrasse. Moreover, ℥ j. of Bolearmoniack miniſtred is good, Syrupes of Roſes and Mirtles, Trochisks of Amber, of *terra Lemnia*, and of *Spodium*. Moreover ſheeps Milk is only praiſed, being miniſtred faſting, ℥ iiij. with ℥ j. of Bolearmoniack commixed with it. Apply outwardly to the Reins and the loins thoſe things which be deſcribed againſt ſpitting of bloud, and in the Chapter of *Dyſenteria*, and other eruptions of bloud and whatſoever can together with his reſtraining and drying, add ſtrength alſo: as be leaves of Brier and Oke, Maſt, Mirtle berries, Pomegranate rindes, *Balauſtiæ*, and ſuch like. After this the ſtate of the body muſt be refreſhed and reſtored with meats of good juyce, with milk and fleſh of birds, and with Swans fleſh that is lean; that thereby the whole body may be brought to his former ſtrength, and the Reins being ſtrengthened alſo, they may fulfill their own proper office, and that they may divide and ſtrain out the wheiſh humour from the bloud. But if the Reins do ſend out bloud according to the circuits, or through breaking of a vein, or through gnawing of ſharp humours flowing from above, then by and by you muſt cut a vein of the ſame ſide of the arm. To thoſe that ſend out by bloud circuits, let them bloud a little before the circuit, but let the other bloud by and by in the beginning: but it is better to part the drawing out of the bloud, that his pulling back and averſion may be done by little and little. Let the places about the Reins be covered with ſponges wet in *Poſca*, or moiſt wooll, with oyl of Roſes and Vinegar. After this apply ointments, emplaiſters, and cerots deſcribed in the places before rehearſed Alſo a cupping-glaſſe may commodiouſly be applied, ſpecially if you ſuſpect inflammation to be preſent in them which piſſe bloud through breaking of a vein. Alſo potions are good rehearſed before in the Chap. of ſpitting of bloud. In the mean ſeaſon alſo the ſick muſt be driven from all ſalt and ſharp things. But when excretion of bloud ceaſeth, he muſt uſe a diet that doth not ingender much bloud, ſpecially in thoſe that void out bloud by circuit. Alſo the upper parts of the body muſt continually be exerciſed. In thoſe which piſſe bloud through breaking of a vein, if the exulceratiou be left in the places, you ſhall cure them after the bloud is ſtopped by thoſe things that are ſpoken of in the Chapter of the exulceration of the Reins.

Cure of bloudy Urine coming through circuits, or breaking of a vein, or gnawing.

CHAP. XXXVII.

Of Inflammation of the Reins.

THE Reins are vexed with Inflammation for divers cauſes. For both corrupt humours, and ſtripes, and rubbings together, and drinking of medicines, do ingender inflammation of the Reins, and ſpecially continuall and vehement ridings. There cometh to the ſick a beating pain behinde about the firſt joynt of the back, a little above the baſtard ribs: but the pain ſtretcheth upward, even unto the Liver, ſpecially the right ſide Rein being vexed; but downward unto the bladder and privy members, and the loins and hips, and alſo to the ſhare and thighs. Alſo there followeth aſtoniſhment of the leg that is near, that it can neither be ſtretched outright, nor he cannot go on his feet. And whether ſneeſing or any other concuſſion do chance, they are vexed with moſt vehement pain, their extream parts be cold, and moſt the calfes

Cauſe. *Signs.*

calfes of the legs, and the feet. There is preſent difficulty in making of water, and they paſſe continually and painfully. In the beginning their Urine thinne and watery, having no reſidence in it: but the inflammation waxing worſe, it is more rubicund. Alſo afterward it is groſſe and filthy, and there be vehement feavers preſent. And if the inflammation increaſe ſtill, all theſe ſignes waxe more vehement. To theſe cometh diſpoſition to vomit, and gnawing of the ſtomack, and vomiting of choler. Many of them are vexed and ſweat untill their hearts fail them: their belly is ſtopped, ſo that they are puffed up with winde, and do ſend out belkings continually. There followeth vehement abhorring of meat, and to ſome there are continuall exacerbations, but to ſome between whiles. And generally, egeſtion of the womb, and much excretion of Urine do go before thoſe pains. The ſick muſt lye in a very ſoft bed; and the firſt day he muſt abſtain from meat, but you may not extend his faſting to many daies: for the Urines being made more pure and ſharp by faſting, do vex with moſt vehement biting and gnawing. Therefore in the beginning you muſt nouriſh them with thin ſoupings that do eaſe and ceaſe gnawing and biting, as is broth of Ptiſan, or *Alica* of Barley. Alſo Mallows for his potherbs doth much profit. Let his drink be water wherein a little Cinamon hath been ſodden. To be ſhort, let his diet be thin, and ſuch as is in other inflammations. For the cure, in the beginning you muſt by and by let him bloud, and you muſt cut the vein that is in the hamme, or in the anckles, and that muſt be done on the leg that is right againſt the rein that is vexed. Alſo ſometime (as *Galen* ſaith) you muſt let bloud of the arm (that is) when the inflammation is new, and abundance of bloud is preſent. After bloud-letting you muſt come to outward medicines, as cataplaſmes, foments, liniments, emplaiſters, and ſuch like, which have vertue to cool meanly, and to eaſe pain, made of oyles of Roſes, Quinces and Cammomill, of Barley meal, Bean meal, Fenugreek, Linſeed, and ſuch like, which be reheaaſed in the chapters of inflammation of the Liver and the ſpleen. And if the pain be not eaſed by thoſe things that be applied outwardly, apply a cupping-glaſſe to the loins and the guts, and ſcarification being made you muſt draw out much bloud. Then you muſt uſe nouriſhment of ſponges, and other things which can eaſe pain. You muſt only beware all this time, that you give not ſuch medicines to drink as provoke Urine, for they hurt vehemently by bringing in gnawing and biting humours to the inflamed parts. This medicine I have proved to be ſingularly good: ℞ the juyce of Clary, and the juyce of Night-ſhade, ana. ℥ ij. drunk in ℥ vj. of ſtale Ale morning and evening ſix daies together. Alſo you muſt beware in the beginning of the inflammation of purging medicines. But yet you may uſe ſoft clyſters (ſpecially if the belly be coſtive) made of the decoction of Mallows, or Lineſeed, and Fenugreek, or Ptiſan broth, putting to it oyl of Violets, or Cammomill oyl. But you muſt beware you put not in great abundance of it, for then the bowels being filled and ſtretched out with it, will preſſe together the reins. But when the inflammation is perfectly ceaſed and concoct, which you may know by the ceaſing of the pain, then alſo you may purge him by medicines that provoke Urine. For after inflammations concoct and digeſt, the Urine cometh forth much

Victus ratio.

Curatio.

Localia.

Note.

much in quantity and grosse, and in those that have residence, it is good, and so judged the best altogether. What medicines provoke urine, we have taught in the 7th Book of making of medicines, in the 7th Chap. specially among pot-herbs, Fennel, *Apium*, and Parcely well sodden, are good. And if by the aforesaid medicines the inflammation be not driven away, and if neither the pain, nor the feaver, nor the heavinesse do rest by using of the aforesaid things, and also if difficulty of pissing, and often dropping down of the urine, do vex the Patient, these betoken matter to be gathered in that part. Therefore as swiftly as you can, you must help the suppuration and breaking out of the matter. For the which purpose, a Sponge continually wet in water and oyl, applied in stead of a foment, profiteth. For the same purpose also we use cataplasmes which are made of Barley meal, Bran, Figs, *Althæa*, and such like, rehearsed before in the Chapter of inflammation of the Liver. Also it profiteth greatly to descend into a bath made of mollifying herbs, as Mallows, *Althæa*, Linseed, Fenugreek. And if after perfect suppuration, the rupture and breaking be delaied and tarried (which you may know if the feavers and pains wax lesse, and sense of heavinesse remain about the rein that is affected) minister those things in drink which provoke urine, as is, decoction of Fennell, Peniroiall, Origan, and such like: for these sometime do break the suppuration, and purge out the matter with the urine. And if the using of them do profit nothing, you must wash the belly with sharp clysters, as with root of wilde Cucumber sodden and allaied, or decoction of Garlick or Radish. You must steep those in Brine, and commix a little oyl, whereby they may be made slippery to be poured in. These must be thrown in with a clyster pipe, and the sick must be bidden to hold it long time: for they are wont often to break that suppuration, together with that, that they mollifie the belly. Also if the rupture and breaking tarry, Cummin with wine called *Passum*, helpeth, and Rew with *Vinum mulsum*. Moreover, the rupture being made, little pieces of flesh being long are sent out with the urine. And if the ulcers be malignant, there be sent out humours stinking, swart and slimy: but if they be benigne and gentle, the matter that is pissed forth, is white, equal, light, and without grievous savour, and little in quantity. After the eruption and breaking out of the matter, minister Milk with Hony, and other things which shall be rehearsed in the Chapter of ulcers of the reins.

Signa suppurationis.

Signa perfectæ suppurationis.

Signa rupturæ factæ.

CHAP. XXXVIII.

Of the Stone in the Reins.

THE Stone of the Reins happeneth oftener to men of perfect age then to children. The cause of ingendering of such stones is continuall crudity and rawnesse of the stomack, whereby abundance of grosse and earthly humours is heaped up together, and burning of fiery heat about the reins parcheth the humours, and knits them together, and hardeneth them into a stone. The stones be in the reins, nigh their ventricles, either little or great, and sometime smaller, sometime many differing among themselves in greatnesse, figure, colour, and sharpnes: for they are found black, whitish, and pale. There chanceth to the sick grievous pain in the reins, and he feeleth like as it were a bodkin thrust in, and yet there appeareth no swelling without. He can turn his backbone hardly. The leg that is right against the rein that is diseased, is astonied,

Causæ.

Differences of stones.

Signa.

there is present abhorring of meat and vomiting. About the beginning of obturation and stopping, the Urine is pissed forth little in quantity and watery. Afterward there followeth perfect suppression of the Urine, and the womb avoideth nothing, but it maketh many profers to go to the stoole. Sometime there is avoided forth bloud, through the violence of the stones, specially if they be sharp stones. Also the Urine hath gravelly residence, specially when the stone is removed from the reins; which signs aforesaid *Hippocrates* declareth in *lib. 6. Epid. par. 1. Aphor. 5.* Moreover things that be light and round, are easily sent out: but not so, if they be of any other form or fashion: but specially if they be long and sharp, they are hard to be sent out. When the stone, stopped in the reins, doth cause most vehement pains, lest abundance of bloud through the greatnesse of the pain should come down together to the member diseased, in a body that is full of humours and strong, you must by and by cut the vein in the ham of that leg that is astonied, and is right against the rein that is diseased. But in those that labour of ill digestion or vicious humours, purging of the abundant humour is good for them. Neither may this caution be omitted except some other thing do forbid them: which also *Hippocrates* biddeth, while he teacheth that young men should be purged with Hellebore. Also if it be not lawfull to let bloud, nor to minister purgation, you must wash the womb by ministring of clysters, which you must do at that time specially when there is great plenty of excrements in the bowels. But you must only beware that they be not strong clysters, and that they do not draw plenty of humours from other places to the bowels, lest the passages of the Urine should be streightened and pressed together: but let them be such as are only able to avoid the excrements contained in the bowels, as is this clyster: ℞ Mallows, *Althæa*, Mercury, Maidenhair, Parietarie, ana. M. j. water Cresses, M. j. ß. seeds of Parcely, *Apium*, Fennell, and Flax, ana. ℥ iij. root of Gladon, ℥ j. ß. Bran, ℥ j. boil them in just quantity of water unto the third part, and then take of the liquor of that decoction being strained, ℥ xj. of *Cassia fistula*, ℥ j. of *Hierapicra*, ℥ ß. *mel Rosarum* strained, ℥ j. ß. oyls of Dill, Rew, and Cammomill, ana. ℥ j. Salt, ℥ ij. commix them all and make a clyster. But we may in no case use continuall clysters, and neglect almost all other remedies, as many Physitians do now adaies, but use them twise or thrise, and so, that they be not kept above their accustomed time. For if they be holden longer then they ought to be, they cause pressing together, and streightnes of the reins, and the conduits of the Urine. When the belly is purged and emptied of excrements, you must minister those medicines which can loosen the conduits and passages; for which purpose the region of the reins and the loins must be anointed with this medicine: ℞ oyls of Dill, and of sweet Almonds, ana. ℥ ij. oyl of Cammomill, ℥ j. ß. Hens grease, and Goose grease, ana. ℈ ij. Butter without salt, ℥ j. Wax as much as is sufficient, make a soft ointment. Also he must use insessions of the decoctions of Calamint, Origan, water Cresse, Coleworts, leaves of *Althæa*, Mallows and such like, or the sick must often be let down into a great vessell of warm sweet water. Also foments of Bran, with leaves of *Althæa* sodden, being applied to the grieved place, be very good. Also cataplasmes made of Wheat meal, of Linseed, and Fenugreek, of Lupines, of the root of dog Fennell beaten very small, and of Cammomill

Curatio.

Venæ sectio
Purgatio.

Clyster.

Note.

Unguentum

Insessions.

Cataplasmata.

momill. Alſo it is good to lay bread ſodden in wine called *Paſſum* about the loins and the belly. Neither ſhall he do raſhly which applyeth cataplaſmes, and other things before rehearſed, to the bladder and the ſhare. But you muſt bring on heaps one plaiſter after another before the firſt do cool: for cold doth draw together and binde, and ſo doth hold ſtill the ſtone in the reins and in the conduits of the Urine. And if you liſt not to uſe ſo many cataplaſmes, you may cover it with ſome heating thing upon it, that it cool not; for theſe ſometimes, and that not ſeldome, are wont to ſuffice for to caſt out the ſtone by the Urine. And if theſe drive not away the diſeaſe, you muſt miniſter in drink thoſe things which provoke Urine. Theſe that follow draw much Urine: Gladon, S. Johns wort, Parcely, *Orcoſelinum*, Grommell, *Ammi*, ſeed of *Daucus* and Fennell, *Aſarum*, root of Briony and Mather, bark of the root of Capers, Sperage, and ſuch like. With theſe commix thoſe things that bring down Urine unto the reins: as is, root of Peucedane, or dog Fennell, Briony, *Apium*, and *Radicula*. Alſo commix with them thoſe things that break and tear the ſtone in the reins: as is, *Sium*, Maidenhair, *Bdelium*, Tutſan ſeed, *Bruſcus* root, Saxifrage, Betony, root of *Damoſonium*, broth of Cicers, root of Cipreſſe, Grommell, *Lapis Judaicus*, *Xanthium*, the ſeed and root of *Althæa*, gumme of Plum-tree, earth Worms ſodden, and ſtones and ſponges of the Sea. Every one of theſe part of them ſodden, and part of them very finely powdred, miniſter them to drink. But it is beſt to miniſter thoſe things which provoke Urine and break the ſtone, at that time when the vehement pains be releaſed, which chanceth when the ſtone is removed and ſtirred out of his place. But if the ſtones be eſtabliſhed faſt, and be vehemently compact in the reins, he muſt eſchue much drink, and alſo things that provoke Urine: for ſeeing they bring with them to the reins a great abundance of excrements, they cauſe the paſſages of the Urine to be ſtopped, and let the paſſing of the ſtones out of the reins. You muſt releaſe and looſen the reins, and the conduits of the Urine, with foments, cataplaſmes and inſeſſions, as is aforeſaid. Alſo the belly muſt be voided with light clyſters, leſt the paſſages of the Urine be ſtopped. After that pain is a little releaſed, you may alſo apply profitably to them a cupping-glaſſe, ſpecially ſubtilly faſtened to, if inflammation do not let it: for oftentimes cupping-glaſſes do ſo remove on heaps thoſe ſtones, that they ceaſe the pains by and by, that is, the ſtones being carried into the amplitude of the bladder. Wherefore in the beginning faſten the cupping-glaſſe above from the rein, and then to the part about the privy members, overthwartly according to the placing of the conduits of the Urine. Moreover ſtones being brought from the reins to the bladder, and for their greatneſſe being holden ſtill about the neck of the bladder, they do often bring the ſick into extreme peril, as well through their pricking pain, as alſo becauſe they will not ſuffer the Urine to come out. You muſt go about to let the ſick lie in ſuch a faſhion, that he may lie upright, and have the joynts of his huckle bones lie very high. Then you muſt ſtirre them many waies, that by all the means that you can invent you may make the ſtone to fall out of the paſſage of the bladder. Afterward you muſt bid the ſick to put out the Urine quickly: but when the ſtone is not caſt out, you muſt move him again, and uſe it again

and again often. And if you do profit nothing by this doing, you must put in an instrument called *Catheter*, which is apt to draw out urine, and with that you must draw the stone from the neck of the bladder, and bring out the urine. Afterward you must labour to break the stone being in the breadth of the bladder, with convenient medicines by potions: but if the stone fall out of the bladder, it stayeth about the middle passage of the yard, and by wounding it bringeth perill of exulceration: then you must powre hot water by little and little, from the furthest parts of the yard, or you must put the yard in hot oyl, that hath dissolving vertue in it. Also you must minister much of some decoction made of those things that provoke urine, and you must bid the sick gather much urine, and afterward to put it out, and to expell it diligently, for so the stone withdrawn is wont to fall out. But when you cannot draw him out this way neither, you must cut the yard above with a little wound, about the bignesse of an Akorn; for it is not good to cut it under the yard; for almost alwaies it turneth into a *Fistula*, and afterward the urine cometh out by the cleft. The stone being at the last removed away, you must preserve the man, that the reins be no more troubled with the stone. The greatest thing to avoid ingendring of the stone, is to use meats of good juyce, easie of digestion, and moderate. Therefore it is good for him to beware of all meats of hard substance, and which are hard to be broken in pieces with chewing. Also let their exercises be mean, and let them use but little all kinde of Pulse, and of corn: also Cheese, Milk, and the meats that are made of them. Moreover, black wine, and plenty of flesh, and generally all things of grosse juyce, and that be over hot and sharp. You must admonish them whom the stone hath afflicted, that they vomit often after supper, and that they drink Wormwood continually. And at certain times, if bloud seem to abound, let them cut a vein: or if vicious humours be gathered on a heap, let them use a purging medicine agreeing to their temperament. Also their water throughout all their diet, must be most pure and strained. Also let their wine be thin and white, and not very old, for that is meet to provoke urine. Also they must use as well meats as medicines that provoke urine. Therefore they must eat daily Parseneps very well sodden, Fennell, *Sium*, Peniroyall, and such like. Among medicines this powder is of most effect: ℞ of the roots of Fennell, Sperage and *Filipendula*, ana. ℥ j. roots of Mather, ℈ j. roots of *Aristolochia rotunda*, and *Althæa*, ana. ℥ j. Licorice scraped, ℥ ij. the stones of sea Sponges, and *lapis Judaicus*, ana. ʒ j. seeds of *Ammeos*, *Daucus*, Parsely, Saxifrage, Fennell, Annise, Grommell, ana. ℥ ß. seeds of Melons, and Citrons pilled, ana. ℥ j. ß. seed of *Alkakengi*, ℥ ß. Pellitory of the wall, Mallows, ana. ℥ j. Pulioll mountain, Maidenhair, Peniroyall, *Asarum*, ℥ ß. of the bloud of a male Goat dried and prepared, ℥ j. *Bdellium*, *Ammoniack*, ana. ℥ ß. of Crabs eyes, Cinamon chosen, and Squinant, ana. ℈ ij. beat all, and bring them into a most fine powder, whereof give the weight of one drachme every fourth day, or once a week in the morning with thin wine. Moreover the preparing of the Goats bloud aforesaid is taught of *Aetius*, *lib.* 11. *cap.* 12. Other remedies we will speak of in the Chapter of the Stone in the Bladder.

Preservation from the stone.

Powder against the stone of the reins.

CHAP.

CHAP. XXXIX.

Of Unmeaſurable Piſſing.

DIABETES is a continuall diſeaſe about the reins, cauſing much thirſt: and alſo whatſoever is drunk, even as it is taken it is piſſed out again. This diſeaſe is ingendred of weakneſſe of the retentive vertue of the reins: but there is ſuch ſtrength of the attractive vertue, that it ſucketh the whole body through immoderate heat. There followeth to the ſick a ſtubborn thirſt, neither are they filled by miniſtring any kinde of liquor. Therefore they are conſtrained to drink continually, becauſe that which is drunk goeth out ſo ſwiftly by the urine again. Alſo the bowels of the ſick ſeem to burn, the loyns ſwell up, and the ſtones and hanches alſo, And if yet more gnawing heat be increaſed in the bowels, the ſtomack is wrinckled, and the veins in it are lifted up: all the ſtate of the body is lean, and there chanceth grievous conſuming of the body. The effect of the cure conſiſteth in this, to ſtop the ſharpneſſe of the humour and the bloud, and with that to make the wheyiſh humour which is commixt with it, of ſlow moving, and to correct the diſtemper of the reins. Therefore by and by when the evill beginneth, being not yet come to his perfection, it is beſt to cut the vein on the arm, and to draw out bloud moderately. Alſo you muſt give him things that provoke urine meanly, which may purge out the viſcous humours that be ſetled in the reins. But if the evill be immoderate and old, you muſt neither uſe bloud-letting nor miniſter any thing that provoketh urine, for theſe do further the colliquation and conſuming of the body, which doth chance alſo by it ſelf. For in them that this evil is inveterate, their ſtrength faileth them, and through bloud-letting the whole body is made ſharper: and things that provoke urine do multiply and encreaſe this evil in them. The greateſt and chiefeſt remedy of this diſeaſe, is to revomit that up again that is drunk. Let his drink be very cold, as alſo let the reſt of his diet be cooling. Therefore give him meats of good juyce, and which can difficultly be changed, and do lack mordacity and gnawing, or which are able to ſtop mordacity and ſharpneſſe, as be, rere egs, *Alica* made like a ſouping, and lean ſwines fleſh much ſodden. Alſo you may well give them new Cheeſe well compact, and without Salt, and milk wherein flint ſtones or red hot ſteel hath been quenched, the whey taken away. Alſo for ſouping, cold Ptiſan broth is good. For pot-herbs, take Endive, Lettuce, and Purſlain. Of fruits, Pears, Apples, and Pomegranates. Alſo fiſhes of gravelly places be good. He muſt drink wine that is red and thick, well allayed with water, for to waſh the ſalt humours which cauſe the thirſt; for wine changeth the temperature of the body to ſweetneſſe. In drink alſo you muſt miniſter unto him juyce of Pomegranates, *Rob de Ribes*, or *Rob de Barberies*. For medicines, miniſter unto him the juyce of Knotgraſſe or of Sanguinary, with black wine. Alſo decoction of Comfery and of Dates, and of Mirtle berries, or Pears. Likewiſe ſirups of Roſes, and Mirtles, and ſuch like. Alſo Trochisks of *Spodium* may be miniſtred with juyce of Knotgraſſe, or black wine. Outwardly you muſt apply to the ſides, the loins and the ſhare, ointment, cataplaſms, and cerots that do cool: as be thoſe which are made of roſe Vinegar, *Polenta*, Lettuce, Ducks meat, Pellitory

Diabetes quid

Cauſæ.

Signa.

Curatio.

Diet.

Medicamenta.

Localia.

of the wall, Vine leaves, Purſlain, and ſuch like. For which purpoſe alſo ointments do profit, made of oyls of Roſes and Mirtles, or anointings with the juyce of Nightſhade, or of Vine buds. Alſo you muſt lay to the Hypochonders or ſides, in form of a cataplaſm, Barley meal wrought up with vinegar and oyl of Roſes. Alſo uſe this emplaiſter: ℞ Barley meal, ℥ ß. Vine buds, tops of Willow, *Burſa paſtoris*, ana. M. ß. the rinde of Pomgranats, ℥ ij. ß Purſlain, M. j. ſeeds of Quinces, ℥ j. red Roſes, M. j. ß. boyl them all in water unto the thickneſſe of hony, then adde to it oyl of Roſes, ℥ ij. oyl of Mirtles, ℥ j. boyl them again, and make a plaiſter. Of theſe aforeſaid things you may make a cerote, by putting to *Hypocciſchidos*, *Acatia*, Bolearmoniack, Roſin and Wax. Alſo you muſt provoke them to ſweat, that the vicious humours may be turned to ſweating out. The beſt evaporation and ſweating is in a tunne, made with herbs and other hot things to provoke ſweat, after ſuch ſort that the head may be without the tun. Or elſe apply a veſſell full of hot water to the feet lying in his bed, and provoke ſweat. Alſo waſh the conduit with Plantain water, and burnt Allum.

Emplaſtrum.

Sudorum evocatio.

CHAP. XL.

Againſt Vlcers of the Reins.

Cauſæ.

Renum ulcera Signa.

Diet.

VLcers or biles of the reins be cauſed through rupture and breaking of the veins in the reins. Alſo it is cauſed through rotting of inflammation, and through ſharp and gnawing humours carried into the reins. When the reins are exulcerate, there is pain felt in the loins, with heavineſſe, and the utine is piſſed forth without any impediment, which chanceth not ſo in the ulcers of the bladder. Alſo there is matter commixed in the urine, with little peeces of fleſh, or hairs ſwimming in them: according to *Hippocrates* ſaying, 4. *Aphor.* 75. who ſaith, If bloud or matter be piſſed out, it ſignifyeth exulceration, either of the reins, or of the bladder. And by and by after he ſaid, If in a groſſe and thick urine there appear little peeces of fleſh, or as it were hairs, they are ſent from the reins. Therefore when theſe appear, let the ſick eſchue crudities, and ſatiety or fullneſſe. Therefore let him eat no raw things in his meats, neither that which is hard of digeſtion, or that will eaſily corrupt, or ingender inflammation or windineſſe. Let him chiefly abſtain from thoſe things which do ſoon wax ſowr or ſharp; alſo from all ſharp and burning things, and whatſoever doth breed and ingender choler, as is, much thirſt, abſtinence, hunger, labour, wrath, ſolitarineſſe, exerciſe, watching, and immoderate ſawces. He muſt eſchue above all things immoderate riding, and all vehement moving and ſtirring: alſo he muſt avoid perpetuall idleneſſe, and continuall bathing. He muſt uſe new bread well wrought, and give him fleſh of birds of the mountains, and kids fleſh, and ſuch like tender fleſh. Alſo give him ſcaly fiſhes of gravelly places, roſted on a gridiron. Moreover, river Crabs, ſoupings of Ptiſan, and *Amylum* ſodden with milk, be marvellous good. Give him alſo Milk mixed with Egges, and the fat broth of a Hen. Alſo rere Egs miniſtred alone, are good. Of Pot-herbs, Mallows, Endive, Sorrell, Purſlain, and Lettuce, are good: but all theſe muſt be ſodden, for the ſick muſt eat nothing that is raw, as is aforeſaid. Of fruits, Raiſins are not hurtfull, nor Pine nuts.

Alſo

Alſo Almonds well blanched are good. Much drink and ſtrong muſt be eſchued. And he muſt altogether refrain from cold drink: for cold, as *Hippocrates* ſaith, 5. *Aphor.* 20. is an enemy to ulcers. For his drink let him uſe Wine that is allayed, and ſomewhat reſtrictive: or let him drink Goats milk, or Sheeps milk, or Almond milk. Carnal copulation is marvellous evil, not only for ulcers, but alſo for all other diſeaſes of the reins, ſpecially in old men, and in them that be weak of nature. Such things muſt be eſchued as provoke urine. Alſo let bathing be ſeldom uſed, as is aforeſaid. It is not unprofitable to uſe naturall bathes, and waters ſprong of themſelves, and ſpecially Alume waters, and Brimſtone waters, for it is commodious to waſh cold places: it deſtroyeth ulcers that be hard to cure, as well outwardly as alſo inwardly. Alſo naturall waters drunk after the morning walk are good. The cure of ulcers of the reins, whenas they are cauſed through ſharp and gnawing humours, muſt be begun with purging of vicious and gnawing humours. They that are thus affected, you muſt alſo purge them by vomit: for vomit is good not only to avoid vicious humours, but alſo if any man do vomit boldly every moneth, he ſhall diſſolve the ulcer of the reins, and what evil ſoever may chance there: for it turneth the moving of the humours into a contrary part. Alſo in the mean ſeaſon you muſt miniſter medicines which do ſtop the gnawing of the ſharp humours, as is Mallows, Endive, Sorrell, Purſlain, ſeed of Melons, Cucumbers and Gourds, Syrupes of Violets, Roſes, and water Lillies, and the Conſerves of them. But when the vicious humours be purged, he muſt drink *aqua Mulſa*, or the decoction of Fenugreek with Hony, or of Cucumbers, or of Mallowes, or of Melons ſeed with *Hydromel*. Alſo miniſter milk with Hony newly milked and hot, for it is good to purge the ulcers. Alſo Goats whey, decoction of Barley, Raiſins and Licorice, is marvellous good, and the juyce likewiſe. When that the ulcers be purged and cleanſed (which you may know, if there appear in the urine neither pecces of the cover of the ulcer, nor yet dreggie and filthy matter, but matter that is whitiſh, light, equall, and little in quantity) then miniſter ſuch medicines, as do dry up and conglutinate. For which purpoſe give him Bolearmoniack, gumme Tragacanth, *Amylum*, *terra Lemnia*, and ſuch like before rehearſed. But among other things this powder is marvellous good: ℞ *terræ Lemniæ*, Bolearmoniack, ana. ℥ j. ß. *Tragacanthæ*, *Spodium* burnt, ana. ℥ j. *Amylum*, pine Nurs roaſted, ana. ℥ ß. Linſeed, Cucumber ſeed blanched, Melons ſeed, ana. ℥ ij. ſeed of *Apium*, ℈ i. Dragons bloud, ℥ j. beat them all together, and make a very fine powder, of the which give the ſick daily, ℥ ij. with Milk newly milked. Moreover, outwardly you muſt apply ſuch things as can dry and ſtrengthen the reins. Therefore miniſter emplaiſters and cerotes, or ointments made of the oyls of Roſes, and of Myrtles, of Barly meal, Frankinſence, Maſtick, red Roſes, and ſuch like: examples whereof you may ſeek before. As for other remedies, we will rehearſe hereafter in the Chapter of ulcers of the bladder.

Curatio.

Vomitus.

Medicines ſtopping gnawing of humours.

Purging of the ulcers.

Glutinatives.

Pulvis.

To dry and ſtrengthen the reins.

CHAP. XLI.

Of the Stone in the Bladder.

STones in the Bladder do ingender oftner in children then in older folk. When that urine groſſe and very thick is carried into the largeneſſe of the bladder

Calculus veſicæ.

bladder, it ſetleth and ſtayeth there, like dreggs of Wine, or muddy water and afterward through the heat that is in children, being dried and compact together, it breedeth a ſtone. Therefore there be two ſpeciall cauſes of the ingendring of the ſtone in the bladder: that is, thickneſſe of the urine, and heat of children.

Signa. They that have the ſtone in the bladder, itch often, and do handle their privie members, which alſo are ſwollen, and they are conſtrained to make water continually, and they are vexed with the Strangury or dropping out of urine. The cure

Curatio. of this diſeaſe is almoſt the ſame that the cure of the ſtone in the reins is. But they differ in this thing, becauſe the ſtones of the bladder require ſtronger medicines, and you muſt apply the medicines in another place then you did in the cure of the reins. The ſtones that are ingendred in the bladder, are broken chiefly with theſe medicines (that is) the ſeed and root of Fennell, of Lovage, black

To break the ſtone in the bladder. Piony ſeeds, Motherwort, Cammomill, the root and ſeed of *Althæa*, *Sium*, Maidenhair, Sorrell roots, the ſtones of Sponges, the ſtone of *Tecolithus*, Grommill, *Bruſcus*, root and ſeeds, the ſtones which come out of men with their urine, brayed and drunk, the ſeed of little Burres, the bark of Capers, Southernwood ſeed, Jacinth, white Violets, Smallage, Parcely, and other ſuch like, which do provoke urine; and which be rehearſed in the Chapter of the ſtone in the reins. To theſe you muſt conjoyn the moſt laudable remedy, that is, a hedge Sparrow being dreſſed in ſalt, and taken raw in meat, doth heal the diſeaſe perfectly. For it expelleth the ſtones that are already ingendred by the urine, and it letteth them from ingendring any more. Alſo Goats bloud is a preſent remedy, as well for the ſtone of the reins, as of the bladder: for it diſſolveth thoſe that be ingendred, and driveth them out with the urine, and prohibiteth other to ingender any more, and ceaſeth pain. Furthermore, if the ſtones of the bladder cannot come out by the paſſage of the urine, but that they be there ſtopped, and compact together, and ſo do cauſe ſuppreſſion of urine, then the ſick muſt be laid upward, ſo that his hips muſt lie upward and higheſt, and then you muſt move him hither and thither many waies, that thereby the ſtone may fall out of the paſſage, and afterward bid him piſſe even as he lieth yet upward. But if he cannot make water ſo neither, provoke the urine by a cyringe, and after that you muſt miniſter thoſe medicines which have vertue to break the ſtone in the bladder. And if the cure come not to paſſe by this means, you muſt come to cutting. The ſtone therefore being conſumed by any of the means aforeſaid, ſuch an order of diet muſt be appointed to the Patient, that the ſtone may not ingender again, which we have preſcribed in the Chapter of the ſtone in the Reins.

CHAP. XLII.

Of Bloud broken out of the Bladder, or curded in it.

Cauſæ. IT chanceth ſometimes, that a vein breaketh in the bladder, and then ſome of the bloud is ſent out, and ſome waxeth thick and curdeth within. When the bloud is thickned and curded within, the Patients heart faileth him, and he

Signa. waxeth pale, his pulſes be ſmall, dark and thick, he is ſorrowfull, he is cold, and his ſtrength decayeth. And ſometime when a clod of bloud chanceth to fall into the paſſage of the urine, then it ſtopperh the going out of the urine.

You

You must in this case, as also in other burstings out of bloud, cause a very quick and speedy remedy. Therefore if nothing forbid, it is good to cut the vein in the arm, drawing out the bloud by times, that by this means the bloud may be drawn back often, and by little and little. Let the Patient in his lying be laid upward, and let his hips be lifted up, and apply Sponges dipped in *Posca*, that is, water and vinegar sodden together, to cool him. Also the extreme parts must be bound, and the share must be covered with sponges dipped in *Posca*. If the evil increase, cupping glasses fastned to the ilions and to the loins profit much. After irrigations with the sponges dipped in *Posca*, you must use cataplasmes of Knotgrasse, Brambles, Plantain and Pomegranates flowers. Also use Cerotes made of *Hypocistis*, *Acatia*, Bolearmoniack, and such like, rehearsed before in the Chapters of spitting of bloud, and of the flux *Dysenteria*. You must pour into the bladder juyce of Knotgrasse, Plantain, or Millefolie, commixing with it *Acatia*, Bolearmoniack, Trochiskes of *Spodium* and such like. Also insessions of such like things are good; for both *Posca* and decoction of *Lentiscus*, and also Brambles, and such like are good. Also you must minister in drink, medicines apt to bring out bloud; as be, *Rhaponticum* finely beaten, and xij. red seeds of Pionie, *Terra Lemnia*, Horsetail, the root of Centorie the great, the bark of Frankinsence, and such like. But in them that bloud is congealed and curded in the bladder, first you must go about to dissolve and disperse that bloud with convenient medicines. Therefore you must minister in drink, Motherwort, *Stæchadas*, Citrine, Wormwood, Southernwood, shaving of a Vine, Radish seed, Hares or Goats cream, each of them with *Oximel*. Also *Oximel* minister by it self doth profit marvellously, for it dissolveth the curds, that afterward they may come forth by little and little with the urine. Apply outwardly bathes, ointments, irrigations, and other things that have vertue to loosen and release, which you must seek out of the Chapter of the stone in the Reins. Above other things this Cerote is very good: ℞ of the oyls of Roses and Cammomill, ana. ℥j. ℈. Calamint, Gummin, leaves of Eldern, ana. ℥iij. *Bitumen Judaicum*, Gumme Armoniack, ana. ℥ij. Hares cream, ℥iij. Sothernwood, meal of Fenugreek, ana. ℥ß. *Sperma Ceti*, ℥j. with Rosin and Wax as much as is sufficient, make a Cerote to apply to the share. And if you profit nothing by doing thus, but the vein is still stopped, you must of necessity use a cyringe, by the which when you have brought out the urine, you must again minister the things aforesaid in drink, and apply those things outwardly which do dissolve congealed bloud. And if the clods of bloud will not yet be dissolved, you must come to the curing of it likewise as you did in the stone of the Bladder.

Curatio.

To bring out bloud.

To dissolve curded bloud.

Cerotum.

CHAP. XLIII.

Of Inflammation of the Bladder.

OF diseases that be in the Bladder and ingendred there, the most grievous and deadly is the Inflammation thereof. The sick have these tokens following: They are vexed with a sharp Feaver, they watch, they rave, and speak they wott not what; they vomit pure choler, and they cannot make water, the share becometh hard, and hath vehement pain, they have desire to the stool, as

Signa.

as is wont in the diſeaſe called *Tenaſmus:* the ordure that cometh forth is thin, and hath no reſidence, alſo ſometime inflations follow, and the wombe is coſtive, the right gut being preſſed together by the inflammation of the bladder. To them that have this diſeaſe, if nothing let it, cut the vein of the hamme without any tarrying, or draw bloud of the anckles. Alſo miniſter to him a thin kind of diet, as is preſcribed in other inflammations. He muſt alſo abſtain from Wine, and he muſt uſe Water wherein a little Cinamon hath been ſodden. Outwardly you muſt apply thoſe things that have power to ceaſe and mitigate pain. Therefore the place of the bladder muſt be nouriſhed with oyl wherein hath been ſodden Dill, Linſeed, and ſometime Rew and *Althæa.* Medicines that be cold and reſtrictive muſt altogether be forborn, and that chiefly becauſe the bladder is full of ſinews, for cold (as *Hippocrates* witneſſeth, 5. *Aphor.* 28.) is an enemy to ſinews. Moreover, becauſe cold things do ſhut up and bind, and ſo do ſtop the urine (which thing chancing in this evil by it ſelf) it increaſeth it. And laſt of all, becauſe cold things do prohibit and let that the humours cauſing inflammation may be diſſolved, conſumed and digeſted: therefore medicines meanly hot are rather to be applied, which have vertue to ceaſe the pain, to looſen the pipe and paſſage of the urine, and to diſſolve the inflammation. Alſo let the guts be waſhed with ſoft and eaſie clyſters, and after the dung is come forth, caſt in oyl of Dill, or ſuch like thing, to eaſe and ceaſe the pain. It is good to ſeeth Poppy ſhels, together with oyl, and to pour in Gooſe greaſe, or freſh Hens greaſe ſodden together in the ſame oyl. In moſt vehement pain you muſt pour in ℥j. of pills of Hounds tongue diſſolved in the oyl of Dill: or take *Opium* with Mirrhe and Saffron, and anoint it upon wool, and put it up into the fundament. Alſo let the ſick ſit in the decoction of Linſeed, Fenugreek, root of *Althæa, Daucus* ſeed, and ſuch like; and bid the ſick piſſe as he ſitteth in the water of the decoction: for the bladder is not ſtrong enough to receive and expell out the urine; therefore the Patient or ſome that be about him, muſt thruſt and preſſe the ſhare eaſily and ſoftly, and that muſt not be done out of meaſure, leſt that pain ſhould be augmented thereby. Alſo after clyſters and inſeſſions, uſe foments by hot water, and apply oyl in Oxe bladders, or other veſſels, half full, or little bags, as is ſhewed in the Chapter of the Pleuriſie And if for all theſe things the evil ceaſe not, faſten a cupping glaſſe with ſcarification to the grieved places. Moreover, he muſt abſtain from thoſe things which provoke urine vehemently, and he muſt eſchue much drink. When there appeareth evident declination of the diſeaſe, you muſt come to the uſe of thoſe things that have vertue to diſſolve and mollifie, whereof we have ſpoken often before. The putting in of a cyringe into him that is diſeaſed with inflammation of the bladder, is not eaſie to uſe, and ſpecially in men: for ſeeing it cannot be put in to them without pain, it ſharpneth the pain, and increaſeth the inflammation: but in women it is no great hurt to uſe it. For the paſſage of the urine in them is ſhort and ſtraight, ſo that they may ſuffer the doing of it without pain. But if the peril through the ſtopping of urine doe very much conſtrain you, then you muſt of neceſſity uſe a cyringe in men alſo; not becauſe it taketh away the anguiſh of the diſeaſe, but rather becauſe it

Curatio.

Dict.

Cliſter.

Fomenta.

Sacculi.

Catheter.

ſhould

ſhould amend the great ſuppreſſion of urine, and deliver the patient from deadly perill. After that you have enticed out the urine, you muſt come again to the remedies which do eaſe pain, untill the inflammation be diſſolved and rotten. Oftentimes the inflammation is wont to be diſſolved by and by through the means of an *Eryſipelas*, ariſing outwardly upon the skinne, and remaining there, and not returning again inward. Yea and oftentimes much urine being caſt out, doth judge the evill. Yet nevertheleſſe although thoſe things appear, you muſt ſtill uſe the remedies aforeſaid: inaſmuch as for the moſt part, perfect tenſion and ſtretching out being riſen, continuall exacerbations and fits are cauſed, and long conſtitution of the evill. But when the perillous fits are ceaſed, and the conſtitution of the diſeaſe is now waxen old, you muſt come to the uſing of ointments which do call out and bring forth the humours from within: and likewiſe emplaiſters which do rubifie and bliſter the skin, are to be applied, which you may finde after.

CHAP. XLIIII.

Of Ulcers of the Bladder and his Neck.

THe Bladder is exulcerate either through ſome bile or botch, or ſwelling which hath been before, or through ſome rupture, or by eating and gnawing of a flux, or through ſome ſuch like cauſe. There followeth this ſickneſſe ſharp pain of the bladder, at all times paſſing and avoiding out matter. And when the ulcers be foul and filthy, there cometh forth dreggy and ſlimy matter, and ſuch as hath a groſſer reſidence like bran. And ſometime thin skins like leaves, and wooll, are ſent out with the urine. If the ulcers do ſpread abroad and feed deep, there is ſent out urine that is bloudy, mattery, and ſtinking. To theſe ſigns may be added, difficulty of making water, and riſing up of the yard. There is pain not only when the paſſage of the urine is exulcerate, but alſo when the exulceration is in the bottome or depth. You may know whether the exulceration be in the bottom of the bladder, or nigh the pipe and paſſage of the urine, by this: for if it be in the depth of the bladder, there followeth pain about the ſhare: but if the ulcers be nigh the neck of the bladder, there is pain felt only at ſuch time as he maketh water, and ſpecially at the beginning and ending of his preſſing, and alſo his pain is the greater if the urine be ſharp. They that are vexed with this evill, do either ſit continually, or they cannot ſtand upright, nor reſt lying along; and through great and continuall pain they are killed with feavers, watchings, and conſumings, ſome ſooner and ſome later. But the ulcers of the bladder be incurable, or at the leaſt wiſe very hard to cure: as well becauſe the bladder is ſinewy, as alſo becauſe the urine which is of nature ſharp, doth continually touch the ulcers, and ſo gnaweth them, and will not ſuffer them to conglutinate and joyn together. For although much urine be ſent out, yet all the bladder cannot be clean emptied, but alwaies ſome of the urine is left in it, which doth continually touch the ulcers, yea when the abundance of urine is ſent out, then the bladder ſhrinketh up and falleth together, ſo that the urine that is left in it, although it be very little, yet it toucheth every part thereof. But ſeeing that oftentimes ſome things chance beſides our expectation, you ſhall go about the cure, by the which if you bring nothing elſe

Ulcera.

Signa.

Why the ulcers of the bladder be incurable.

to

to paſſe, yet you ſhall diminiſh the pains of the fits. Firſt therefore, you muſt perſwade the Patient to lie down and to reſt in his bed, and that ſpecially when *Curatio.* that he hath a feaver. Then you muſt miniſter remedies for intermitting feavers. The chief thing in this caſe hath been drinking of milk, and this is to be preferred above all other medicines; for it maketh ſmoothe roughneſſe, and waſheth ulcerations, and ſcoureth the evill. Let the reſt of his diet be ſuch as that is which is miniſtred in the exulceration of the reins. Alſo you muſt comfort the ſick by medicines that will let the ingendring of ſharp urine, which doth gnaw and fret the ulcers. And if there be inflammation with exulceration, cataplaſms of Linſeed, and Fenugreek, and other things which are rehearſed before in the Chapter of inflammation of the bladder, are apt and meet to be applied. Moreover, if the exulceration do ſpread broader and eat deep, you muſt apply outwardly medicines ſomewhat reſtrictive, and ſuch as be hot when they are applyed, that by their heat they may help the painfull places round about by mollifying them, and that through their vertue they may prohibit the places nigh adjoyning to feed and eat. Reſtri- *Reſtrictive medicines.* ctive medicines be theſe; Gals, Pomegranate rindes, Allum, *Acatia, Hypociſchis,* and ſuch like often rehearſed of us before. Alſo you muſt uſe to miniſter to them, medicines caſt in with a cyringe: you muſt caſt into the exulcerate places, milk nowly milked, or very good oyl of Roſes warm. And if none of theſe be at hand, you muſt caſt in continually moſt ſweet water warmed, ſpecially at ſuch time as the gnawing is preſent. Alſo you muſt drive in by the fundament the juyce of Ptiſan, or the decoction of Linſeed, Cucumber ſeed husked, Fenugreek, Mallowes, or milk with the oyl of Roſes. Moreover when thou wilt miniſter a clyſter to him which is diſeaſed in the bladder, he may *Note.* not lie upward, for the bladder then will not ſuffer the infuſion to enter in, becauſe it lieth upon the ſtraight bowell: but the Patient muſt lie groveling upon his knees, and ſo you muſt caſt in your infuſion. Alſo let the ſick ſit often in hot water, and in diſſolving decoctions, for theſe do ceaſe pain ſomewhat. And when the ulcers do ſpread abroad and feed, you muſt caſt into the bladder by a cyringe ſuch things as can ſtop the feeding, as be, *Acatia, Hypociſchis, Terra lemnia,* Bolearmoniack, and other rehearſed a little before. But if the ulcers be foul and filthy, you muſt pour in medicines which have vertue to ſcowr and cleanſe them, as is *Mulſa* much watered, or milk with a little honey, or with the ſeed of Cucumbers cleanſed. But if there follow ſharpneſſe and gnawing, caſt in milk newly milked, milked with good *Amylum,* or Tutty waſhed and dried with many waters, and then mixed with the milk. When the ulcers be ſcoured and purged clean, you muſt procure to bring them to a ſcarre, and to heal them. And that muſt be done by reſtrictive inſeſſions, and by emplaiſters, foments, and irrigations that be of like faculty and vertue. But if the exulceration do endure long time, as it chanceth for the moſt part, then the Patent hath exacerbations and fits ſometime, and intermiſſion and ſpace from them at other times. Therefore in the painfull fits apply emplaiſters and irrigations, having power to ceaſe and eaſe the pain: and in the time of the intermiſſion between the fits, uſe ſuch things as have vertue to deſtroy the evill. Therefore apply to the ſhare Synapiſmes, and ſuch things as will rubifie

and

and blister. And let the sick use a diet that is good to restore strength. And if the evil doth not wax gentler, you must make burnt scurfes about the share, either by medicines or with iron, and to suffer the ulcers to purge and cleanse themselves long time with matter flowing out. You may also minister medicines to cease pain in drink, if vehement pain vex him. For this purpose above other things which we have rehearsed in other places, the pils *Alkakengi* with *Opium* are good. Also these things following do much mitigate the pains of exulceration, that is, Cucumber seed, Mallows, white Poppie, Tragacanth, *Amylum*, Pine nuts, and Almonds. Therefore this medicine may be ministred: ℞ conserve of Violets, ℥ iij. seed of Mallows, ℥ ij. of the four great cold seeds, ana. ℥ j. Liquorice scraped, ℥ j. ß. Gum, ℈ ij. Bolearmoniack, ℥ ß. Trochisks of *terra Lemnia*, ℥ j. make them up altogether with syrupe of Liquorice, and minister of it daily in the morning the quantity of an Hasell nut. Moreover you must throw into the bladder medicines that can cease pain, and heal the exulceration. *To cease pain.*

CHAP. XLV.

Of the Strangury.

Stranguria in Greek, *Stillicidium urinæ* in Latine, is a disease whereas the urine distilleth down by drops, or by little and little, and causeth a continuall provoking and desire to pisse. This disease is caused through the sharpnesse of the urine, or by exulceration of the bladder, or by an impostume of the Liver or the reins, which being broken, and sending the filth and matter to the bladder, through the sharpnesse thereof it causeth continually desire to pisse. You shall judge that sharpnesse is the cause, if his urines be cholerick, and also all the state of the body, if the rest of the signs betoken choler, and that gnawing do chance about the bladder. You may know the exulceration of the bladder, as also an impostume or bile of the Liver and the Reins, by the signes afore rehearsed in their own proper Chapters. If therefore the Strangurie be caused through sharpnesse of the urine, then you must purge the vicious and naughty humour that doth abound, with all speed. For the which purpose, besides those things which are often spoken of before. Whey with *Cassia fistula* is marvellous good, or some other medicine that bringeth out choler. The cholerick humour being avoided and purged, the Patient must use meats that be temperate, and that can stop the sharpnesse: as is juyce of Ptisan, Mallows, Purslain, Violets, Cucumber seed, and such like. He must abstain from all things that be sharp or salt. Also let him eschue wine, exercises, wrath, and slow eating: for all these things do heap up choler in the body. Let him use stony fishes, and baths of sweet water, which is wont to make temperate vicious humours marvellously. In drink you must minister much sweet water hot, or the decoction of Barley with syrupe of Violets and Roses. But you may not give him wine, as is said, except it be sweet and allayed with water. Also milk drunk hot, is the best thing that can be. To conclude, for the order of his diet, he must use meats that do moisten and broths that do make the womb soluble. But the sick must be compelled to pisse continually: for if the sharp dregs do tarry long in the bladder, it gnaweth and exulcerateth it. Also to stop the

Στραγγουρία.

Causæ.

Signa.

Curatio.

Victus.

the sharpnesse of the humours minister the medicine which we described in the end of the former Chapter. For the same purpose minister decoction of Liquorice, or this powder following: ℞ of the seeds of Melons husked, Citrons and Cucumbers, ana. ʒ iij. seeds of Gourds, Purslain, and Lettuce, ana. ʒ ij. of red Roses, ʒ j. juyce of Licorice and of Maste, ana. ʒ.j.ß. beat them all and make a fine powder, whereof give daily the weight of ʒ j.ß. in the morning with syrupe of Licorice, of Juleps, of Violets or Roses. Also Venice Turpentine washed in Rosewater or Endive water, and ministred the quantity of a Nut, or sometime two or three, is marvellous good; for this (as *Galen* witnesseth, *lib.* 5. *De tuenda sanitate*) doth not only loosen the belly without hurt, and so by that means turneth away the sharp humours from the passages of the Urine, but also it scoureth and cleanseth the inward parts, and specially the reins. And there have been some that have recovered health only by the use of this. Also clysters made of the decoction of Mallows, Violets, *Althæa*, leaves of Willow, water Lillies, and other afore rehearsed, putting to them *Cassia fistula*, Sugar, and oyl of Violets and Roses, do profit much. But if the sharpnesse do still increase, you must also cast in by the yard into the bladder, milk with *Amylum*. Also for the same purpose, you may cast in decoction of white Poppie, and you must anoint outwardly upon the share and thereabouts, oyls of Violets and water Lillies, putting to them a very little of the juyce of Purslain. But if the Strangurie doth chance through exulceration of the bladder, or through some other part of the body being evil affected, and so purging it self out by the Urine, then it is manifest that those members ought first to be cured; but yet so, that this present evil be not neglected. The cures of every part you may seek out in their proper places and Chapters.

Pulvis.

Terebinthina rectua.

Clyster.

CHAP. XIII.

Of difficulty in Pissing.

Δυσουρία. Causæ.

DYSURIA in Greek, *Urinæ difficultas*, is a disease wherein the Urine is pissed hardly and difficultly. It is caused through weakenesse of the bladder, and through cold distemper of it, which hurteth his actions. Also sometime it is caused of grosse and flegmatick humours which stop the neck of the bladder. You may know cold distemper if it come of an outward cause by the Patients telling, and by the thinnesse and whitenesse of the Urine. But if besides the whitenesse there appear grossenesse in the Urine, you may judge it a flegmatick humour, which hath stopped the neck of the bladder, as is aforesaid. Cold distemper is cured by those things that do heat. Therefore he must use heating meats, and wine that is hot and condite. Also you must use medicines which provoke Urine, as are Paseneps well sodden, Fennell, *Apium*, Sperage, Smallage, and such like. Also Crabs and Hedgehogs do provoke Urine very well: you must dry their flesh, and minister the weight of one ʒ in drink. Also minister in drink the decoction of aromatick things, or electuaries made of them, and so named of them. Above other things, the Antidotes of *Diacalaminthes*, *Dialacca*, and *Diacurcuma*, are very good. Also Triacle given in drink is marvellous good. You must nourish the share without, with

Signa.

Cure of a cold distemper.

with hot oyls, as is, oyls of Rew, Dill, Lillies, Sefpions, and of *Caſtoreum*. Alſo you muſt apply foments, and little bags made of Cammomill, Sothernwood, Betony, Mugwort, Rew, Calamint, Savein, and ſuch like oyls, into the fundament. If a cold and flegmatick humour do cauſe difficulty of paſſing, then the Patient muſt uſe *Oxymel*, and decoctions of Hyſope, Peniroiall, Origan, Thime, and ſuch like often before rehearſed. Alſo let him uſe fomentations, and little bags made of hot things, whereof we ſpake a little before, and in the former Chapters. Moreover, whether a groſſe humour, or the ſtone, or a clod of bloud, or any other thing of that kinde, through ſtopping do let the paſſage of the Urine, it is good to put in a cyringe, unleſſe inflammation of the members do let it, whereof alſo we have admoniſhed before.

Fomenta.

Care of flegmatick humours that ſtop the Urine.

CHAP. XLVII.

Of ſtopping of the Urine.

ISCURIA in Greek, *Suppreſſio urinæ* in Latine, it is a diſeaſe in the which the Urine of the Patient is altogether letted and ſtopped. This diſeaſe is cauſed ſometime through weakneſſe of the bladder, not being able to thruſt out that which is contained in it. Alſo ſometime it chanceth through ſtopping of the neather paſſage of the bladder, or of groſſe humours, or of a ſtone congealed. Alſo it is wont to come either of an inflammation, or of hardneſſe, or ſome ſwelling againſt nature, which maketh the paſſage ſtreight, or ſtoppeth it altogether. Alſo ſometime it cometh by a little piece of fleſh, or a hard knob ingendred in the paſſage of the Urine. Alſo bloud congealed into clods in the bladder, is cauſe of the ſuppreſſion and ſtopping of the Urine. Alſo matter ſent down to the bladder from the reins, or the Liver, or from ſome other upper part, cauſeth ſtopping of the Urine, even like as a groſſe and clammy humour doth. Alſo it chanceth ſometime, through the dull ſenſe of the bladder, that the Urine is not made, and yet it is without hurt of the vertue expulſive, when as his proper ſinews be evil affected: ſo in haſt folk when the Urine is holden long time, the bladder is ſtretched out, and the Urine is ſtopped. If the ſtopping of the Urine be cauſed through weakneſſe of the bladder, it is known by thoſe ſigns which declare the cold diſtemper of the bladder. If it be cauſed of groſſe humours, it is known by the diet that went before: as if one that liveth idlely hath uſed much meats which do ingender groſſe and clammy humours. If it be cauſed of the ſtone, you may know it by the ſigns which are rehearſed before in the Chapters of the Stone. If it be cauſed of inflammation, or of any other ſwelling, it is known by pain, by feaver, and by ſight. When ſuppreſſion of the Urine is cauſed through ſome piece of fleſh, or ſome knob, it may be known by the ſignes of ulcers aforeſaid: and alſo becauſe that a cyringe being put in, the Urine cometh out. Alſo a cyringe being put into that part of the condnit or paſſage where you conjectured the bile to be before, it moveth pain, and the fleſh being broken with the cyringe, there followeth out with the piſſing of the Urine, both bloud and fragments of fleſh. If clodded bloud cauſe ſtopping of the Urine, there went before it excretion and piſſing of bloud, or flux thereof. When as matter hath ſtopped the Urine,

Ισχυρια. Cauſæ.

Signa.

you

Curatio. you may know it by things that chanced before: for either the bladder or the reins laboured of some evil before, whereby such, and so much matter might gather: or there hath been an impostume in some member above the reins, which being broken, the matter is sent down into the reins, and so into the bladder. The rest of the causes may be known by the Patients telling. The cure is divers according to the diversity of causes. For if the stopping of urine be caused through imbecillity and weakness of the bladder, you must minister and apply those things which do heat, as is said in the former Chapter. For you must altogether remove cold distemper, which letteth the actions of the bladder. If the withholding of urine be ingendred of grosse and clammy humours, he must be cured by foments, insessions, and cataplasmes made of hearbs that be hot, and that have vertue to cut and divide the humours and with a diet of such like things. Besides those things which we have rehearsed in the former Chapter of difficulty of pissing, this ointment following is very good to take away the disease: ℞ of the oyl of Scorpions, oyl of Nard, and of Lillies, ana. ℥ iij. Gumme serapin, *Bdellium*, and *Opoponax*, ana. ℈ j. Goose grease, Ducks grease, ana. ℥ ß. root of *Enula Campana*, ℈ ij. Peniroyall, Calamint, ana. ℈ ß. dissolve the Gummes in wine, and with Wax as much as is sufficient make an ointment. Also you must throw into the bladder with a cyringe, oyl of Scorpions, or Lillies, or some other thing that can dissolve, cut, and divide clammy humours. If the urine be stopped through the stone or clodded bloud, you must seek the cure out of their proper Chapter: for the stone which hath stopped the passage of the urine must be removed out of his place, as is taught before in the 41 Chapter, but the clodded bloud must be dissolved, as is taught in the 42 Chapter. If the urine be stopped through inflammation, or some other swelling against nature, the cure must also be sought out of their own proper Chapter. And if the urine be stopped through some little piece of flesh or hard knob, apply bathings and other dissolving and loosening medicines, and such as do open and spread abroad the pipe and conduit of urine: examples whereof you may seek out of the Chapter of the stone in the reins. And if the urine do not come out so, you must come to the using of a cyringe, and by putting in of the instrument, you must entice out the urine. If the urine be suppressed through the dull sense of the bladder, you must raise up his action, by provoking urine, and you must help it by insessions, foments, and other hot medicines, which can take away his sleeping and dulnesse. But you must only eschue those things which provoke urine, lest that through plenty of it, the bladder be stretched out, and so the contractive vertue of it should be hurt. Moreover, you must entice out urine with *Nitrum*, or Saltpeter, or with a quick Louse, or with some other thing that can stirre up the vertue expulsive of the bladder. In healthfull folk, when through some great businesse urine is holden too long, and so hath made the bladder feeble, that it cannot expell it out, then he must help himself thus. He must stand so, that the neck of the bladder may lean downward, and must lay both his hands about his share, and he must presse it, and thrust out the urine by little and little, and thus he may do also in the dull sense of the bladder aforesaid.

Cure if it be of weaknesse of the bladder.

Cure if it be of grosse humours.

Unguentum

Cure if it be of the stone or clodded bloud.

Cure if it be of a piece of flesh or knob.

Cure if it be of the obtuse sense of the bladder.

Cure if it come in hail folk.

CHAP.

CHAP. XLVIII.

Of Exulceration of the privy members.

ULcers ingendred in the privy members without inflammation have need of medicines which do dry up vehemently: such as these be, paper burnt, dry Dill burnt, and dry *Aloes* made into powder, for you can scarcely finde a more present remedy. Also the root of *Aristolochia rotunda* doth bring present remedy to the exulceration of the privy members. Also among compound medicines this is the most effectuous and profitable: ℞ *Aloes Epaticum*, ℥ ij. Gals, ℥ j. Dragons bloud, Bolearmoniack, Tutty, ana. ℥ j. roots of *Aristolochia rotunda*, ℥ ß. Mirrhe, ℈ j. of Gum Arabick, ℥ ij. Allum burnt, ℥ ß. Let all these be beaten, and make a fine powder, and strew it upon the exulcerate parts. But if the ulcers be very moist and foul, first scour them and cleanse them with *Mulsa* well alaied, and then after with Goats milk: which thing being done, use the aforesaid powder, or *lapis Hematitis*, or Frankinsence, or Pomegranate rindes, or *terra Lemnia*, or such like beaten into powder: If there chance inflammation together with the exulceration, you must first remove the inflammation with linen clothes wet in Rosewater, or Nightshade, or Purslain warer, or Housleek water, putting to it the white of an Egge, and applying it to the diseased place. The rest of the remedies seek out of the other Chapters.

Aloes aridа.

Pulvis optimus.

Abstersion of the ulcers.

CHAP. XLIX.

Of the continuall standing of the Yard.

PRIAPISMUS (as *Galen* witnesseth in *lib. 6. De malè affectis locis, cap. 6.*) is when the yard is stretched out in length and in breadth, nothing provoking the Patient to lust and desire, nor no heat gotten. And if there chance to the yards panting or beating, then the evil is called *Satyriasis*: This evil is caused (as *Galen* doth witnesse in the place aforesaid) either through immoderate opening of the mouths of the arteries, or of some vapourous spirit ingendred in the hollow and fistulous sinew. But it followeth often after the gaping and opening of the mouths of the arteries. For it is easier for them to stretch out wide, then for a fluvious and windy air to ingender in the hollow sinew. For the loyns being heat, it is reason that the arteries are made hotter, and that also their mouths should be wider opened. Therefore at that time they send out no small substance of spirit or air into the hollow sinew, which being a little filled, it stretcheth out the yard, so that all his power doth seem to consist in the hollow sinew. Sometime this evil chanceth to them which have abstained long time from carnall copulation contrary to their custome. And this thing chanceth specially to them that do abound with much bloud, and do not study to disperse the abundance of bloud with much exercise. They that labour of this disease be grieved as those be which be taken with distention and stretching out of the sinews: for the yard being puffed up, and stretched out, suffereth as it were a cramp. They that have this convulsion or cramp, doe quickly perish unlesse help be used to them by and by: and when they die, their belly is puffed up, and their sweat is cold. The cure is diverse, according to the diversity of causes: for if the disease do chance

Priapismus

Satyriasis.

Causæ.

Cura.

chance through gaping of the mouths of the arteries, and so through the heat of them, by and by it is good to let bloud by cutting of a vein, which thing also you shall do when this evill taketh them which abound with bloud, and have abstained long time from carnall copulation, contrary to their custome. And you must cut the black vein which is called *Media* or *Mediana*, the middle vein of the arms. Also he must use a thin diet, and abstain from wine. Give him but little meat made of corn, and that which doth ingender no winde at all, and that causeth thirst; and it is good for him to use to drink water: exercises and frictions or rubbings are well applied and used to dissolve and disperse the spirits of air. Also it is good to go about emptying by vomiting. Also if the womb be costive and bound, you must make it soluble with a clister that is not very sharp, as that is which is made of the decoction of Beets, Mallows, and Mercury. You must altogether abstain from purging medicines, lest that the humours should be drawn downward. For the same cause also he must eschue those things which have vertue to provoke urine. To conclude, you must altogether labour and study to minister those medicines which can void and empty the abundance, and draw upward, and so turn the humours from the privy members. And if the evill endure long, fasten cupping glasses with scarification. And if there be fulnesse, apply horsleeches. But you must lay upon the loins those things which do evidently cool, as is, Nightshade, Purslain, Henbane, and Singreene. Also you must of necessity anoint the yard, and the space between the fundament and the yard, with some juyce or water of herbs that do cool gently. If a cerot made of fine oyl of Roses, washed often in cold water, be applied as well to the yard as also to the loins, it doth notably well. The making of this Cerote, which is called *Cerotum liquidum*, is tanght of *Galen, lib.* 1. *De simplicium medicamentorum facultate, cap.* 6. Also this cerot is good: ℞ white Wax washed ten times in cold water, quar. j. Purslain, ℥ ij. commix them together and bring them into the form of a cerot. To be short, apply and also minister in drink those medicines which can extinguish and quench seed: of the which we will speak abundantly in the next Chapter. Moreover, it is hurtfull for him to rest lying upright, but he must lie on his side. He must altogether be kept from sights and stories, and rehearsing of those things which pertain unto lechery. If this disease chance of a vapourous and windy spirit, or air ingendred in the hollow sinew, all your whole cure must be turned to the dispersing and dissolving of it. Therefore you must turn back to the Chapters of curing of inflammation and windinesse of the stomack, and to the cure of the wind Cholick, for there you shall finde plenty of remedies.

Clyster.

The summe of the cure.

CHAP. L.

Of shedding of sperm.

Τονορρέια. GONORRHAEA in Greek, *seminis profluvium* in Latin, it is excretion and shedding of seed or sperm against the Patients will, and without sickneſse of the yard. It is caused through imbecility and weakneſse of the retentive vertue in the vessels containing the sperm, or through some other disease that moveth the parts of the vessels of sperme, after that sort as the expulsive vertue doth according to nature: as in the falling sickneſse it chanceth

Causæ.

ceth ſometime, and in other violent convulſions and cramps. Alſo ſometime it is cauſed through flux of the ſpermatick veſſels. The ſeed that ſheddeth out is watery, thin, without appetite of carnall copulation; and for the moſt part without feeling of it, but ſometime it cometh out with certain pleaſure. They that have this diſeaſe, their whole body corrupteth by little and little, and waxeth lean, ſpecially about the loyns, and there followeth much weakneſſe, not for the multitude of ſeed, but for the principality of the places. And if it come out (the yard not ſtanding) there followeth imbecillity and weakneſſe of the retentive vertue in the ſpermatick veſſels. But if it cometh out (the yard ſtanding) the grief is ſomewhat like a convulſion or cramp. This diſeaſe chanceth not only to men, but alſo to women, and in women it is hard to cure. The cure of this diſeaſe is common with thoſe cures that are miniſtred in every flux. Firſt therefore you muſt keep the ſick in quietneſſe, with little meat, and with drinking of water. Then alſo you muſt cover the places about the ſhare and privities, and the loins, with wool wet in oyl of Roſes, and in wine, or in oyl of bloſſomes of Apples, or of Quinces. Alſo ſponges wet in *Poſca* applied are not hurtfull. The daies following you muſt uſe cataplaſmes, emplaiſters, and ointments made of Vine branches, Quinces, *Acatia*, *Hypociſtchis*, Sumach, and ſuch like afore rehearſed. Alſo he muſt uſe reſtrictive inſeſſions made of decoctions of Brier, Plantain, Mirtles, and ſuch other like. Theſe things muſt be ſodden in auſtere and ſharp wine, or elſe in water. Let him uſe meats which are hard to corrupt, and that are difficultly changed, and that have power to dry up. Alſo you muſt give him with his meats and drinks the ſeed of *Agnus caſtus*, and of Hempe, ſpecially roſted. Alſo the ſeeds and leaves of Rew, the ſeed and ſtalk of Lettuce, and the root of water Lillies. In drink miniſter daily, in ſtead of common water the water wherein yron hath often been quenched. To be ſhort, he muſt eſchue the uſing of ſharp things, and drinking of much wine, and eating of pottage; and all his whole diet muſt be appointed of ſuch things as do dry up and reſtrain. And you muſt miniſter ſuch medicines as do extinguiſh and quench ſeed, as is Tutſan ſeed roſted and rubbed: alſo the leaves and flowers of it are ſaid to reſtrain lechery, not onely when they are eaten, but alſo when they are taken in drink, or ſtrewed under one. Purſlain eaten, and Lettuce-ſeed drunk, and the root and the ſeed of water-Lillies taken in meat, do extinguiſh the ſeed by cooling of it. But Rew eaten corrupteth and deſtroyeth the ſeed with his heat. They which eat Calamint continually, do loſe the power of generation, and likewiſe the ſeed of white Violets doth the ſame. But Smiths water, in which yron is often quenched, being continually drunk, doth diminiſh the ſeed without any grief. Moreover of theſe ſimples before rehearſed, you may compound and make divers remedies. And ſpecially this powder is good: ℞ of the powders of *Diacuminum*, *Diacalaminthe*, ana. ℥ j. ß. ſeed of Turſan and Rew, ana. ℥j. Calamint, ℥ ij. ſeed of Lettuce and Purſlain, ana. ℥ j. Sugar, the weight of them all: commix them together, and make a fine powder, whereof miniſter ℥ j. or ℥ j. ß. infuſed in ſour wine. Alſo it is counted notable to lay a plate of lead upon the loyns, for it is wont to cool much. To thoſe that cannot ſuffer the hardneſſe of lead, you muſt

Signa.

Curatio.

To extinguiſh ſeed.

Tritura.

give counsell, that they strew under them some of the aforesaid herbs dried: for the which purpose above other things, Vine leaves, Rew, Calamint, and Roses are praised: for these profit, and besides that, they hurt not the reins; for vehement cold things being applied to the loins, do hurt the reins. Also let not his bed be soft, and let him lie for the most part upon his side, eschuing upright lying, lest thereby the arteries of the loins should wax hot. After that the disease hath dured a while, you must commit the sick to exercises, whereby the whole body, and specially the diseased parts, may be confirmed and strengthened. Also it shall be good if nothing else do let it, to use cold bathing and washing, which is wont to drive away all grief ingendred of flux: and that specially if the water be endued with any medicinable quality. Also it is good at certain times to use those things that do rubifie and blister, and that can fetch out from the depth and bottom, unto the top of the skin. Moreover, the Patient must exclude all thoughts belonging to carnall copulation.

CHAP. LI.

Of the losse of carnall Copulation.

Causæ. THey which be married, and cannot use the act of generation because of the sluggish impetency and weakenesse of their members, coming of a cold distemper wherewith they be vexed, or of some other cause, such ought to exercise the nether parts, and to use meats that do heat, and ingender good humours, as is, the flesh of Hens, Capons, Partrich, Peasants, young Doves, Birds of mountains, and specially Sparrows, Cocks stones, and such like. Not only good nourishing meats, but also windy meats are good for him, as be Cich, Peason, Beans, Scalions, Leeks, the root and seed of Parseneps, Pine Nuts, sweet Almonds, Rape-roots, and such other like. Also the Egs of Partriches do stir up carnall lust. Let the Patient sleep in a soft bed, and let him reade things that do stir up lust, or let him hear them read. Let his privy members be continually chafed and rubbed with oyls, ointments, and other heating medicines. For which purpose use this ointment following: ℞ oyl of Lillies, ℥ j. ß. oyl of *Castoreum*, ℥ ß. Pepper, Nigella, Pelitory, ana. ℈ j. Mirrhe, ℥ ß. *Euphorbium*, gran. iij. Wax as much as is sufficient, make an ointment. Also he must use medicines which do ingender plenty of sperm, and can heat. Among simple medicines, these that follow do chiefly stir up carnall lust, as be Rocket, Mustard-seed, Garden-Cresses, Nettle seed, root of Aron, and Pepper, *Satyrion*, *Orminum*, Annise, Squill, *Orchis*, called also *Testiculus canis*, whose greatest round root drunk with Milk, doth provoke stiffenesse of the yard, but the lesse root thereof drunk with water, doth slake the stiffenesse thereof: also Fennell and Dill are good. The stones of a Fox dried, beaten to powder and drunk, do cause a stiffenesse of the member, not hurtfull nor vain. Also the parts of Scinces which embrace the reins, are drunk to raise a stiffenesse of the yard. Moreover, burn the dry pisse of an Hart, and minister ℥ j. of it with pure wine. Among compounds it is good to use this medicine: ℞ *Dianthos*, *Pliriſarcoticon*, *Diagalanga*, ana. ℥ iij. *Diasatyrion*, ℥ vj. Pine Nuts, sweet Almonds, *Pistax*, ana. ℥ ij. *Satyrium*, ℥ j. root of Aron, ℈ j. seeds of Rocket, Nettles,

Curatio.

Unguentum

Simples to provoke carnall lust.

Antidotum liquidum.

Nettles, and garden cresses, ana. ℥ j. ß. *Scincus*, ℥ ß. *Nux indica*, ℥ j. of long Pepper and Ginger, ana. ℥ j. ß. powder of Harts pisse, ℈ j. sirupe of Mints, and Sugar as much as is sufficient, and make an Electuary, whereof minister before supper or fasting the quantity of one drachme or two, alone or in good wine.

CHAP. LII.

Of Bursting or Ruptures.

CELE in Greek, *Ramex* and *Hernia* in Latine, the barbarous writers call it *Ruptura*: It is caused divers waies, and thereupon it hath divers names. For if the *Peritonæum* do break, and the bowels fall down into the coddes, it is called in Latine, *Ramex inteſtinorum*: that is, the rupture of the bowels. But when the bowels do cleave or stay above the privy members, it is called in Latine *Ramex inguinis*, that is, the rupture above the privy members. And if any quiet and watery humour be gathered in any part of the filmes or skinne of the coddes, it is called in Latine *Ramex aquoſus*: that is, a watery rupture. When there groweth hard flesh within the coats and tunicles of the stones, it is called in Latine *Ramex carnoſus*: that is, a fleshy rupture. To be short, the kindes of ruptures ever take their names of the things that fill up the coddes. As if the kall or film that lappes in the bowels, do fall down into the coddes, it is called in Latine *Ramex omenti*: that is, the rupture of the film. And if the bowels do slippe down also with it, it is called in Latine *Ramex omenti & inteſtini*: that is, the rupture of the film, and the bowels. So when the veins which do nourish the stones be spread abroad and swollen out of measure on heaps, it is called *Ramex varicoſus*: that is, the rupture of the swollen veins. The rupture of the bowels, and of the parts above the privy members, is caused either because the *Peritonæum* is stretched out more then it ought to be, or because it is broken. Both these do chance through some violent occasion going before, as a stroak, or leaping, or crying, or by taking up a great weight. A watery rupture is caused sometime of a secret cause, and sometime of a manifest cause. Of a secret cause, as when the vessels that are joyned together be increased in the coddes, and then a watery humour mixed with bloud is driven down to those parts, and resteth there. Of a manifest cause, as when through some blow or stroak the vessels breake and slide down: and then bloud flowing down thither to nourish them, it is changed into a watery and wheyish substance. A fleshy rupture is ingendred of a secret cause, as through the stone, being without flux and waxing hard of a stripe, or by ill curing after the cutting of a rupture. The causes of the other ruptures are evident by their descriptions. The signes both of the rupture of the bowels, and the rupture above the privy members, are common. For there is a manifest swelling in the cods, or above the privy members, which appeareth greater then it did before in exercises, journeys, holding of the breath and such like occasions: being thrusted together, it goeth back again slowly, and it rolleth down again quickly. The particular signes whereby ruptures that come when the *Peritonæum* is but stretched out, be these: that the bowels fall down not for a long time together, but for a short space, and for very little cause; the swelling appeareth equall and deep,

Κήλη.
Ruptura.
Ramex inteſtinorum.
Ramex inguinis.
Ramex aquoſus.
Ramex carnoſus.
Ramex omenti.
Ramex omenti & inteſtini.
Ramex varicoſus.
Cauſæ.
Signa.

the bowels that fall down being ſtayed with the *Peritonæum*. The proper ſignes of a rupture that cometh when the *Peritonæum* is broken, are, that the bowels fall down univerſally from the beginning of the rupture, and that onely through violent cauſes: the ſwelling is of a wonderfull greatneſſe, unequall, and it ſheweth ſtraightway ſticking out in the skinne, becauſe the bowels are fallen out of the *Peritonæum*. The common ſigns of a watery rupture be theſe: ſwelling that is without pain, and firm, and permanent in the codds, not vaniſhing by any occaſion: but in them that have a little of the humour, it giveth place, and in them that have not ſo much of it, not ſo. And when there is a watery humour in the codds, the ſwelling ſhineth of the ſame colour that the humour is, as like dregges, or bloud, or rubicund, or ſwart. And when theſe ſignes appear in both ſides of the coddes, it betokeneth that there is a double rupture. There followeth after a fleſhie rupture, hardneſſe, and a colour alwaies like unto it. But if the ſwelling do increaſe into a hardneſſe or kernell, then there is neither colour, nor ſenſe, nor feeling. But if the humour be of a wicked nature, then pricking pain doth vex him. The rupture of the bowels, and of the parts about the privy members, be cured in this wiſe. You muſt lay the Patient upright, and ſeparate his legges, and then put up the bowels by little and little: and when they are put up, you muſt keep them up with convenient truſſes and ligaments. But if the places adjoyning to the coddes, or to the place about the privy members, be grieved with inflammation and moſt grievous pains, and that there come with it frettings and windineſſe, and ſo thereby the bowels be made diſobedient to goe up again, then you muſt uſe and apply foments, liniments and baths, which have vertue to mollifie and to ceaſe pain and inflammation, and to diſperſe windineſſe, as thoſe things be which be made of Mallows, Cammomill, Dill, Linſeed, Fenugreek, Caraway ſeed, Anniſe ſeed, Cummin, and ſuch like. Alſo nouriſh the places that be vexed with pain, with wooll that is moiſt, dipped in wine and oyl. When the bowels are put up again into their places, you muſt go about that they may be kept up ſtill with convenient truſſes and bands, applying to it firſt reſtrictive or glutinative ceroes, or emplaiſters, as this is: ℞ ſhip pitch, Maſtick, ana. ℥ iij. Frankinſence, ℥ ij. *Hypociſchis*, *Sarcocolla*, *Acatia*, ana. ℥ j. ß. *lapis Hematitis*, Dragons bloud, ana. ℥ ij. Bolearmoniack, roots of Comfery, Galles, Pomegranate rindes, ana. ℥ iij. Miſſle of the oak, ℥ j. ß. of either *Ariſtolochia*, ℥ ij. Sumach, Pomegranate flowers, ana. ℥ j. Goats tallow, ℥ ij. Turpentine and Wax as much as is ſufficient: diſſolve the gummes firſt in Vinegar or Wine, and make a cerote, and put it in a Weathers skinne, and apply it, binding it faſt, and do not looſe it before the ſeventh day. And in the mean ſeaſon, let the ſick tarry thirty daies in his bed, and let him abſtain from windy meats, and from much drinking of Wine, from vehement moving, running, leaping, crying aloud and ſuch other like. And in the mean ſeaſon, let him drink this decoction: ℞ both the kindes of *Sanicula*, of *Solidago ſaracenica*, or *Conſolida ſaracenica*, *Ophioglo ſſum*, Pedelion, Agrimonie, *Numularia*, ana. M. j. Knotgraſſe, *Clematis Daphnoides*, great Plantain, Burnet, ana. M. ß. root of Comfery, Hounds-tongue, ana. ℥ ß. root of the ſixt kinde of *Geranium*, ℥ vj. ſeed of Mirtles, ℥ iij. Pome-

Cure of the rupture of the bowels, and of the inguen.

Cerotum.

A glutinative decoction.

Prunella.

granate

granate flowers, ℥ ij. leaves of Laurell, ℥ j. ß. boil these in red wine and water of just quantity till the third part be consumed, then strain it, and by putting to it Sugar, make the liquor of the decoction sweet, and purifie it, and make a sweet potion, whereof minister daily in the morning, ℥ iiij. Also you must take very good heed, that the belly wax not costive: for if he be constrained to labour much when he should go to the stool, the bowels will slide down again. Also he must use apt and convenient deligatures and trusses, as we admonished before. And he must use them specially at such time as occasion and necessity of moving requireth it. A watery rupture must be cured by such medicines as do heat and dry up, as be Bean meal, Laurell berries, Linseed, *Daucus*, *Altheæa*, *Nigella*, and such other like, which we have rehearsed in the Chapter of the Dropsie *Ascites*, and other Dropsies. To conclude, as for the cure of these ruptures, or any other by Surgery, let it be sought out of *Paulus Aegineta libro sexto*, *cap.* 26. where he treateth of it abundantly: for it is not our intent to treat thereof in these Books: therefore we will proceed to the diseases of the womb.

To cure a watery rupture.

CHAP. LIII.

Of stopping of Menstruis.

Causæ.

THe Menstruis of women are suppressed and stopped in them, either naturally or against nature. If they be naturally stopped, you shall know it chiefly by this: because the woman thereby is vexed with no grief of the whole body nor yet of the womb. Also you shall have a respect to the age, for in many the flours begin to flow the fourteenth year, and in very few before the thirteenth or twelfth year. And to most women they burst out after the fourteenth year. For the most part, the purging endureth either two or three daies, to many five daies, in some it endureth to the seventh day. The menstruis also do stop in some the fiftieth year, or the fifty five year, and they flow not untill the sixtieth year but in few women. Also barren women and dancers, are not naturally purged: for whatsoever excrement is in them, it is consumed by the vehemency of exercises. And to be short, women of a hot temperature, that be wilde, and do use strong exercise, they purge out little or nothing. But many times the menstruis are wont to be suppressed and stopped against nature, either through overmuch grosseness, or slenderness. For fat folk are more without bloud then other folk, and they have lesse and streighter veins, and that little bloud which is in them, turneth almost all into fat. But those that are lean and slender, which be wasted with some continuall sickness, they have no superfluous bloud in them. Moreover, the menstruis do not flow in them whose bloud is either grosse or clammy, or if it be sent to some other part of the body, and purged out: as for example, if it go out at the nose, or at the fundament. Also in some that have cast out much bloud from the breast, the menstruis are stopped, and in some, because much bloud hath gone out of a vein being cut. Also other kinde of emptyings have often done the same thing, as abundant sweating, continuall vomiting, fluxes of the belly, and all kindes of pustules and wheales which budde out of the skinne. Besides the causes now rehearsed, oftentimes the menstruis

In whom the flowers are naturally stopped.

In whom the flowers are stopped against nature.

are withholden through great and ſharp ſickneſſes, and through abundance or ſcarcity of food. For of little food, that little doth expirate and breathe out ſtraight; and of much food the paſſages are ſtopped, and the excretion and voiding out of the menſtruis is prevented and letted: and for thoſe cauſes the menſtruis are ſpecially ſuppreſſed and ſtopped, the whole body being evil affected. Alſo they are in like manner withholden and ſtopped, when the womb it ſelf is afflicted with a particular diſeaſe or vice, which thing chanceth to the womb ſometime through hot or cold diſtemper of the ſame. Alſo many times the purgation of the menſtruis is letted through hardneſſe ingendred in the mouth of the matrice, or through ſome excreſcence and growing up of a piece of fleſh, or alſo through abundant fatneſſe. Alſo to ſome by and by in the beginning, certain filmes or thinne skinnes ingendred about the neck or entry of the matrice; to other ſome the ſcarres of ulcers which have been before in the womb, have ſtopped the mouthes of the veſſels which carried bloud into the womb. To ſome after the abortion of the womb (the mouth of it being exulcerate, and afterward healed and brought to a ſcarre) there cometh conjoyning and compaction of it, which beſides that it letteth all other tranſpirations of the womb, it alſo ſtoppeth the excretion and voiding out of bloud. Moreover, ſtubborn carefullneſſe, immoderate fear, and great ſorrow, doe ſtop the menſtruis.

Signa. There followeth ſuppreſſion and ſtopping of the menſtruis, heavineſſe of the whole body, deſire to vomit, abhorring of meat, and certain terrible diſcurſion, ſuch as chance to thoſe that have conceived. Moreover, there be pains about the loins, thighes, neck, the hinder part of the eyes, and the forepart of the head. Alſo there follow continuall feavers, and blackiſh urine, with certain red matter and filth in them, even like as one ſhould mix ſoot with the water wherein new killed fleſh hath lately been waſhed. Alſo to many either the urine doth come forth difficultly, or elſe it is ſtopped altogether.

Cold diſtemper. The diverſity of cauſes is known partly by the diſpoſition of the whole body, and partly alſo for the moſt part, by the telling of the Patient. Women may know a cold diſtemper in themſelves, by theſe ſignes ſpecially, becauſe they be more ſleepy and ſlower to all kinde of moving, and whiter of colour, and as it were of a leadie colour. Moreover, their urine is watery, and ſuch like

Hot diſtemper. ſignes appear which are often rehearſed before. The tokens of hot diſtemper are clean contrary to theſe ſignes of a cold diſtemper before rehearſed.

Plenitudo. Signs of fulneſſe, beſides thoſe that may be gathered out of the former Chapters, are wont ſpecially to be theſe: that women that are vexed therewith, are grieved moſt in the time of the menſtruis, and they feel vehement pain about the loynes and the privy members, and their veines are ſwolne up very

Curatio. great. The cure is divers, according to the diverſity of cauſes. For if a cold

Cure of cold diſtemper. diſtemper of the liver or womb do ſtop the flowing of the menſtruis, it muſt be cured and driven away by contraries: that is, with meats and medicines that do heat. Therefore you muſt give unto them hot meats, and wine that is yellow, odoriferous, and old. Alſo you muſt preſcribe to them exerciſes, and you muſt miniſter other things which can help the body. Above other, theſe things that follow are good, Peniroyall, Thime, Calamint, Sothernwood,

wood, Diptain, root of *Ireos*, *Caſſia*, Gladon, *Aſarum*, and Savein: of which you may make decoctions and foments. Alſo you muſt miniſter unto them faſting, after a bath, pure wine hot. Alſo the meet and convenient times to take theſe medicines be, firſt, if the Patient drink ſtraightway, when the time of purgation is at hand: ſecondly, if ſhe drink ſtraight after a bath, fomentation, or anointing, that the medicine helping the body being yet hot and looſe, may ſhew his ſtrength and effect the more eaſily and continually. Women that be too hot, and uſe much exerciſe, have no need of curing: for it were better to the ſafeguard of their proper health, to preſcribe them ſuch a diet whereby their bodies ſhould be ſo dried, that the menſtruis ſhould not need to be purged: but this were againſt conception: for they do not conceive which be not purged. Therefore for conceptions ſake, and for becauſe that almoſt all women keep an undiſcreet diet, purgations be neceſſary. Therefore it is good alſo to adjoyn the cure, whereby the menſtruis that are ſtopped through hot diſtemperature may be brought out. Women therefore that be hot, and uſe many exerciſes, muſt chiefly be made moiſter by moiſt meats and drinks taken in good quantity, as be ſoupings of Ptiſan and of *Alica*, and meats that are made of Lambs fleſh, Kids fleſh, and fiſhes that be tender, birds of mountains, and milk. Let their pot-herbs be Lettuce and Gourds, and their fruit new Figs. They muſt uſe white wine that is not very old, and let it be alayed. Alſo bathes of ſweet water are good: and to conclude, that diet aſcribed to them that have the feaver hectick, is to be preſcribed to theſe. If the menſtruis be withholden and ſtopped by reaſon of the fulneſſe that vexeth the woman, and if nothing elſe do let it, you muſt begin the cure with letting of bloud. And you muſt cut the veins of the ankles, or of the hammes, and that not before the accuſtomed time of the menſtruis. Neither will it be unprofitable if cupping-glaſſes be faſtened to the legs. The bloud being emptied, miniſter potions which can provoke menſtruis, and apply fomentations, bathes, and anointings of other things which we will deſcribe hereafter. But if there be no fulneſſe, but only groſſe and flegmatick humours do ſtop the flowing of the menſtruis, firſt you muſt miniſter medicines which can cut and divide the aforeſaid humours, and prepare them and make them eaſier to be expelled and purged out: as is this decoction: ℞ the roots of Gladon, *Ireos*, Parcely, and Sperage, ana. ℥ j. of the ſeeds of *Apium*, Fennell, *Bruſcus*, Anniſe, *Dancus*, Ammi, and Nettles, ana. ℥ j. Calamint, Wormwood, ana. M. ß. Origan, Sothernwood, Mugwort, Peniroyall, *Aſarum*, ana. M. j. Hyſope, M. j. ß. choſen Cinamon, ℥ j. ſeeth all theſe in a convenient quantity of water, untill the third part be conſumed: then ſtrain it, and make the licour of that decoction ſweet with Sugar, and clarifie it with the white of an Egg, putting into it of the ſyrupes of Calamint, of Hyſope, and of Horehound, ana. ℥ j. ß. and make a potion, whereof miniſter daily in the morning, the weight of ℥ iiij. When that decoction is drunk up, miniſter ſome purging medicine: as is, *Hierapicra*, *Diaphœnicon*, and *Electuarium Nidum*, pilles of Garlick, of *Benedicta*, or ſuch like. After purging, the Patient muſt uſe exerciſes, and frictions of the neather parts, and ſpecially walkings. Moreover, apply fomentations, and bathings made of Cammomill, Mother-

Cure of hot diſtemper.

Cure of fulneſſe.

Purgatio.

Exerciſes.

Foments.

wort,

wort, Mints, and other things rehearsed in the decoction aboveſaid. Alſo anoint
Unguentum the Patient with this ointment: ℞ of the oyls of Lillies, and Rew, ana. ℥ j. Motherwort with the thin leaves, Peniroyall, Calamint, an. ℈ j. root of *Ireos*, ℈ ij.
To provoke menſtruis Hyſope, Origan, an. ℈ iij. with wax as much as is ſufficient, make an ointment.
A notable medicine. After this, for the cauſe aboveſaid, miniſter medicines which can ſtraightway provoke and bring forth the menſtruis being ſtopped, ſuch as theſe be, Mirrhe, *Caſtoreum*, Laurell berries, Madder, Pepper, Sage, Savein, *Caſſia*, and ſuch other, which be rehearſed before of us. This medicine is notable good: ℞ *Caſtoreum*, ℥ j. wilde Mints beaten into powder, ℥ ß. old wine, or *Mulſa*, ℥ iiij. commix them together, and miniſter it hot after a bath. Alſo the decoction of Peniroyall, Mugwort, Rew, Cummin, *Daucus*, Sage, Dill, *Ammeos*, Fennel, *Enula campana*, and ſuch like are good. Alſo Calamint beaten into powder, the weight of ℥ ij. or Savein, the weight of ℥ j. drunk in wine or *Mulſa*, is very good. Moreover Trochisks of Mirrhe do marvellouſly profit. Alſo wine wherein Wormwood hath been infuſed or ſodden, muſt be drunk all the time of the cure. Alſo you muſt uſe to put peſſaries into the womb, if that neceſſity ſo require it, ſuch
Peſſus. as this is: ℞ of *Triphera magna* that is without *Opium*, ℥ j. of the meal of *Ervum*, *Nigella*, Mather, Mugwort, Peniroyall, ana. ℈ j. ß. juyce of Rew, ℥ ij. commix them together, and make a peſſary, and put it in with wooll or cotten. Or
Alius. this peſſary: ℞ Mirrhe, *Bdellium*, *Storax*, ana. ℥ j. Calamint, Sothernwood and Wormwood, ana. ℥ j. ß. roots of Gladon and Mather, ana. ℥ j. ſeed of *Nigella*, dry Rew, Laurell berries, ana. ℈ ij. Savein, ℈ j. *Caſtoreum*, ℈ ß. beat all theſe to fine powder, and commix them with hony, or *Triphera*, or *Mithridatum*, and make peſſaries to put into the womans privities. Alſo you muſt caſt into the womb hot
Suffitus. oyls, as is oyls of *Ireos*, Lillies, Laurell, and ſuch like. Alſo it is good to uſe ſuffumigations made of *Storax*, *Galbanum*, Frankinſence, *Bdellium*, the root of *Ariſtolochia*, Mugwort, Cloves, Cinamon, and ſuch like examples whereof you ſhall finde in our Book of making medicines. Moreover the womb muſt be evaporated and fomented with odoriferous things, as with Marjoram, Savory, Calamint, Cammomill, Peniroyall, Mugwort, root of *Ireos*, and ſuch like ſodden in a pot, which you muſt cover with a covering that hath a hole bored through it, wherein you muſt put a reed or ſome other pipe; and you muſt anoint it round about aloft, that the woman ſitting thereon, may be fomented with it. Alſo it will profit if the woman ſit in this decoction up to the navell, and after receive the
Cure of fat women. peſſaries before rehearſed. Fat women muſt be cured with a diet that can extenuate, and with ſwift exerciſes, and other medicines which can make the body ſlender and lean: as be continuall dejection and ſolution of the belly, ointments that have vertue to evaporate and breathe out, and ſuch like, which be abundantly intreated of by *Galen*, *l.* 14. *Ther. meth. cap.* 15. *l.* 6. *De tuenda ſanitate.* Thoſe
Cure of lean women. which are not purged of their menſtruis through leanneſſe of the body, whether it chance through ſickneſs or any other means, you muſt firſt recreate and refreſh them, and reſtore the fleſh of their bodies by a convenient diet, and by other medicines, which *Galen* rehearſed in the places aforeſaid. And if they wax fleſhy, there is good hope that the menſtruis will burſt out by their own accord, which if they do not come forth alone, then you ſhall provoke them by potions, foments, and other medicines above rehearſed. If the menſtruis do not flow,

flow, becauſe of ſome diſeaſe and vice of the womb, firſt you muſt cure the evil that is cauſed of the ſtopping of the menſtruis: and after that you muſt proceed to the provocation and purging of the menſtruis. The cure of the diſeaſes of the womb muſt be ſought out of their proper places. *Cure if it be of vice of the womb.*

CHAP. LIIII.

Of flowing of the Menſtruis.

WE ſay, that menſtruis do redound and overflow in women, when that great plenty of them do flow out longer then the acccuſtomed time of their purgation. There is no juſt or certain time of their purgation; for to moſt women they flow two or three daies, to many five daies, and to ſome ſeven daies. The menſtruis do chance to flow out of meaſure, through great or ſmall veſſels opened wide, or broken. Alſo immoderate purgations do ingender in women ſometime through grievous travell in child-birth, which alſo do ceaſe oftentimes of themſelves. Oftentimes after abortion they labour of a vehement purgation and flux of menſtruis, and ſometime it bringeth them into a dangerous perill. If the greater veſſels be broken or open, the bloud floweth out guſhing on heaps: but if the leſſer be open, it floweth out by little and little, and not in great quantity. If it be cauſed through eating or gnawing, it doth not only flow by little and little, but alſo it floweth with very great pain. Moreover when the menſtruis flow immoderately, there followeth a filthy colour, the feet are puffed up with a light ſwelling, the ſtrength of the body is decayed, both the digeſtion and appetite of meat is corrupted: and in all points ſuch ſigns as were wont to follow immoderate voiding of bloud, either by the Hemorrhoides, or by any other flux of bloud, do follow in this diſeaſe. Firſt therefore in the beginning of the cure, you muſt binde the places between the joynts and the extream parts of the body with bands, beginning at the armholes and the ſhares. Alſo you muſt faſten great cupping-glaſſes lightly under the paps, as *Hippocrates* teacheth, 5. *Aphor.* 20. Alſo they muſt uſe meats and drinks that be ſharp and reſtrictive, as is Rice, and ſuch like: and let the ſick rather eat roſted meats then ſodden: and ſpecially ſuch fleſh as is of nature able to dry up, as be birds that live on mountains, and wilde beaſts. They muſt abſtain from moving, and wine, and in ſtead of it they muſt uſe ſome reſtrictive potion, or *Poſca*, not cold but warm. Moreover, you muſt miniſter reſtrictive medicines in drink, as theſe ſimples be following: ℞ Pomegranate flowers, *Hypociſchis*, *Acatia*, Corall, *Lycium*, *terra Lemnia*, Galles, Knotgraſſe, both the *Conſolidaes*, the ſtone *Hæmatites*, ſhells of Maſt, Plantain, Barbaries, and ſuch like. Compound medicines be theſe following, as ſyrups of Roſes, Mirtles, trochisks of Amber, and of *terra Lemnia* Alſo theſe pils following are marvellous good to ſtop and reſtrain the menſtruis: ℞ *terra Lemnia*, Bolearmoniack, Frankinſence, Maſtick, Gals, ana. ℈ ij. Dragons bloud, the ſtone *Hæmatites*, ana. ℈ j. Harts-tongue burnt, ʒ j. *Hypociſchis*, *Acatia*, red Corall, ana. ʒ ß. Pomegranate flowers, red Roſes, ana. ℈ i. Amber, ℈ j. commix them with ſyrupe of Mirtles, and make pils, whereof miniſter the weight one drachme or ʒ ß. Alſo foment the place outwardly with the oyls of Roſes, Mirtles, Quinces, and ſharp wine. And apply ointments, emplaiſters, cerots, and reſtrictive Epithemes, whereof you ſhall finde many before in the Chapters of

Cauſæ.

Signa.

Curatio.

To reſtrain menſtruis.

Catapotia.

Inſeſſus. of the fluxes, *Dyſenteria, Diarrhæa,* and *Lienteria.* Alſo inſeſſions made of the decoctions of the aforeſaid medicines be good. Alſo you muſt uſe ſuch medicines as are caſt into the womb with an inſtrument. For the which purpoſe juyce of Plantain is marvellouſly commended, wherewith *Galen* ſaith, in four daies he ſtopped a flux of the womb, that could be ſtopped with no other medicine. The quantity that muſt be thrown in, ſhould be the meaſure of one cyath. Of the ſame effect by the juyce of Knotgraſſe, or Nightſhade, or *Hypociſchis,* or *Acatia,* or ſuch like caſt in. Alſo the uſing of peſſaries is not to be deſpiſed: among which this is ſpecially praiſed: ℞ of Frankinſence, Pomegranate flowers, and Galles, ana. ʒ j. of Gumme Arabick, *Acatia,* Amber, Harts-horn burnt, ana. ʒ ij. Bolearmoniack, ℈ ij. beat all theſe to fine powder, and mix it with Wooll dipped in oyl of Roſes, and put it into the womb.

Peſſulus.

CHAP. LV.
Of Womans Flux.

Cauſæ. UTERI *Fluor* in Latine, Flux of the matrice in Engliſh, is a continuall diſtillation and flowing out for a long time, of the whole body purging it ſelf. That which is voided out, doth repreſent ſuch form and colour as the humour that doth abound in the body. For ſome is red, as bloud puttrified, or matter: ſome white, which cometh of fleam: ſome is pale, which ſignifieth choler: and ſome is watery, which is of a wheyiſh matter. And if pure bloud come forth, as in the cutting of a vein, you muſt take good heed, that ſome eroſion and gnawing be not ingendred in the womb. By theſe *Signa.* ſignes following the flux is known. The places are continually moiſt with the humours, being divers in colours. The Patient is ill coloured, ſhe ſavoureth no meat, but abhorreth it: in walking ſhe breatheth difficultly, her eyes be ſwollen, ſometime with pain, and ſometime without pain, or with exulceration, or without it; and either with an inflammation, that is, with the ulcer, or elſe it is filthy or unpure. The diverſity of cauſes you may know by *Cure of the red flux.* the colour of that that floweth forth, as is aforeſaid. And if a woman be vexed with a red flux, in the beginning, if age and other things will ſuffer it, you muſt come to letting bloud. For many incommodities would follow, if you ſhould firſt go about to repreſſe and ſtop the rage and violence of the bloud that floweth, as the Dropſie, vice of the ſinewes, or of the mouth of the ſtomack, or of the head. You may part the times of your bloud-letting, as you do in them that ſpit bloud, ſo that thereby the averſion and turning away of the bloud may be the longer a little. You muſt cut a vein in the arm. After this you muſt binde the extream parts of the body with bands, and you muſt uſe and apply all ſuch things as can turn the flux of the humour another way. Therefore all thoſe remedies that be rehearſed of us in the former Chapters be good. Let her whole diet be reſtrictive, and ſuch as doth ingender groſſeneſſe and thickneſſe. Let her drink be water, or if ſhe be weak, wine that is groſſe and reſtrictive. But if the flux that is white or wheyiſh do vex a woman, it may not be ſtopped at the beginning, that evil humours may be purged out of the body. Nor alſo it is not againſt reaſon, ſeeing

Victus ratio.

Cure of a flux that is white and mattery.

seeing that which is flowed out is ingendred of fleam, if you do minister a medicine to her which doth purge fleam. And you must minister and apply to the whole body, medicines and remedies which do dry up, seeing that the disease is moist. Therefore exercises, specially of the upper parts, and frictions are good. Also they must eat flesh which hath vertue in it to dry, as Birds of the mountains, and wilde Beasts. Also in the beginning of the evil, such medicines may be ministred as do extenuate grosse humours, and after that do bring them out with the urine; as be, *Asarum*, Fennell, *Apium*, and such like, often rehearsed before. The beginning being past, you must apply to the wombe things that be moderately restrictive; as be, oyls of Roses and Quinces, and other rehearsed in the former Chapter. Also you must use absterstive and scouring medicines, lest that ulceration be made with the humour that floweth: wherefore the wheyish humour must continually be washed with hot water. After the scouring and cleansing of the filth, you must anoint with oyl of Roses, or of Quinces, or of Mirtles. Likewise, when a woman is diseased with a pale flux, it may not be stopped at the beginning, but the body must be purged with a medicine that purgeth choler. Then you must study how to pull back and turn away the humour, and you must use other restrictive medicines, not neglecting absterstive and scouring things, whereof you shall have speciall need because of the sharpnesse of the humour. Moreover to conclude, when the flux ceaseth, they must long abstain from swift goings and walkings, from much frictions and rubbings of the belly and the loyns, also from eating of sharp things, from things that heat, and from such things as do provoke urine.

Cure of a pale and cholerick flux.

CHAP. LVI.

Of Strangling of the Wombe.

SUFFOCATION or strangling of the Wombe, is nothing else but a drawing back of it to the upper parts. It is caused through stretching out of it, which is ingendred of fullnesse that followeth after the retention and stopping of menstruis. For in women, the wombe when it is retched and stretched out, it runneth not to another place like a wandring beast, but is drawn back through the extension. Also it chanceth oftentimes through the seed that is restrained. Also many times it chanceth through cold which happened to the wombe at that time that the purgation of the menstruis is ministred. Also sometime it cometh through some hard abortion, or whenas any hath hasted to stop suddenly a flux of bloud flowing from the wombe. They that are vexed with this disease, when the fit is nigh, there followeth heavinesse of minde, slowneſſe, weakneſſe of the leggs, paleneſſe of face, and a sorrowfull countenance. But when the suffocation and strangling is now present, there followeth disposition to sleep, doting, a withholding of the instruments of the senses, the voice doth wax dumb, and the leggs are drawn up together; the pulses are small and weak. Also oftentimes they are altogether stopped. Also in many the breath that should come out at the mouth and nostrils, is stopped altogether, and yet that which is in the arteries doth remain still. When the evil doth cease, the balls of the cheeks begin to wax red,

Causa.

Signa.

red, and the eyes be lifted up and opened. Alſo a certain humidity and moiſtneſſe, that one may by feeling perceive to run out of the wombe of women, and the bowels do make a noiſe: and alſo the wombe it ſelf is a little looſened, and ſo their minde, ſenſes, and moving cometh to them again. This diſeaſe cometh by courſes at certain times, as the Falling ſickneſſe doth, and that chanceth when the matrice (as is aforeſaid) is filled with ſeed, or ſome other matter that putrifieth and rotteth in it. When the wombe it ſelf is diſeaſed with the quantity or quality of any thing, then menſtruis, or ſeed, or other kinde of ſymptomes are ingendred. If that which is able to cool the whole body do cauſe this diſeaſe, the body is ſo vehemently cooled, that both breathing and arteries beating cannot be perceived by the ſenſes. Which humour, if it be either groſſe or ſharp, it cauſeth convulſions or cramps: but if it have the nature of melancholy, it cauſeth ſorrow and ſadneſſe, and defection of the minde, refrigeration and pain of the ſtomack. This kinde of diſeaſe ingendreth in all ſeaſons, but eſpecially in Winter and Autum, and moſt commonly young folk, and ſuch as be prone to lechery, and barren, ſpecially if they be made ſo by medicines, be moſt taken with this diſeaſe. Many do recover from this diſeaſe, and many again do periſh ſuddenly in the very fit, or at leaſt way within few hours after. That chanceth when the pulſes be ſwift and inordinate, and then do leave off and vaniſh clean away. At the laſt a cold humour in little quantity doth bedew and moiſten the skin aloft. In the fits therefore you muſt binde the extreme parts, and beſides the bindings, you muſt rub the legs and all the whole body, and do even as you would recover one that is ſwounded. And you muſt place the ſick with her neck and ſhoulders bending, and riſing upward, and with her thighs and ſhare leaning downward. You muſt apply to her noſtrils ſtinking things, as the ſnuff of a candle newly put out, feathers ſpecially of Partriches burnt, or Wool burnt, or ſoles of ſhooes, or ſhales of Garlick or Onions: alſo hair burnt, and ſpecially if they be the hairs of the ſick, or Goats horn burnt. Alſo Pitch melted upon the coals, *Galbanum* or *Caſtoreum*, or ſuch like. Alſo you may hold a chamber veſſel with old urine at their noſe, or old linnen clothes dipped in Brimſtone and burned: and you muſt perfume the privities beneath with odoriferous things, as be *Storax*, wood of *Aloes*, Cinamon, Cloves, and ſuch like. And it is good to faſten cupping glaſſes with much flame, and lightly, to the parts above the privie members, and to the bottom of the belly. As ſoon as the fit doth come, you muſt apply foments, and little bags warmed, to the bottome of the belly and ſhare, for you ſhall ſcarcely finde a more preſent remedy in the coming of the fit of this diſeaſe. And you ſhall make them of both the Motherworts, and with Origan, Betony, Cammomill, Calamint, Wormwood, Peniroyall, Linſeed, Lovage ſeed, and ſuch like. And if the fit be prolonged, you muſt alſo add to ſuch things as are good to diſſolve and bring out windineſſe, whereof you ſhall finde examples and names out of the Chapters of windineſſe of the ſtomack, and pain of the Cholick. Alſo then you muſt pour into the wombe, both ointments and oyls that be very odoriferous; as is, oyls of Spike, and *Irees*, and ſuch like. Alſo let a midwife dip her fingers in theſe oyls, and then put them into the mouth of the matrice, rubbing it long and eaſily, that

How to do in the fit.

Sacculi.

that through that provoking the grosse and clammy humour may be avoided out. Also let the woman be raised with loud callings, and call her loud by her proper name. Also at this time you must minister those things that cause sneezing, as be, Pepper, *Castoreum*, *Struthium*, and such like. There be some that think it good to use insessions made of the decoction of Laurell-berries and leaves, Peniroiall, Calamint, Motherwort, Horehound, Saveine, *Althæa*, Cammomill, *Serpillum*, *Ireos*, *Aristolochia*, and Fenugreek. But in the time of the insessions, we may not omit the cure of the brain, but you must irrigate and sprinkle the head with oyl of Roses and Vinegar. But I judge, that you must rather use foments and little bags then insessions, specially whenas for the most part, although thou wouldest never so fain, thou canst not use insessions in this evil. When the fit resteth and is ceased, compell the Patient to vomit: for all vomits do lighten, but specially such as are vexed with meat. The third day after, you must apply cupping glasses with scarification to the loins, and the ilions. After the seventh day minister the purgation of *Hiera Colocynthide*, straight or pils of Agarick, and by and by come to the drinking of *Castoreum*, which being continually drunk, it delivereth the Patient straightway from this evil. Also you must minister every day thereof ℥j. sometime with *Mulsa*, sometime with the decoction of Motherwort, and sometime minister it with thin wine. Therefore at this time rather then in time of the fit (as is said) it is lawfull for you to use insessions and pessaries that do mollifie, made or Goose grease, *Storax*, Mastick, gum Armoniack, and such like. Also the womb must be perfumed beneath with such things as do heat, and have vertue to bring out winde. Therefore use this perfume specially: ℞ of the Trochisk, of *Gallia* and *Alipta Muscata*, ana. ℥j. ß. *Storax*, ℥iij. Cloves, Maces, ana. ℥j. wood of *Aloes*, ℈ij. Cinamon chosen, leaves of Laurel, ana. ℥ ij. *Ladanum*, ℥ ij. ß. beat them into powder, and commix them with *Storax liquida*, and make Trochisks for perfumes. In the mean season, let the woman be content with very little meat and drink, and let her diet be exsiccatory and drying up. This cure following is to be used in the fits of this disease. In restoring and recreating the whole body, specially if that the disease hath endured long, you must begin oftentimes with bloud-letting, specially if the menstruis have been stopped, and letted of their purging. Then you must come to purging with *Hierapicra*. The purging being done, you must fasten on cupping glasses lightly, but with much flame, and you must draw them off violently. Also sometime the places may be scarified, and strew upon the scarification Salt, then you must heal it with convenient medicines. Also you may apply very well *Synapismes*, and dropaces made of *Euphorbium*, Pellitory, Pepper, and Mustard-seed. Also a good diet doth help much, as deambulations in the morning, gestations and carryings in a cart, or in a ship, or on a beast, be good. Also, after they be moved with carrying about, crying out aloud, distinct and apt reading is convenient. Also anointings and frictions used now and then are good. Baths of sweet water are seldom to be admitted, and not, but because it should scour and cleanse the filth. It is very good to use naturall baths, which flow by nature, and this is as it were the very last refuge. Above others those baths are good which be in *Badenia*, in the base Germany, in *Marchia*. And our Bathes at *Bathe*, and at

What must be done straight after the fit.

Trochiske of perfumes.

Diet.

Cure of the whole body.

Buck-

Buckſtones in *Darbiſhire*, and there is a bath near *Newmarket* in *Suffolk*, at a Town called *Exning*, they be all very good, but if they go to any of theſe baths, they muſt take heed of cold.

CHAP. LVII.

Of falling out of the Womb.

WE ſay, that the matrice falleth out, when it is ſo turned downward that it ſticketh out outwardly; and yet the whole matrice rolleth not down, being looſened from the bands and ligaments, as many unwiſe folk do think; for if it ſhould fall down ſo, it could not be reſtored again. Although the womb do fall out but ſeldome, yet there be many cauſes of the falling out of it. *Cauſæ.* For a woman falling from a high place, if ſhe fall on her haunches, the pannicles and films that hold up the womb, and the members adjoyning, do break, and cauſe this diſeaſe. Alſo it chanceth many times that in a ſore travell of childe-birth the womb falleth out, becauſe of the drawing out of the ſecundine, which the womb that joyneth to it doth follow. Alſo many times it chanceth through negligent and unskillfull drawing out of the childe, ſpecially if it be dead. Moreover, it chanceth ſometimes through a ſtripe, or lifting up of a great weight, or through vehement perturbation of the minde, as death of children, or coming of enemies, or through perillous ſailing, or through ſome ſuch like cauſe, all the body being looſened, the womb falleth out. Alſo ſometime this evil chanceth (all the womb being looſened) through reſolution or weakneſſe of the pannicles and muſcles, which thing chanceth ſpecially to them that be old. Oftentimes the womb falleth out through the flowing down of an humour much in quantity and clammy. It falleth out moſt commonly by the mouth of it, and that which falleth out, is like to the egs of an Oſtrich, differing only in this, that it is bigger or leſſe in quantity. There is no need of many ſignes, becauſe the diverſity of cauſes may partly be known by the conſtitution and ſtate of the body, and partly by the telling of the ſick, and them that be with them daily. *Signa.* When this diſeaſe is but newly begun, you muſt endeavour to put up the womb again, and to reſtore it into his own place: for in the beginning it will be obedient to be put up readily, and being in his own place, it will tarry ſo ſtill, ſpecially if age agree unto it. *Curatio.* For in them that are well ſtriken in age, the womb being put up again, it ſlideth out again through every light cauſe. It is good therefore, if there be hard dung in the right gut, to bring it out with a clyſter. Likewiſe if urine be gathered in the bladder, let it be brought out with a cyringe, that the matrice may be at free liberty on each ſide: for otherwiſe it chanceth by their ſtretching out, that the matrice which is in the midſt between them, is preſſed together, and pent in a ſtrait place, and ſo when it is fallen out, they let it and ſtop it, that it cannot be put up again into his own place. When you have thus done, you muſt lay the ſick upright, ſo that her haunches may be higheſt, her hams bowed, and her legs ſpread abroad; then you muſt bathe and nouriſh abundantly that part of the matrice which is fallen out, with warm Oyl, or Butter, or Mallows ſodden, or with the decoction of *Althæa*, Fenugreek, Linſeed, or ſuch like: and you muſt prepare Wool together on a heap, in figure and thickneſſe according to the

proportion of the member, and wind it about aloft with a fine and pure linnen cloth; then dip it in the juyces of *Acatia* or *Hypociſchis*, infuſed in Wine, and put it into the wombe, and you ſhall wreſt and writh upward all that which is fallen down by little and little, and without violence, untill the matrice be put up into his own proper place. Outwardly you muſt cover the parts about the privie members with a ſponge wrong out of *Poſca*. The woman ſhall lie with her leggs ſtretched out and joyned together, that the one may lean upon the other. But it is more ſafegard to bind the feet together, bringing the band up to the knees. But if that part of the matrice which is fallen out, be ſwollen through continuance of time, and be ſtuffed up with plenty of humours, ſo that the ſwelling do let the putting up of it, you ſhall nouriſh it with decoction of Beets, and then you muſt cleanſe it and waſh it with Vinegar, and ſtrew in it Salt finely powdered; and when it leaveth ſwelling, then put it up as is aforeſaid. Then faſten cupping glaſſes with much flame to the navell, and both the ilions or ſmall guts: and apply continually to the noſe odoriferous things. The third day (the wool being as yet ſtill in the wombe) let the woman ſit in black ſour wine a little warmed, or in the decoction of Mirtles, Bramble leaves, Pomegranate rindes, and ſuch like. This being done, let her lie upright again with her haunches higheſt; then take the former wooll out, and put in ſuch another in the ſtead of the firſt, dipped in the ſame medicine. Alſo apply cataplaſmes and emplaiſters outwardly to the bottom of the belly, made of Dates, Pomegranate rindes, Lentils, and ſuch like. Alſo Cerotes that are made of Maſtick, wood of *Aloes*, *Labdanum*, Frankinſence, Squinant, *Acorus*, Nutmegs, gumme *Tragacanthe*, and ſuch like, are good to be applied. But let theſe things be changed every third day untill the cure be ended perfectly. Alſo during the whole time of the cure, let the woman eſchue moving, and ſuch things as provoke ſneeſing. And the wombe muſt be perfumed beneath with ſtinking things, but to the noſe you muſt apply moſt odoriferous things; for the matrice flieth from ſtinking things, and it followeth and embraceth odoriferous things. Let her meats be ſuch as ingender good juyce, and give her odoriferous wines. Alſo the belly muſt be made ſoft and ſoluble, leſt if ſhe ſhould go to the ſtool difficultly, the matrice ſhould alſo fall out again. But yet you muſt take good heed that the belly be not too much looſened, for then the parts adjoyning are looſened, and ſo the matrice will fall out again. Moreover, if that part of the wombe which is fallen out, hath through continuance of time by negligence been putrified and rotten, and through continuall wetting of it with urine and filthineſſe ſticking in it, it be exulcerated, you muſt cut off and ſear that which is unprofitable, or burn it without any fear of danger; for it hath been known (as *Paulus* teſtifieth) that the whole matrice, becauſe it was rotted, hath been taken away, and the woman lived ſtill.

Victus ratio.

CHAP. LVIII.

Of the Mole of the Matrice.

MOLA in Latine is called of *Aetius* and *Paulus*, a ſwelling that is hardened, ſometime in the mouth and entry of the matrice, and ſometime it ſticketh out in all the matrice, and in feeling it is almoſt like a ſtone, *Galen in lib.* 14.

Cauſæ. *Ther. meth.* defineth *Mola* to be a peece of fleſh without ſhape. This diſeaſe is cauſed of womans ſeed, and much menſtruous bloud flowing into the matrice, and there kept, reſtrained and ſtopped, which immoderate heat doth *Signa.* joyn together, and changeth it into the form and faſhion of fleſh. There followeth this evil, a hard ſwelling, with contraction and drawing up of the ſides, ſlenderneſſe of the body, evil colour, loſſe of appetite, and ſuppreſſion of the menſtruis. Alſo in this evil the paps do ſwell, ſo that at the firſt it cauſeth ſome to ſuſpect that the woman is conceived with childe, but in proceſſe of time it may be diſcerned. For pain followeth the *Mola*, cauſing pricking, neither is there any moving perceived in this diſeaſe, as is in conception. Many of them do make a ſuſpition of the Dropſie, but yet there is a difference between them two: becauſe the ſwelling is hard, and doth not give place to the thruſting of the hand and finger, as the Dropſie doth, nor maketh a noiſe as the Timpany doth. But yet often in proceſſe of time, the Liver is cooled, and the Dropſie *Curatio.* ingendreth. This evil for the moſt part is incurable, except remedies be applied in the beginning. But howſoever it chanceth, the cure may not be neglected, but you muſt apply and miniſter all things that ſeem to be good for it. But firſt of all you muſt give her meats that ingender good juyce, and let her uſe moderate drinking of wine. Let not the woman uſe vehement moving, for that will cauſe the flux to the diſeaſe, but let her uſe geſtations, and carryings, and deambulations, and bathes; and in her lying, let her feet be higheſt. In the mean ſeaſon if fullneſſe be preſent, you muſt cut a vein of the arm, and then you muſt purge her by *Pilulæ fœtidæ*. When the body is purged and emptied, apply cataplaſmes, foments, inſeſſions, peſſaries, ointments and cerotes, which have vertue and power to diſſolve and looſen, as they be that are made of *Althæa*, Mallowes, Cammomill, Melilot, Fenugreek, Linſeed, and ſuch like. For this purpoſe alſo it is good to apply *Unguentum dialthæa*, or *Emplaſtrum*, *Unguentum* *Diachylon ſimplex*, or apply this ointment: ℞ of the oyl of ſweet Almonds, ℥ iij. oyl of Lillies, ℥ ij. ß. Gooſe greaſe, and Hens greaſe, ana. ℥ j. ß. muſcilage of Linſeed and Fenugreek, ana. ℥ j. of the gummes *Ammoniacum* and *Bdellium*, ana. ℥ ij. root of *Althæa*, *Nigella* ſeeds, and *Daucus*, ana. ℈ ij. diſſolve the gums in Wine, and with Wax as much as is ſufficient, make an ointment. Alſo you *Peſſus.* muſt put in Peſſaries made with Butter, Swines greaſe, Harts marrow, Raiſins, fat Figs, Linſeed, and Fenugreek. After this you muſt miniſter ſuch medicines as can provoke menſtruis: for which purpoſe beſides thoſe things that we rehearſed in the Chapter of ſtopping of menſtruis, this medicine is good: ℞ the *Moſuli.* powders of *Diacinamomum*, *Diagalanga*, *Diacuminum*, ana. ℥ ß. powder of Diamber, ℈ j. powder of *Dialacca*, ℈ ß. Cinamon choſen, St Johns wort, *Calamus aromaticus*, *Aſarum*, root of Gladon, Anniſe ſeed, ana. ℈ j. ſeed of Rew, Ginger. Motherwort, Horehound, *Dictamus*, Sage, ana. ℈ ß. Sugar diſſolved in the waters of Motherwort, and St Johns wort, as much as is ſufficient, and make lozenges, whereof miniſter daily the weight of two or three ℥. Alſo it is good *Peſſus.* to put in this peſſary: ℞ of the root of *Aſarum*, Gladon, and Madder, ana. ℥ ij. ſeed of Rew, *Nigella*, ana. ℥ ß. Marjoram, Nutmegs, Cloves, Laurell berries, ana. ℥ j. Savein, ℈ j. *Caſtoreum*, *Euphorbium*, ana. ℈ ß. powder them and fearce them that have need, and with Turpentine make a Peſſary. To conclude, you muſt

must use medicines that can dissolve and loosen congealed bloud: for so there will follow excretion, and voiding out of much black bloud and clodded. Also it profiteth marvellously to the taking away of this disease, specially if the evil have continued long, to use naturall baths, and such as do ingender by themselves, which have vertue to dissolve and discusse. Moreover, many other remedies rehearsed in the Chapters of the Dropsie, may be used in this.

CHAP. LIX.

Of the Inflammation of the Womb.

THe Womb is inflamed through many causes: as through a stripe, or retention and stopping of the menstruis: also by abortion, exulceration, unmeasurable lechery, sitting on a very hard stool, very long and swift deambulation and walking, Also sometime it chanceth through cold, prohibition and letting the transpiration and breathing out. The companions to inflammation of the matrice be these: an acute feaver, pain of the head, the share, the loyns, and the roots of the eyes, convulsion and cramp of the arms, the fingers, and the neck, and declining of them contrary. Also pain of the stomack, and shutting up the mouth of the matrice, and pulse that be small and often. If the inflammation be feeble and small, the aforesaid signs will not be great and strong, and the womb will be vexed with greater pain. But if the inflammation be vehement, then the whole womb is vexed with a panting pain, and all the signs will be the more vehement. If all the womb be inflamed, it will be painfull all over, but if some part of it be vexed with an inflammation, then the pain is greatest in that part. For if the hinder parts of it be vexed with inflammation, the pain will afflict the loyns most, and hard dung is witholden and stopped, because then the right gut is pressed together very much. If the former part be inflamed, then there is pain about the privities, and the strangury or difficulty in pissing is ingendred, because the bladder is pressed together. If the sides of it be inflamed, the parts above the privy members are stretched out, and the legges are grieved, and difficultly moved. When inflammation afflicteth the mouth of the matrice, there is a pain in the *Abdomen*, and if you put in your finger, you shall feel the mouth hard, unpleasant, strut up, and burning hot. In the beginning therefore of the cure, if neither age, nor state of the body, nor time of the year do let it, you must cut the vein of the hams or of the ankles (if the inflammation came not after abortion, or great voiding of bloud.) Afterward you shall place the sick in a dark house, which is moderately warm, bidding her to be quiet, and prohibiting all moving from her legges. Then you must rub the space between the joynts, and also the extreme parts, that you may turn away the course of the flux from the womb. For her meat, which must be little in quantity, you must use Ptisan broth and rere Egs: but there must be a day between: she must abstain from drinking of wine, and for that she must use the decoction of Cinamon, or hot water. Also the belly if it be not soluble enough of it self, must be washed and emptied by easie and mollifying clysters. Outwardly you must apply upon the loyns and about the share, Wool wet in Vinegar wherein Roses have been sodden. Also Dates or Quinces

Causæ.

Signa.

Curatio.

Diet.

Localia.

ſodden in wine commixed with oyl of Roſes, is good to be applied. Alſo you muſt apply cataplaſmes made with the meal of Linſeed, Fenugreek, and with Melilot, Plantain, Lintels, Knotgraſſe, Purſlain, Singreen, and ſuch like: and that ſpecially if the inflammation be of the nature of an *Eryſipelas*. Moreover, you muſt put into the matrice, wool moiſtned with oyl of Roſes, or Quinces, or in the juyce of Purſlain, or Singreen. When the inflammation beginneth to decline and ceaſe, you muſt come to the uſing of thoſe things which have vertue to releaſe, diſſolve and diſcuſſe. Therefore you muſt bid the Patient ſit up to the loins in Fenugreek ſodden, or in the decoction of *Althæa*, Linſeed, Mallows, and ſometime alſo Motherwort, Horehound and Sage. Alſo you ſhall anoint above the privities, and the loyns, Barley-meal with Fenugreek and Linſeed ſodden in *Muſa*, or the decoction of dry Figs. Alſo put in peſſaries made of Butter, Harts-marrow, Gooſe-greaſe, Hens greaſe, and ſuch like. When the cure hath proceeded, ſundry meats and light will be much profitable. And when the declination of it is manifeſt, bring the ſick to baths, and give her wine that is watery and thin.

CHAP. LX.

Of windineſſe in the Womb.

Cauſæ. THe womb is puffed up through cold, or humours corrupt in it, or through abortion or ſore travel in childbirth, the door of it being ſhut, or a clod of bloud being in it, and ſtopping it. Oftentimes the windineſſe ingendreth in the hollow bought and ſpace of it, ſometime in the boſome of it, which is evident to the ſenſes, and ſometime in the thinner parts of the ſubſtance of the womb, not appearing to the ſenſes. There followeth this evil, ſwelling of the bottome *Signa.* of the belly, with hardneſſe and pain that pricketh which goeth up to the midriffe and the ſtomack: and yet nevertheleſſe it is ſtretched out on both ſides, ſometime to the ſhare, and ſometime the pain is in the loyns, and at the navell, to whom alſo the head agreeth. Alſo many times winde breaketh out of the privities, that the ſick may feel it. If therefore windineſſe be gathered in the hollowneſſe of the matrice, there is heard a certain rumbling and noiſe in the body, ſuch as chanceth to the guts which are vexed with griping: alſo if you beat your fingers on it, it maketh a noiſe like a timpany. But when the windineſſe is contained in the thin and ſlender paſſages of the matrice, then they *Curatio.* are vexed with more vehement pain, and harder to cure. This evil is cured firſt, if age, the region, and the time of the year do not let it, by bloud-letting, faſting, and purging with *Hierapicra Galeni*: which being done, you muſt uſe foments, and anointings with oyl of Rew, or with oyl wherein Dill hath been ſodden. Alſo let her uſe inſeſſions made of the decoctions of Rew, Peniroyall, Calamint, Horehound, Motherwort, *Althæa*, and ſuch like. Alſo apply cataplaſmes, made of the ſeeds of *Apium*, Fennell, Caraway, Cummin, Lovage, *Daucus*, Anniſe, Fitches or Darnell meal, and ſuch like. Alſo you muſt powr into the womb ſuch things as have power to looſen and diſſolve windineſſe, as is, oyl of Rew, *Ammeos*, Origan, and the decoction of things before rehearſed. And if windineſſe be included and ſtopped through the means of a clod of bloud, after the uſing of the aforeſaid things, and ſpecially inſeſſions,

let

let the Midwife put her finger being first anointed, into the womans privities, and dissolve, and bring forth the clod easily and by little and little. And if the evil hath continued long, you must come to more effectuous remedies. Therefore you must use liniments, emplaisters and cerotes that be stronger, as this is: ℞ Sothernwood, Origan, and Calamint, ana. ℥ij. seed of Tutsan, ℈ij. of Centory the lesse, ℥j. Carawayseeds, *Ammi*, ana. ℈ ß. *Cassia*, ℈j. *Bdellium*, Armoniack, ana. ℥j. ß. oyl of Rew and Dill, ana. ℥j. with Wax and Turpentine as much as is sufficient, make a cerote and apply it to the wombe: also sometime you must proceed to the use of Synapismes and Dropaces. Also cupping glasses may be fastened to the places lightly in a circuit, and must be pulled away violently, for these do help as it were a charm. Also sometime scarification must be made: and you must use such things altogether as have power to draw out, and call forth from the bottom to the top. Also for her diet you must minister food that doth attenuate and dissolve windinesse, and minister medicines also that have the same vertue, as *Dianison*, and *Diacuminum*, and *Diacalaminthes*, and such like. *Cerotum.*

CHAP. LXI.

Of exulceration of the Wombe.

THe matrice is sometime exulcerate, because of hard child-birth, or drawing out of the childe, or through corrupting of the matrice, or through sharp medicines, or fluxes, or through impostumes or botches broken. They that have this disease do feel a pricking pain in the aggrieved part, and at certain times stinking and mattery humours are sent out from the filthy ulcer: and other signs proper to the diseases of the wombe do follow, as headach, and specially of the fore-part of the head, of the great sinews in the neck; and at the roots of the eyes is felt pain, which also extendeth unto the fingers ends, and other tokens declared before in the Chapters of inflammation of it. Therefore if the ulcer may be seen, it may be known by an instrument called *Specillum Oricularium*: but if it be deep within and hidden, those things which come from it will declare it: for a diverse humour is sent forth. If the ulcer be inflamed, the humour is little in quantity, bloudy or dreggy, with great pain. If the ulcer be foul and filthy, the humour cometh forth in more great abundance, and is mattery with lesse grief. If the ulcer doth eat and feed, the humour is stinking, black, and with vehement pain. For the cure, when the bile or ulcer is inflamed, you must use bloud-letting and other medicines that are good against inflammation, as is afore taught. In other causes you must use purging medicines, specially if the body doth abound with vicious and corrupt humours. Also apply such medicines as do represse and stop the flowing of humours and correct their hot distemper; as is, the juyces of waters of Purslain, Plantain, *Bursa pastoris*, and such like before rehearsed. Then if the ulcer be filthy, you must use scouring and cleansing medicines; as is, *Ptisan* with Hony, *Mulsa* with the decoction of the root of *Ireos*, *Aristolochia*, Wormwood, or Agrimonie. Those ulcers which do eat and feed, must be washed with Mares milk, or Asses milk newly milked: you must mix with milk, hony and root of *Ireos*. *Causæ.* *Signa.* *Curatio.*

These things, if the ulcers may be seen, may be anointed: but if they be deep within, cast them in with an instrument called *Mentrenchita*. When the ulcers be well purged and cleansed, you must use such things as will close them up: *Cerotum.* first gentle things, and then those that be of more effect. The Cerote of *Aetius* doth specially please me, which is this: ℞ of white Wax, ℥ j. of fine oyl of Roses, ℥ iij. and melt them together upon the coals, and when it is cooled, then put it into a mortar, and put thereinto Womans milk, or Asses milk, or Goats milk newly milked, and work them together with a pestle untill it be white; then pour out the aforesaid milk, and put in new milk, and then work them again, and then put to it about ℈j. of Saffron. And if thou wouldest have it to mitigate pain more, add to it oyl of Roses, ℥ij. the grease and marrow of a Goose, ana. ℥ ß. also you must put to oyl of Quinces in stead of oyl of Roses. You must apply this cerote to the belly and the haunches: for the vertue of it is sent into the wombe by secret and hidden passages. Also you may cast into the matrice of that faculty: as be, the decoction of Pomegranate rindes, Roses, Quinces, Bramble, Mirtles, Sumach, *Acatia*, *Hypocistidis*, with restrictive Wine. To this place you may transfer and bring medicines out of the former books, and out of the Chapters of ulcers of the Reins, the Bladder, and the Yard.

CHAP. LXII.

Of straightnesse of the Matrice.

PHINOSIS in Greek, *Obduratio* or *Coarctatio uteri* in Latine; it is a stopping or streightning in the mouth or neck of the Matrice, whereby those places are made so streight, that it will not admit nor suffer any seed, or if they do receive it, they cannot hold it; for because of their knobby hardnesse it cannot shut together. Sometime it receiveth seed, and it is kept and retained in the streight mouth of the mouth, and thereof is a childe conceived, but the conception bringeth occasion of death to the woman: seeing because of the great streightnesse of the places, it cannot be brought forth. This disease is *Causæ.* caused in the mouth of the matrice, either of exulceration going before, or of *Signa.* an inflammation there hardened. There is no need of signs to know this disease by: for by the telling of the sick, and by touching of it, you may easily know it. *Curatio.* The cure of it must be wrought with fomentations that can release, dissolve, and mollifie. Also with cataplasmes and insessions that be of like power and verture. Therefore you must apply foments made of the decoction of Fenugreek, and *Hydrelæon*. Also you must use pessaries that can mollifie and dissolve, as that is which is made of *Aesipum*, that is, oyl tried out of wool in sheeps flanks or necks, Saltpeter, and Turpentine. To be short, to the cure of this disease you must use mollifying medicines; as is, Mallows, *Althæa*, *Nigella*, Fenugreek, Linseed, *Ammoniack*, *Bdellium*, Rosin, Grease, and such like, of the which you may make cerotes, emplaisters, and all kinde of outward medicines. And if the evil be waxed old, you must use suffumigations, and evaporations made of aromatick things. And when the places do seem to be softer to the feeling, then you must put a dry sponge, that hath a cord hanged at it, into the streight place, to the intent to make it wider: which if it fall out, you must

put

put in another that is thicker. Therefore you must have many and sundry dry sponges ready. Afterward you must anoint upon the sponges that you will put in, some medicine made of Allum, and *Eleterium*, mixed with Hony, that thereby the place may be made wider. And if after the sponges be taken away, the place do not seem open and wide enough, and inflammation be present through the eating and gnawing of the medicines that were applied, then anoint upon the sponge that you will put in this ointment: ℞ oyl of *Ireos*, ℥ j. of fine Turpentine, ℥ ij. of Goose grease, ℥ j. root of *Ireos* and Frankinsence, ana. ℥ ß. Wax as much as is sufficient, and make an ointment. But if the inflammation be vehement, take oyl of Roses or Violets in stead of oyl of *Ireos*. When the inflammation is ceased, and the place is open, anoint upon a sponge a cerote made of oyl of Roses, and Goose grease, and use that untill it be healed, making the place a little sounder, but yet you must alwaies put in sponges until the end of the cure, lest that the mouth of the womb do gather together again. *Unguentum*

CHAP. LXIII.

To take away Barrennesse.

STERILITAS in Latine, barrennesse in English; it is caused of the womans part, or of the mans part. It is of the mans part when his seed is either hot, and as it were burned; or else cold, thin, watery, and feeble, as is the seed of old and feeble men: or when it is sent forth thicker then it ought to be: or because the men be half geldings, and have a very short yard, so that they cannot cast their seed into the innermost place of the matrice, which also sometime chanceth through much fatnesse: for fat men have such great bellies, that they cannot cast the seed into the deepest parts of the body. Also women of their part cannot conceive, that have their matrice either hot and fiery, or cold and moist, or foul, filthy and dry. For (as *Hippocrates* saith 5. *Aphor.* 62.) the seed is corrupted or quenched in such. Also women that be very grosse and fat, do not conceive (as *Hippocrates* witnesseth 5 *Aphor.* 46.) Moreover, women that be lean and slender and do not conceive, or if they do conceive they suffer abortion straightway, which also *Hippocrates* witnesseth 5 *Aphor.* 44. Also some doe not conceive because their womb is weak or straight, or short: or because the vessels of it be stopped or shut up, or blinded and covered, by reason of a scarre, or because the neck of the womb is drawn crooked: or because the mouth of the matrice is too straight, or too wide open. Also unwilling carnall copulation for the most part is vain and barren: for love causeth conception, and therefore loving women do conceive often. Also age too great or too little, doth let conception. Therefore you must separate them that be young from carnall copulation, so that the man may be thirty years old, and the woman eighteen. But specially an uncomely and foolish shape and form of the womans body doth give an occasion to barrennesse. For a woman that is fertile ought to have a moderate stature and height of the body, breadth of the loyns, and the share, buttocks sticking out, a handsome and convenient greatnesse of the belly, a straight breast and large paps. The signs whereby the diversity of causes be known, be these. The hot distemper of a man is easily known by the abundance of hairs, *Causa.* *Signa.* *Hot distemper.*

specially black hairs upon the genitalls, and the places adjoyning, from above unto the middle thighs. Also this distemperature is lascivious and ready to carnal lust, but it is soon satiate and filled, A temperament that is too cold, is declared by the parts about the stones being bald and without hair. Also they that be of this temperature, be not desirous to and prone to carnall lust. Heat of the matice is known by the heat in the rest of the body, and because few menstruis are sent out, and that with pain, so that sometime the womans privities are exulcerate with it, and that which is sent out is blackish. Also there followeth this temperature, an instinction or tickling to lecherie, and drinesse of the whole body. A temperature of the matrice which is cold, is known by suppression and stopping of the menstruis. Also they that have this temperament do despise use of carnall lust, and have the mouth of the matrice drawn together. If through too much moistnesse barrennesse be ingendred, then in the act of generation, they are very much bedewed with moistnesse, and the menstruis floweth much in quantity, and thin. Drinesse is known by the contrary signs to moistnesse. The rest of the causes may be known, partly by sight, and partly by the telling of the party, or other about her. For the cure common to both, as well the man as the woman, it is convenient for them to keep the whole body very temperate, and to keep a mean and measure in labouring, eating, drinking and bathing, and in all other exercises. Men therefore that have their seed corrupted through naughty and evil kinde of diet, if they use a more ordinate diet and healthfull, their genitors will have fecundity and fertility. Let the woman neither weary her self with too much labour, nor let her be altogether idle: for idlenesse doth fill and stuffe the whole body with superfluous humours and excrements: but great labour drieth up the bloud, and consumeth the menstruis. Let her use meats and drinks easie of digestion, and such as the stomack may well comprehend and consume. And you must specially observe in their order of good diet, that neither the man nor the woman be made fat: for they that be fat are unapt to procreate and beget children, because their genitors cannot touch together, and also because they send out little seed. Moreover, it is convenient that you give unto such as desire to get children, some accustomed and pleasant thing to eat or drink before meat, which is most apt to provoke carnall lust, and to ingender seed: as those be that do heat measurable, and puffe up with winde. Therefore wine in this case measurably drunk, is to be preferred before water. For as the Proverb is, *Sine Cerere & Baccho friget Venus*, that is, If you have not bread and wine, carnall lust will cool and pine. For pot-herbs they must use Rocket, *Ormynum* (it is an herb like unto Horehound) *Eryſimo*, and other such like, which we have rehearsed for them that cannot use carnall copulation. Rew, Calamint, and Mints must be eschewed altogether: for Calamint and Mints, although they ingender much seed, yet that which they ingender, is feeble and weak: but Rew doth altogether corrupt and destroy seed. If a woman do not conceive through the vice and corruption of certain humours, it is good to empty her with a purging medicine, and to amend her with a good diet. Particularly for women, it is good for them to take as good heed as can be to those things that chance to the matrice, and that their

Cold temperature.

Cure of both to man and woman common.

Cure of a woman full of corrupt humours.

their menſtruis may flow without any impediment. Therefore when the purgation of their menſtruis is nigh at hand, let them keep a meaſure in eating and drinking with all their diligence. And let them take ſome of thoſe things that can provoke and ſtir up the purgation of the menſtruis, as be herbs that be odoriferous and ſharp, as is *Cerefolium*, Fennell, *Apium*, Lovage, and ſuch like, whereof you ſhall finde plenty in the Chapter of the ſtopping of the menſtruis. After the purging of the menſtruis, both the right ſide and the left ſide of the matrice is open. If cold diſtemper doth cauſe barrenneſſe, you muſt correct and amend it by foments, cataplaſmes, and ſuffumigations, and other medicines that have vertue to heat; as thoſe be that are made of Motherwort, Peniroyall, Sage, Rew, Anniſe-ſeed, Cummin, Gladon, and ſuch like. Alſo it profiteth her to drink *Caſtoreum*, and odoriferous ſeeds, Cummin, Anniſe-ſeed, and Juniper fruit, and other things that be rehearſed in the Chapter of ſtopping of menſtruis. You muſt amend and correct a hot diſtemper of the matrice cauſing barrenneſſe with ſuch things as do cool and moiſten: as theſe herbs be, Lettuce, Mallows, Gourds, Purſlain, and Orach, with ſuch like. Alſo ſhe muſt drink wine that is thin, white, and alayed. Alſo it profiteth her to ſleep, and to bathe in ſweet water. Alſo you muſt apply to the loyns and about the privities ſuch things as do cool, as juyce of Nightſhade mixed with oyl of Roſes, which alſo being laid upon Wool, may be put well into the matrice. They which cannot conceive through moiſtneſſe of the matrice, it is good for them to uſe a drier diet. Alſo they muſt exerciſe themſelves much, and they muſt be rubbed in the upper part of the body. Alſo, to the intent to purge out and turn away humours, let them vomit ſometime after dinner, and ſometime faſting: and you muſt dry them with ſcarcity of meat, and let them eat fleſh of middle aged beaſts rotted, and give them pure wine, that is mighty to drink, but give it them ſeldom. Alſo it profiteth to apply reſtrictive things to the matrice, as be, Roſes, leaves of Briar, Galles, Sumach, Mirtles, Knotgraſſe, Pomegranate rindes, and ſuch like ſodden. But you may not do this, unleſſe the whole body be firſt purged. A dry matrice muſt be cured by the contrary to that which is aforeſaid, as with baths of ſweet water, anointings, and meats that do moiſten. Let her uſe wine that is alayed, being not very old. And if a womans conception be impedited and ſtopped through groſſe humours, if they be gnawing, it is good to purge the woman well with *Hierapicra* in whey: and ſhe muſt uſe a moſt exquiſite diet, and meats that do ingender good juyce: but you muſt conſume the flegmatick humours with much labour, with ſweating, vomiting, or by purging by the nether parts, and all other things which be rehearſed in the Chapter of ſtopping of menſtruis, which it behoveth not to rehearſe here particularly. Alſo windineſſe ingendred in the womb, doth let the fertility of conception, and cauſeth barrenneſſe. Such women therefore as have this, muſt firſt be amended with a ſtraighter diet. Then you muſt miniſter both outwardly and inwardly to them ſuch medicines as can diſſolve, diſperſe, and conſume windineſſe, as is, Cummin, Rew, Dill, ſeed of *Apium*, and ſuch like, which be rehearſed in the Chapter of windineſſe of the matrice, and in other places. If ſhutting up of the matrice doth cauſe barrenneſſe, you ſhall open it by caſting in of odoriferous

Cure of cold temperature of the womb.

Cure of hot diſtemper.

Cure of a moiſt diſtemper.

Cure of a dry diſtemper.

Cure of groſſe humours.

Cure of windineſſe.

Cure of a matrice shut up.

doriferous clysters, and by using of foments and insessions made of Fenugreek, Linseed, Mallows, and such like rehearsed in the Chapter of straightnesse of the womb. And afterward you must proceed to stronger medicines, as Motherwort, Calamint, Peniroyall, and Marjoram, They which have the mouth of the matrice gaping much, it is good for them to use a drying diet, and drying foments. And it is good also to use restrictive medicines, as be, the decoction of Gals, Bramble roots, Mirtles, and such like rehearsed before in the cure of a moist distemper. Last of all, if crookednesse of the matrice do cause barrennesse, you shall direct and make straight the matrice with mollifying foments, for foments can do that best, but yet you may conveniently put in mollifying pessaries; but specially the decoction of Peniroyall, and Motherwort, and *Castoreum* drunk with *Posca*, are wont to be good for a writhed matrice. *Paulus* saith, that the carnall lust used backward is good to conceive. We here have generally comprehended the cures only by other Chapters: for the particular cure of each cause must be sought out of his proper Chapter.

Cure of an open matrice.

Cure of a writhed matrice.

CHAP. LXIV.

Of sore travell in Childe-birth.

Difficilis partus causæ.

SOre travell in childe-birth, doth chance either through default of the Parent, or of the childe, or of the secundine, or through some outward cause. Of the parent, if she be grosse and fat, faint-hearted, and unskilful of pain; or if the whole matrice be small, or if there be inflammation of the whole womb, or of some part of it, or that it be vexed with some other diseases: or if she be naturally weak, so that she cannot drive out the childe; or if that she do labour before time. Also if the neck of the mouth of the matrice be crooked, or if there be some peece of flesh ingendred there, by reason of a bile or ulcer going before. But default of the childe is, if it be of an accustomed greatnesse, or small and of a little weight, or if it hath a great head, or if it be monstrous, as having two heads, or three feet: or if it be dead, and so doth not labour to come forth, or if it swell: or being alive, if it be weak, so that it cannot proceed forth: or if they be two or moe, and do all rush suddenly together into the neck of the marrice, or if the childe be fashioned contrary to nature. For the naturall form of a childe coming forth is, first with his head (his hands being stretched out upon the thighs) and with his head declining to the nether parts, but straightly directed to the mouth of the matrice: the best form in coming forth next unto this, is, first with his feet, having the hands stretched upon both thighs, and so descending straight out. All other forms in coming forth, except these two, are contrary and abhorring to nature. The travell is made difficile through the secundine: if it be not pulled away, because of the grossenesse or thicknesse of it, or if it break before it should do, because of the thinnesse of it: for then the humour that is gathered together in the matrice, is sent out before convenient time. Therefore the privities be without moisture, and be dry at the time of the travell, when moistnesse were necessary, which should make a slippery and easie going out of the childe, and so through drinesse the childe slideth out hardly. Also difficulty in childe-birth is ingendred of outward causes; as of cold, which thickneth the

matrice

matrice, and maketh the paſſages ſtreighter; or through a great heat, which diſſolveth and weakneth the ſtrength. Butoutward cauſes are known by the telling of the Patient, or of them that ſit by her. Weakneſſe of the woman that laboureth, as fatneſſe, may be known by the ſtate of the body. Alſo by diſeaſes that ſhe hath had before you may readily come to the knowledge of weakneſſe, and of many other evils. Weakneſſe of the childe is known by feeble and ſlow moving of it. Which if it be dead, it moveth not, and there is coldneſſe of the belly, and great pain about the navell. Alſo a ſtinking breath is breathed out, and a naughty colour of the face. Greatneſſe of the childe may be conjectured by the conſtitution of the Parents body, and by greatneſſe of the womans belly. Groſſeneſſe and thickneſſe of the ſecundine may be gathered and known thus: if none of the aforeſaid ſigns be preſent, and the woman ſtrong and luſty, and the childe moveth quickly and eaſily. As for the cure, it varieth according to the diverſity of cauſes. Therefore you muſt place a fat woman downward in a little bed, that is, hanging downward with her head, and her face towards the ground, bending and inclining her knees to her thighs, that her wombe ſtretching to the *Abdomen*, may be right with his mouth. You muſt with your finger anoint the mouth of the matrice, with butter, oyl, Ducks greaſe, Hens greaſe, and ſuch like: and you muſt ſpread it abroad, and open it wider by little and little. You muſt comfort and incourage a fearfull woman. And if ſhe be unskilfull of pains in travell, admoniſh her to hold and ſtop her breath ſtrongly, and let her thruſt it out to the ilions with all her might. If ſore travell in child-birth be cauſed of adſtriction, and binding, or aſtoniſhment, or as it were, adarctation and penning in of the childe, you muſt help it with diſſolving and releaſing, by powring in largely ſweet Wine and hot. Alſo the decoction of Fenugreek, or Mallows, or Linſeed; alſo Eggs are good, becauſe they are of a looſening and mollifying vertue. Afterward you muſt nouriſh the parts about the privie members, and the belly and loyns with the aforeſaid decoction, or with ſome other looſening and mollifying medicines. Alſo it profiteth to uſe hot inſeſſions and evaporations, and to have the aire of the houſe inclining to heat. Alſo it is good to uſe infuſions, and anointings with oyls that be hot in touching and vertue; and convenient cataplaſmes be good. And if neither a Fever nor any thing elſe do let it, ſhe muſt uſe releaſing and diſſolving bathes, and you muſt move her, with bearing her in a chair, in an aire that is meanly hot. Many do uſe to ſuch, violent ſhaking of the body. And if any woman be weak, and have ſore travell in child-birth through reſolution of the body, you muſt comfort and refreſh the body with medicines that do thicken and draw together, and with ſuch meats and drinks as do recreate, reſtore, and add ſtrength to the body: as be inſeſſions and ſprinklings with Mirtles, Vine leaves, Pomegranates, Roſes, ſmelling to Vinegar, and anointings with Wine mixt with cold oyl of Roſes. When the infant is overgreat, you muſt apply thoſe things which can make wider, ſtretch out, and looſen the mouth of the matrice. If ſore travell do chance through an unnaturall form of the childe in coming forth, you muſt bring him to a naturall form and figure, as much as is poſſible, partly by putting back, partly by drawing to you, partly by turning, and partly

Signa.

Cure of a fat woman.

Cure of a fearfull woman.

partly by making it ſtraight. And if the head or foot be ſent out firſt, you may not draw out the childe taking hold by that member, but put your fingers to the ſhoulders or haunches of the childe, and thruſt up that again which is come forth, into the convenient place. If there be two or three, or moe children, and do thruſt altogether into the neck of the matrice, you muſt drive back the reſt into the bottom of the wombe, and bring that out firſt which ſeemeth to be moſt ready: but if it do not come forth becauſe the infant is dead, or hath a very great head, or through ſome other cauſe, you muſt come to drawing out of the childe, or to cutting, which is taught abundantly of *Aetius, lib. 16. cap. 23.* and of *Paulus, lib. 6. cap. 74.* For it is not our purpoſe to teach handie cure here. Moreover, if the tunicle or ſecundine of the childe be thicker and ſtronger then that it may be broken, you muſt cut it. Thoſe that have the humour which is contained in the tunicles or ſecondine, flowing and running out before the convenient time, ſo that the places be dried up, you ſhall waſh it all about with whites of Eggs, with the decoction of Mallowes, and Fenugreek ſtrained, or with juyce of Ptiſan warmed. A medicine that doth univerſally help all that have ſore travell in childbirth, is this that followeth:

Pulvis optimus.

℞ Cinamon choſen, ʒ ij. Mirre, *Caſſia lignea*, ana. ℈ j. white Amber, ʒ j. ß. beat them together, and make a fine powder, whereof miniſter in Wine that is odoriferous, the weight of one drachme. Moreover, the childe being born, oftentimes it chanceth that the ſecundine doth ſtick faſt in the wombe, which if it chanceth, then ſometime the mouth of the matrice is found open, and ſometime ſhut, and the ſecundine many times is ſtill joyned to the bottom of the wombe, and many times it is ſeparate. If therefore the mouth of the matrice be open, and the ſecundine which is left therein do cleave to ſome part of the wombe, being wound up together like a ball, it may eaſily be drawn out. You muſt draw out the ſecundine with your left hand being warmed, and anointed with ſome fat thing, and put into the wombe. If the ſecundine be faſtened and knit to the bottom of the wombe, you ſhall likewiſe put in your hand, warmed and anointed with greaſe, and take hold of the ſecundine and draw it out: but you may not draw it ſtraight forth, leſt the matrice come out with it: nor pull it very vehemently, but ſoftly and eaſily, firſt pulling it crooked, bringing it this way and that way: then after that, you may draw it ſomewhat harder, for by this means you ſhall looſen it from the faſtening. But if the mouth of the matrice be ſhut, you ſhall uſe perfuſions, and with the fingers of your left hand you ſhall labour to open it eaſily, and to make it wider by little and little. Which if you cannot bring to paſſe, it is good to apply about the privities, foments, perfuſions, and ointments that can mollifie, diſſolve and releaſe. If ſhe be ſtrong, you muſt put into her noſtrils at that time alſo ſneezing powder, made of *Caſtoreum*, Pepper, and ſuch like. For *Hippocrates* in *5. Aph. 49.* writeth thus: That the ſecundine may come out, give her ſneezing powder, and let her ſtop her noſe and mouth. Alſo you muſt miniſter unto her potions that can provoke menſtruis: which things aforeſaid, you muſt do the firſt and ſecond day. Moreover, ſhe muſt uſe ſuffumigations, ſeething in a pot, Motherwort, *Ireos*, Savein, Peniroyall, Calamint, *Dictamus*, and ſuch like. Then put the pot under a cloſe chair, upon the which

To draw out the Secundine.

let

let the woman sit, being compassed in round about with clothes. After that, if you finde the mouth of the matrice opened, put in your hand, and labour to pull out the secundine, as is aforesaid; but if it will not obey to come forth, you may not rent it, for within a few daies after, being rotten, and turned into matter, it will fall out. But because through the evil savour and smell, when it is rotted, it filleth the head, and marreth the stomack, they that are troubled with this evil, must be continually perfumed. For which purpose these things are good: *Cardamome, Bdellium*, with Saveine, Frankinsence, *Storax, Ladanum*, wood of *Aloes*, and such like. Also perfuming with jeat by a pipe, which is put into the mouth of the matrice, doth profit marvellously. Also simples, such as provoke menstruis, be good: as decoction of Motherwort, and Laurell-berries, with *Vinum Mulsum*. Also make Pessaries of Mirrhe and *Cyclaminum* commixed with oyl.

CHAP. LXV.

Of the Sciatica.

ISCHIAS in Greek, properly is called a most grievous pain, which is wont to chance about the joynt which the Greeks do call *Ischion*, the Latines *Coxa*, in English the huckle-bone. The Latines call this disease *Ischias*, and they that are afflicted with this disease, are called *Ischiadici*. The Barbarous sort call this disease *Sciatica*, and they call them that be diseased with it *Sciatici*. It is caused through a grosse and flegmatick humour, which being congealed, abideth in the joynt of the huckle-bones. Therefore continuall crudities and rawnesse, and unmeasurable using of venerious acts, do not a little help the ingendring of a *Sciatica*. Also sometime swift deambulations and walkings, or suppression or stopping of the Hemorrhoids, and custome of vomiting be admitted, and purgation of menstruis, or else other familiar and accustomed emptyings being impedited and stopped, and neglecting of exercises, for each of these doe ingender abundance of flegmatick humours. There goeth before this evil sometime pain of the muscles that be nigh unto it, and specially of the loyns; sometime the beginning is in the huckle-bone it self: also sometime it chanceth (that the pain of the huckle-bone being taken away) there remaineth grief only about the hammes, and to some about the ankles, but in some all the legge is equally vexed with pain. Also in many there is pain about the privy members, and then also the bladder being vexed, doth ingender difficulty in pissing: and then chiefly the whole legge, from the haunch to the heel suffereth pain. Let the cure be begun with voiding and purging of the humour that doth afflict the Patient. And if the body do equally abound with all humours, before all other remedies, cut a vein in the hamme, or the outward anckle, or also in the arm, on that side that is diseased. For sometime the *Sciatica* is cured in one day by this emptying out of the legges. But if the body be stuffed with a flegmatick and grosse humour, you must begin the cure with purging of that humour. For the which purpose you must minister clysters often, made after this sort, or in like manner: ℞ of Centory, Sage, *Verbasculi odorati*, Rew, *Chamæpityos*, ana. M. j. roots of Gladon, ℥ j. *Stœchados*, ℥ iij. seeds of Annise

ἰσχιας.

Causæ.

Signa.

Curatio.

Clysters.

and

and Fennell, ana. ℥ ij. ß. Agarick of the beſt, ℥ ij. root of Polipody, ℥ v. Seeth theſe in ſufficient quantity of water untill the third part: then take of the liquor of that decoction, ℥ xiij. of *Hierapicra*, ℥ ß. of *Electuarium Nidum majus*, ℥ ij, of oyl of Lillies, ℥ ij. oyl of Rew, ℥ j. the yolks of two Egs, ſalt, ℥ j. ß. commix them all and make a clyſter. Alſo vomiting doth help them that have the *Sciatica* much more then the purging downward by the belly, for that doth repell and put back the humour downward ſuddenly. Therefore you muſt provoke vomits in the beginning by and by after meat. But afterward you muſt miniſter vomiting medicines, beginning firſt with them that be eaſie. They that have humours vehemently compact and thickned together, which can difficultly be diſſolved and looſened, cauſed through Phyſicians uſing ſharp medicines out of time, ſuch be holpen by faſtening on of a very great cupping glaſſe with ſcarifications. But in the *Sciatica* we do not uſe ſuch medicines as can repreſſe and ſtop the flux: for ſeeing the diſeaſe is placed in the bottome of the huckle-bone, bloud is expelled from the veins and muſcles that be nigh adjoyning to it, and is ſent thither. Therefore in the beginning of this diſeaſe, there is need of medicines that can mitigate and aſſwage, which neither do cool much, nor that do heat vehemently. For as thoſe things which do cool, do thruſt the humours violently to the ankle bone: ſo thoſe things that do vehemently heat, do draw more matter out of the members adjoyning. Moreover you may not come to the uſing of ſharp medicines, till after bloud-letting or emptying by purgations. For if any man apply ſharp medicines to the diſeaſed member before the body be emptied or purged, he ſhall make the diſeaſe hard to cure, becauſe of a multitude of humours ſo thickned there, that they cannot be diſſolved. For beſides other things it is made groſſe and viſcous, and through the heat and drineſſe of the ſharp medicines, it ſuffereth as it were roſting or burning. Firſt therefore you muſt irrigate and ſprinkle the aggrieved place with oyl of Rew. After you muſt apply more effectuous medicines, which do heat, and can draw humours from the bottome to the top, as be *Oleum Vulpinum*, oyl of Pepper, *Oleum Coſtivum*, oyl of Juniper, *Unguentum Aragon*, *Martiatum*, and *Agrippa*. Alſo Sage, Rew, Laurell leaves, Eldern, root of Wallwort, Peniroyall, Saveine, *Opoponax*, *Bdellium*, *Ammoniacum*, and ſuch like. Of the which you may make foments, ointments, emplaiſters, and cerotes. But if grief be extremely painfull, then uſe this which followeth, for it is moſt excellent againſt this evil: ℞ Roſin of the Pine-tree, ℔ j. ß. *Galbanum*, ℥ v. melt them with a ſoft fire, and then ſtrain it through a cloth, and put into it of the powder of Maſtick, ℥ j. and then ſpread it warm upon dogges leather, or Lambs leather, and ſtrike it a good thickneſſe; and before you apply this plaiſter to the pained place, anoint the place with this ointment following: ℞ freſh Hogs greaſe, ℥ j. ß. and take Sows or Monks Peaſon in number twenty, and beat them both well in a mortar till they be well incorporate, and therewith anoint the places and the plaiſter, and warm the plaiſter againſt the fire, till it be ſoft, and lay it to the aggrieved place, and let it lie nine daies. If there be hairs upon the place, you muſt ſhave them off firſt, and roll it well, leſt it ſlippeth away; then every day, morning

Vomitus.

Cucurbita magna.

When ſharp medicines may be uſed.

Simples.

Emplaſtrū.

Unguentum

morning and evening at each time let the Patient take ℥ j. of this Electuary. ℞ of the roots of *Acorus* or Gladon, being made clean, ℔ j. ſtamp them very ſmall, (as poſſibly you may do) then take of clarified Hony, ℔ iij. and put in the roots by little and little, ever ſtirring it, and when it is well ſodden, put into it of Cinamon, ℥ j. made in very fine powder, which being well incorporate, keep it to your uſe: and at the end of the nine daies, if the pain be not clean gone, lay to the forenamed plaiſters other nine daies, uſing the ſame Electuary, and procure vomit, as before, every ſix or ſeventh day; for that doth greatly revert the humour. But in the beginning of the grief, apply to the aggrieved place again and again, ſponges wet in the decoction of Juniper, or Sage, or Eldern leaves. Afterward uſe this ointment: ℞ of *Unguentum Martiaton*, ℥ iij. oyl of *Ireos*, and Lillies, ana. ℥ ß. juyce of Rew, and *Chamæpityos*, ana. ℥ ij. Hony, ℥ j. ß. Sage, Penyroyall, Pepper, ana. ℥ ß. Pellitory, Staveſacre, ana, ℈ j. Wax as much as is ſufficient, and make an ointment. Alſo the uſing of this cerote profiteth: ℞ *Oleum Coſtinum* and *Vulpinum*, ana. ℥ ij. ß. oyl of Pepper, ℥ ß. *Opoponax*, *Bdellium*, *Storax*, ana. ℥ iij. root of Briony, Salt-peter, leaves of Elder, ana. ℥ ij. *Ariſtolochia rotunda*, Rew, ana. ℥ j. ß. *Euphorbium*, ℈ j. diſſolve the Gummes in very ſharp Vinegar, and with Turpentine and Wax as much as is ſufficient, make a cerote. And if the evil do remain ſtill, you muſt uſe cliſters again: and then faſten a very great cupping-glaſſe with much flame to the huckle-bone, making good deep gaſhes with ſcarification. And if that the diſeaſe be not ended ſo, you muſt uſe again purging vomits, and the other remedies aforeſaid; which being done, you muſt come to the uſing of Dropaces and Synapiſmes, and ſo to the uſing of burning medicines: amongſt which, the root of the herb called *Iberis* is not the worſt, being new digged up in Summer, and diligently braied, and mixed with a little old Swines greaſe, being layed and bound to the joynt of the huckle-bone, or to the whole ſhank or legge. Alſo the leaves of it will do the ſame thing. And being ſo applyed, let it lie not paſt two hours to women, but let it be four hours to men, if it be poſſible for them to ſuffer it: for it raiſeth ſwelling, with burning and redneſſe, as a Synapiſme is wont to do. Afterward bring the ſick into a bath, in the which, when he hath ſweat a little, bid him ſit down in the veſſell, becauſe of the biting heat, and compell him to ſuffer it ſtrongly. For in the beginning, it is wont to bring biting and gnawing with burning heat; then bring him out: from which alwaies almoſt (as *Ætius* witneſſeth) although they be carried in of other, they will go out alone upon their feet. After the bathing commix much oyl with a very little wine, and ſhake them together, and anoint it: then wipe off the humour with a ſharp cloth, and cover the legge it ſelf with very ſoft wool. And truly (this being done) it hath been wont to need no other remedy for the cure. But if ſometime it chanceth any part or remembrance of the evill to be left ſtill, within a few daies after you may uſe again the ſame remedy. And certain daies after, you may lay on the cerote which is a little before deſcribed. Moreover, among burning and bliſtering medicines, this is good: ℞ *Mel anacardinum*, Leaven, ana. ℥ j. *Cantharides*, (the wings caſt away) ℥ ij. Vinegar, as much as is ſufficient, and commix them together. Or this is good:

Electuarium.

Aliud unguentum.

Cerotum.

Cauſticum.

℞ *Euphorbium*,

Aliud. ℞ *Euphorbium*, Salpeter, ana. ℈ ij. Sope, quick Lime, ana. ℥ j. *Mel anacardinum*, as much as is sufficient, so that all being mixed together, may be of the thickneſſe of hony. Let his diet be such, that his meat may be meanly thin, and easie of digestion. Let his exercisings be walkings, continuall writhings, leapings, or dancings and runnings. It is good alwaies to have the body soluble. And if the disease hath endured long, and cannot be driven away with the aforesaid medicines, you must use burning in three or four places, after that sort as *Paulus* teacheth in *lib. 6. cap. 76.* and *Ætius, lib. 12. cap. 30.*

Victus ratio.

CHAP. LXVI.

Of the Gout in the feet and joynts.

PODAGRA and *Arthritis* in Latine, be diseases of one kinde: and therefore they differ not but in places diseased. For in both of them there is weakneſſe of joynts, and an unnaturall humour floweth to them. And if that the flux of the humour do flow to the feet, that is called *Podagra* in Latine. But if the humour flow to other joynts, it is called in Greek *Arthritis*, in Latine, *Articularis morbus*, the joynt sickneſſe. Sometime this evil doth rush in suddenly, being equally disperſed throughout all the joints. But for the most part, the flux is wont to fall in privily, and by little and little. For in some, pain doth invade the joynt of the great toe, but in some the end of the heel is afflicted. Again in some other, the hollowneſſe of the foot is grieved, either through chafing of the shooe, or some such like thing. The Gout taketh his beginning at the feet, whereupon it taketh the name, and it proceedeth upward by little and little to the knees, and also to the joynts of the huckle bones and the thighs; afterward to the hands, every joynt particularly being grieved. They that are taken extreamly with this disease, have pain in the back bone joynts, and in the joynts of the ribs, and eye lids, and to some pain in the throat also: neither is there any connexion or knitting of bones, which is free from this evil. This disease is engendred of continuall crudities and drunkenneſſe, and of immoderate using of lechery, through vehement and swift deambulations and walkings, through long standing, or often riding, by suppreſſion and stopping of accustomed excretions and fluxes, and through intermiſſion of familiar exercises. Sorrows, cares, watchings, and other perturbations of the minde, do not only ingender this evil, but also do breed hurtfull and corrupt humours. Also many times the Cholick being naughtily cured, is wont to be a cause why the joynt sickneſſe should follow. But for the most part, a disposition to this kinde of disease proceedeth from the parents to the children, and their posterity. Also universally abundance of all raw humours is the cause of this disease. The humours that do abound, and do fasten themselves in the joynts, either be sanguine, or cholerick, or flegmatick, or melancholious. Also sometime this evil is ingendred of commixtion of humours. The outward causes may easily be known by the telling of the sick, or them that be about him. The difference of humours you shall know by the signs following. The humour of bloud, if it be much in quantity, it causeth fullneſſe, and great swelling, not only of the veins, but about the skin

Podagra. *Arthritis.*

Cauſe.

Signa.

skin of the whole member that is grieved, and maketh it red in colour. They which are afflicted with this evil, cannot ſuffer remedies to be applied that be very cold or very hot, and they are continually vexed with pain, becauſe the flowing of the bloud doth chance continually and equally. Their urines are yellow and mean of ſubſtance. Alſo their veins do abound with bloud, and are puffed up and ſwollen. The convenient age for this evil is youth. Alſo meats that ingender good juyce, and nouriſh abundantly, were eaten before, and exerciſes were neglected. The time of the year in the which the Patient is moſt afflicted, is Spring time. If the humour that floweth into the joynts be cholerick, you may know it by the yellowiſh colour of the skin. Sometime redneſs is mixed with the yellow colour, that is, when choler is commixed with bloud. Alſo there is ſenſible heat and ſharp pain like lancing. Alſo moiſtneſs ſuddenly burſteth out of the skin, without evident ſwelling. The Patient is eaſed with cooling medicines, and rejoyceth: but with hot things his pains augment. In the ſtate and ſtrength of his fit, a feaver taketh him, and a very great thirſt. His Urine is cytrine, and ſometime alſo it is ſharp. There is wont to go before this diſeaſe, great cares, and wrath, watchings and wearineſs, and a diet that was apt to ingender choler. The age, complection, and time of the year that is hot and dry, be apt to cauſe this cholerick flux. And if the humour that floweth into the joynts be flegmatick, the ſwelling will give place to the thruſting of the finger, and it is looſe and moderate: the colour of the member afflicted, is white. Old age is much afflicted with this humour, and a complexion cold and moiſt, and it chanceth in the winter time. His Urine is thin and watery. There went before it idleneſſe, reſt, and a diet that ingendred flegmatick humours. If it be ſalt fleam, great itch, and gnawing or biting doth trouble the diſeaſed members. If the flux to the joynts be of melancholy, which chanceth but ſeldom, the colour of the ſwelling is blackiſh. The age which doth moſt ingender this flux, is the declination of middle age. Alſo the complexion is cold and dry, and the time of the year, Harveſt; a country that is cold and dry, and like ſtate of the air, and a diet that ingendreth melancholy. When the humour that floweth into the joynts is bloud, by and by you muſt let bloud, not once only, but often, taking it away by little and little: for if you do omit bloud-letting, and do uſe repercuſſive medicines, you ſhall be an author of great evil. For the bloud being driven back from the unnoble members, it ruſheth up to the principall members, and that be neceſſary to life. Therefore in fluxes of bloud, letting of bloud is very neceſſary, ſpecially in them that abound with bloud. You muſt cut a vein in the arm beneath, right againſt the leg that is vexed with the flux. And if the right hand be vexed with pain of this diſeaſe, cut a vein in the right legge, about the hamme, or the ankle, or the ſole of the foot: for a vein being cut right againſt the member that is afflicted, it is of great efficacy and ſtrength. Then ſpecially muſt bloud-letting be uſed, when this evil beginneth firſt to invade any man. For they that be vexed often with this flux of bloud, do feel more hurt then help of bloud-letting, ſpecially if their body be weak and cold. After bloud-letting you muſt apply remedies to the aggrieved member, which do neither do coole greatly, leſt they ſhould drive together and thicken the humours;

Signes if bloud do flow.

Signes of cholerick flux.

Signes of flegmatick flux.

Signes of melancholy flowing.

Cure by bloud-letting.

Localia.

humours; nor heat vehemently, leſt they ſhould draw more humours unto the diſeaſed member. Therefore you muſt ſprinckle the grieved place with old Vinegar, and oyl of Roſes mixed together, ſpecially if the cauſe of the pain do ſeem to be deep within. For Vinegar of his own proper thinneſſe, going into the depth, maketh a way for the oyl of Roſes, which naturally can eaſe pains. But if the pain be aloft nigh the skinne, you ſhall help it greatly with oyl and wine, applying it in Summer warm, in Winter hot. Afterward alſo you muſt uſe cataplaſmes which can eaſe and ceaſe pain without any provoking of fluxes, made of the meal of Fenugreek, Barley, Beans, Lupines, Cammomill, and ſuch like: and you muſt ſee that thoſe things be ever hot, which may well be, if they be continually changed, and covered over aloft with wooll. Alſo this medicine profiteth not a little: ℞ Goats milk, ℥ v. the yolks of two Eggs, oyl of Roſes, ℥ j. Saffron, ℥ ß. crums of bread as much as is ſufficient, that it may have the form of a cataplaſme: ſtamp theſe till they be well commixed together, and then apply thereof to the member that is grieved. Alſo you may make an emplaiſter or cerote of oyl of Roſes, Vinegar, Roſin, Wax, *Galbanum*, gum Ammoniack, Frankinſence, Saffron, and ſuch like. You muſt give him meats which do extenuate, and that do nouriſh but little, as be pothearbs. Let him abſtain altogether from fleſh, except it be birds of mountains. Let him uſe fiſhes that breed in ſtony waters. Wine, if the intemperance of the ſick may ſuffer it, muſt altogther be taken away: for it is almoſt the only reaſon whereby health ſhould follow: which, ſeeing among a thouſand, ſcarce one doth obſerve, it is no marvell though there be very few which be delivered from this diſeaſe at theſe daies In ſtead of wine let him uſe water, wherein Cinamon, Anniſe ſeeds, or ſuch like hath been ſodden: or that drink which is called fooliſhly now adaies *Ipocras*: the making whereof you may finde before in the Chapter of the Palſey. Let the ſick diligently avoid fruit, and carnall luſt. Alſo he ought to have a ſoluble belly alwaies, that can avoid out the ordure readily alone: which, if it do not well, waſh it with ſome eaſie clyſter. If through flowing of choler the diſeaſe in the joynts be cauſed, then your labour muſt be to void and purge out the humour that doth vex the Patient, which you muſt do, as well by vomiting as by the belly downward. Therefore you muſt ſurely purge them that be thus afflicted, by medicines that draw out choler. After that, untill the full ſtate of it, you muſt apply medicines that have vertue to cool and reſtrain; as be thoſe that are made of Singreen, green Roſes, ſharp Sorrell, Nightſhade, Plantain, and ſuch like, often before rehearſed. In this kinde of flux, many times, becauſe of the vehemency of the pain, you muſt uſe ſuch medicines as can cauſe aſtoniſhment. For the which purpoſe, it is good to apply the medicine which we deſcribed before, of Goats milk, crummes of bread, Saffron, and yolks of Egs, with the which you muſt commix Poppey ſeeds, ℥ iij. or *Opium*, ℥ ß. or more or leſſe according to the pain. Alſo for the ſame purpoſe, leaves of Hemlock and Henbane do profit, being applied and layed on. But you muſt note, and take heed, when you be compelled to uſe ſtupefactive things in fervent and vehement pains, that afterward you do recreate and nouriſh thoſe members by ſuch things as do heat. For unleſſe you do ſo, you ſhall make

Cataplaſmata.

Victus ratio.

Why few be cured of the gout at theſe daies.

Cure of the cholerick flux.

Stupefacientia.

Note.

make thoſe members weak and intemperate, and ſo they ſhall be ſubject to a perpetuall flux, and ſhall ſoon catch hurt in their actions. Heating medicines be, Origan, Savory, Muſtard ſeed, Pepper, and ſuch like. Alſo you muſt help to provoke ſweating with heating and rubbing of the body: but ſo, that you touch not the aggrieved member. Moreover, you muſt miniſter in drink thoſe things that do provoke urine: for ſuch do void out choler by the urine. Alſo ſuch things miniſtred as do cauſe ſleep are wont to do good, becauſe the flux is ſtopped and dried up by them, ſpecially if they be miniſtred after a purgation. You muſt give them meats that do cool, but not that do moiſten: for moiſtneſſe increaſeth the flux. Let them not ſuffer hunger, for that maketh choler ſharper. Of fruits, let them uſe reſtrictive Apples and Medlars, and other that do cool and ſtop or let the flux. Let them abſtain altogether from Wine, as is aforeſaid. They which are diſeaſed through flowing of fleam, you muſt begin the cure of them with purging of fleam. The flegmatick humour is avoided by vomiting; but nevertheleſſe alſo downward by the belly. But the beſt purging in this evil, is downward by the belly, whether the diſeaſe ſtick about the hands or the feet: and ſo much the more, if the flux be in all the joynts of the body. For the way that is moſt familiar, and leaſt perillous for fleam, is to go out by the guts. For if it were drawn by violence upward to the ſtomack, and not purged out, it cauſeth perill: therefore it is moſt ſafe and healthfull to purge it downward. But before you miniſter purging medicines, you muſt miniſter thoſe things that have vertue to cut, extenuate and divide, that by this means the groſſe humours may be prepared, and made apt to purge. If emptying may not be done by purging, then they muſt uſe hunger and famine many daies, for they that be flegmatick of nature, can ſuffer hunger eaſily and without hurt. Hereupon *Hippocrates* ſaith, 7. *Aphor.* 6. It is good for the bodies that have moiſt fleſh to uſe hunger: for the hunger drieth the bodies. Alſo they muſt uſe diſcuſſive and diſſolving frictions, and ſtrong clyſters, and medicines that provoke urine: but you muſt apply outwardly ſuch medicines as can eaſe and ceaſe pain, and which can diſſolve and dry moderately, of which we ſpake a little before. But in the beginning of the diſeaſe, you muſt mix with them ſome things that have vertue to reſtrain and binde. After the beginning, you muſt uſe only diſſolving and diſcuſſive things. The gentleſt is this: leaves of *Althæa*, ſodden and beaten alone, or with flour or Barley meal applied to. Alſo the root of it ſodden in *Aqua mulſa*, and ſtamped and applied, is good. And this ointment is good: ℞ of the oyls of Laurell, and *Ireos*, ana. ℥ j. old ſwines greaſe, butter, ana. ℥ iij. the marrow of an Hart, ℥ ij. fine Turpentine, ℥ v. *Galbanum* diſſolved in Vinegar, ℥ j. Hyſop, root of *Althæa*, Fenugreek ſeed, ana. ℈ ij. Wax as much as is ſufficient, and make an ointment. Moreover, let the meats that you give to nouriſh him, be dry of nature, and ſmall of nouriſhing, as is juyce of Rice roots, and ſuch like: but yet fleſh of the birds of mountains roaſted is not hurtfull for them. Capers with *Acetum Mulſum*, doth marvellouſly profit. Give unto him wine, in very little quantity at certain times, and let it be thinne, yellow and old. They that are diſeaſed through flowing of melancholy, muſt be emptied either with bloud-letting or by purgation. Uſe bloud-letting when the bloud is infected with melancholy, and

Diet.

Cure of flegmatick flux.

Flegmatick folk can ſuffer hunger eaſily.

Victus ratio.

Cure of a melancholy fleam.

uſe purgations when the Patient declineth to melancholy; but if both theſe abound together, it is not ſufficient for you to uſe one of the aforeſaid things, but firſt cut a vein, and then uſe a purging medicine: which thing you muſt alſo do in other evils that have need of double purging. In the beginning of the diſeaſe, and in the very time of emptying and purging, you muſt uſe ſuch things as can repreſſe, ſtop, and alſo heat ſenſibly. After purging uſe thoſe things that can gently heat, attenuate and diſſolve or diſcuſſe, as is afore taught. But becauſe knobs and hard ſwellings do ingender afterward in the joynts, as well becauſe of the groſſeneſſe and earthy hardneſſe of the humour that hath flowed thither, as alſo through the uſing of immoderate diſcuſſive and drying medicines, without mixing of ſuch with them as have a mollifying vertue: therefore to take thoſe knobs away, you muſt uſe thoſe medicines which be declared of us before in the Chapter of hardneſs of the ſpleen. But ſpecially very old and ſharp cheeſe, brayed in the decoction of very fat and old ſwines fleſh, is good to be applied. Alſo, for this evil, Figs brayed and laid on are good. Alſo *Althæa* twiſe ſodden, Oats, Nettles, Briony root, round roots, Dill, Sothernwood, Mayweed, Horehound leaves mixed with Pitch, Sulphure and Wine. Alſo you muſt commix fat and greaſes of ſwine, Goats, Calves, and Geeſe. Alſo all marrows and other things that have vertue to mollifie and ſoften. And alſo bathings, after the inflammation is ceaſed, are moſt commodious and profitable to all that have the Gout. While they waſh them, put ſponges wet in Vinegar and Salt mixt together round about the diſeaſed places, that they may remain ſafe from humours flowing to it. They muſt waſh themſelves, not once only, but often, in an air that is altogether mean and moderate. But they may not tarry long in hot water. It is beſt therefore that they be ſprinkled and wet with hot water poured on them. Alſo it is profitable that all the body be rubbed with dry linnen clothes. Moreover, they that be cured of the Gout, ſhall defend themſelves afterward from it by this means: Firſt, twice in a year, that is, at Spring time and Autume, if nothing do let it, let him bloud largely. Alſo about thoſe times, and oftner, let him uſe purging medicines. Alſo it is neceſſary for him to eat little meat, and to abſtain from fulneſſe. Alſo he muſt uſe meats that be eaſie of digeſtion, and which readily be diſtributed into the members of the body, and be without excrements. Let him abſtain altogether from wine, or let him uſe it very ſcarcely. Let him uſe exerciſes very often, and that before meat: for labour (as *Hippocrates* ſaith) muſt go before meat. And to conclude, they that deſire to be freed from the Gout, let them remember this ſhort and moſt wholeſome precept of *Hippocrates*: The way to help and preſerve health is not to be filled with meats, and to be unſlothfull in labouring. Alſo let his ſleeps and venerious acts be in a mean. As for remedies in this caſe, let Salt be brayed ſmall in oyl, and the joynts rubbed therewith, for it helpeth greatly all thoſe that will be free from this evil, except they be of a wonderfull dry temperature. And he muſt uſe anointings with that, morning and evening all the daies of his life.

Cure of knobs.

Bathes.

A defence for the gout.

The end of the third Book.

THE

THE FOURTH BOOK,

Teaching the Cure of FEAVERS.

CHAP. I.

An Exposition of Feavers.

FEBRIS in Latine, a Feaver in Englisſh, it is an unnaturall heat, which taking his beginning at the heart, is ſpread by the arteries and veins into the whole body, and doth hurt and let the operation of it. For although a man be hotter now then he was before, it followeth not that he hath a Feaver, unleſſe the heat being immoderately encreaſed, do offend the man, and hurt his operations and actions. *Febris quid.*

Moreover, as there be three things (*Hippocrates* witneſſeth) which do ordain and conſtitute our body, (that is to ſay) things contained, things containing, and things that flow about violently; (that is) the hard and ſound members in the body, the humours, and the ſpirits or air: ſo alſo there be three kindes of ſimple Feavers. For if immoderate heat be kindled in the ſpirits and air of mans body, it is called in Greek, *Ephemera*, and in Latine *Diaria febris*, and in Engliſh it may be called, one day Feaver. This Feaver is like to hot ayr or winde, included in a bladder or bottle: for like as the ayre heateth the bottle that it is in, even ſo, the ſpirits of a mans body, being heat more then they ſhould be, do heat all the whole body. There chanceth in this kinde of feaver but one fit; and for the moſt part it endureth but one day of his own proper nature, whereupon it is called *Diaria febris*, that is, the one day feaver: for they ceaſe after the firſt fit, if they be rightly handled. But you muſt note, that there be feavers called *Diariæ*, which laſt untill the third day, as thoſe be which are ingendred of thickning and ſtopping of the conduits and paſſages. For although that this word *Diaria* be not of the very ſubſtance of ſuch Feavers, yet becauſe they lack a convenient name, to the intent that our teaching ſhould be brief and evident (notwithſtanding that the word repugne againſt it) ſeeing that they be of the ſame nature that true *Diaries* be of, they muſt moſt rightly be called *Diariæ* (as *Galen* ſheweth abundantly *in lib. 9. Therapeutices, cap. 1.*) Hereupon it is evident, that there be two kindes of *Diaries*, one which is named *Diaria*, ſimply and without adjection or putting to of any word, which feaver doth not extend above the ſpace of a naturall day (that is) twenty four hours. Another kinde there is, which is called *Diaria plurimum dicrum* (that is) a diarie of many daies. It is called by *Three principall kindes of ſimple feavers.* *Ephemera.* *Diaria.* *Note.* *Diaria ſimplex.*

Diaria plurium dierũ. another name of *Galen* (that is) *Synochus non putrida.* The second kinde of
Putrida. simple feavers is, when an immoderate heat is kindled in the humours, and it is called *Putrida*, that is rotten, only becauſe the humours in this kinde of feavers do putrifie and rot. It is like unto hot water: for as that doth heat a cool veſſel that it is powred into: ſo alſo humours hot above nature, do heat the body. The humours do putrifie and rot, either within the veſſels or without. If they rot within the veſſels, then either all the humours do putrifie together, or elſe one alone. If all the humours do putrifie equally and alike within all the veſſels or veins, or ſpecially within the greateſt, it cauſeth a feaver called *Synochus putrida*: which, to the intent you may perceive what it meaneth, you muſt note firſt, that the Phyſitians of Greece do call that feaver
Συνόχος. *Synochus*, in the which one fit remaining ſtill continually from the beginning to the ending, extendeth and continueth many daies: or, it is a feaver which is without any great mutation untill the end of it. This feaver may be called of the Latines *Continens febris*, and in Engliſh, a conſtant or continuall feaver. But although there be one form and likelihood of ſuch feavers, whereupon
Two kindes of Synochus: Synochus putrida, & non putrida. they name them *Synochus*, yet their nature is not all one. For ſome of them have manifeſt ſigns and tokens of rottenneſſe: and ſome again have none at all, which (as we ſaid a little before) be of the kinds of *Diaria*. We, to the intent that our doctrine may be the more evident, do call the firſt, *Synochus putrida*: and the laſt we call *Synochus non putrida*. And in this place you may not follow the barbarous ſort, which call the laſt of them *Synocha*, and the firſt *Synochus*: ſeeing the Greeks (as *Galen* witneſſeth) contain them both under the name of *Synochus*. Of theſe feavers which are named *Synochi*, there be three ſundry ſorts or
Three ſorts of Synochus differences: for ſome of them do endure of an equall vehemency and force from
1. the beginning untill the ending: thoſe the Greeks do call *Homotonos*, and *Acmaſticos*, that is, remaining ſtill in the ſame force and vigour. Some alwaies increaſe
2. and augment by little and little: thoſe the Greeks do call *anabaticos* and *epacmaſticos*, that is, increaſing and augmenting more and more. Some do decreaſe
3. and diminiſh by little and little, thoſe the Greeks call *paracmaſticos*, that is, decreaſing. Moreover, if one only humour do putrifie and rot within the veſſels, it kindleth a feaver, which the Greeks do call *Synechis*, and the Latines, *Continua febris*, in Engliſh a continuall feaver, which is when the feaver doth not leave the Patient, but it hath a certain remiſſion and ſlaking of every fit. Whereby it is evident that the feaver *Synochus* and *Synechis*, that is, a conſtant feaver, and a continuall feaver, do differ much aſunder. For in a feaver *Synochus*, there is no remiſſion or ſlaking of the heat, but in the feaver *Synechis*, there is ſenſible remiſſion and ſlaking in every fit. Alſo the feaver *Synochus*, hath but one only fit, but in *Synechis* there be many fits. And they two agree in this, that neither of them doth leave the Patient ſometime. Of feavers that are called *Synechis*, or elſe *Continua febris*, there be three kinds: for if choler do putrifie and rot within the veſſels, it cauſeth a continuall Tertian, or a burning feaver, which is called of the Greeks *Cauſos*. If fleam do putrifie or rot within the veſſels, there ingendreth a continuall Quotidian. But if melancholy do putrifie and rot within the veſſels, there ingendreth a continuall Quartane. And theſe continuall feavers be ſomewhat like to the intermitting feavers, of the which we will ſpeak ſtraightway. For a

What a continuall feaver is.
Difference between συνοχὸς, & Συνέχος.
Three kindes of continuall feavers.
Tertiana continua.
Quotidiana continua.
Quartana continua.

con-

continuall Tertian agreeth with a true intermitting Tertian, in this, that it hath a fit as well as it every third day. And a continuall Quotidian agreeth with an intermitting Quotidian, becauſe each of them hath a fit every day. Alſo a continuall Quartane agreeth with an intermitting Quartane, becauſe both of them cauſeth a fit every fourth day, But yet theſe feavers do differ two waies, notwithſtanding that they agree in the humour that cauſeth them. Firſt, they differ, becauſe in continuall feavers the putrified homour is contained within the veins, but in intermitting feavers, that humour is diſperſed into all the members of the body; whereupon it chanceth through violence of ſpreading of humours, the feavers are purged out by themſelves. Hereby alſo they differ another way, that is, the intermitting feavers ſlake between the fits, but the contineall feavers do not ceaſe at all between the fits. Hitherto we have rehearſed what kindes of feavers humours putrified within the veſſels do cauſe and ingender: now we will expound what feavers humours putrified without the veſſels do conceive, ingender and kindle. If therefore an humour do putrifie and rot without the veſſels, it cauſeth an intermitting feaver, which is ſo called, becauſe the fit doth not endure continually, but it hath a ſlaking or ceaſing, and leaveth off between the fits. It may moſt aptly be called in Latine *Febris interpolata*, becauſe the fits come and renew at their times: ſome call it *deficiens febris*. Of this feaver there be three kindes, that is, a Tertian, a Quotidian, and a Quartane. A pure and exquiſite Tertian is cauſed when choler doth putrifie and rot without the veſſels. It is ſo called, becauſe it ceaſeth one day, and cometh again the third day. An exquiſite Quotidian, which in Greek is called *Amphemerinon*, is cauſed of ſweet fleam being putrified and rotten without the veſſels: and it is ſo called, becauſe it returneth every day. We did not raſhly ſay ſweet fleam, for if glaſen fleam do putrifie and rot a little, it cauſeth a feaver called *Epialos*. And this *Epialos* is a feaver in which the Patient is both feaverous, and fervently cold, and doth feel both heat and cold immoderate in all parts of his body, both at one time together, To the aforeſaid feaver doth belong a feaver in Greek called *Lypyria*. In this feaver there is heat felt within, and in the bowels and entrails: but in all the outward parts, there is cold felt. An intermitting Quartane is ingendred of melancholy putrified and rotted without the veſſels. It is ſo named becauſe it ceaſeth two daies, and returneth again the fourth day. The third kinde of ſimple feavers in generall is cauſed, when heat is kindled in the ſound, hard, and fleſhie parts of mans body, and it is called both in Greek and Latine, *Hectica febris*, and in Engliſh the feaver Hectick. This feaver is like to a hot veſſell: for as the veſſell doth heat the water that is powred into it: ſo alſo the feaver Hectick, which ſticketh in the ſound and fleſhie parts of the body, and is infixed in them, is able to heat all the humours of the body. And if this feaver do encreaſe, that it doth melt and conſume the whole body, and all the hard and ſound parts of it, then it is called *Hectica maraſmodes*, and *maraſmus*. And this (as *Galen* witneſſeth) is incurable. For although you might quench the heat, yet the drineſſe which is left, being proper to old age, will kill the Patient. Beſides the feavers now of us rehearſed, there is another feaver which is cauſed of breathing in of peſtilent air. But ſeeing this Feaver (as

Likeneſſe between continuall and intermitting feavers.

Difference between continuall and intermitting feavers.

Intermittens.

Interpolata.

Tertiana intermittens.

Quotidiana exquiſita.

Epialos.

Lypiria.

Quartana intermittens.

Hectica febris.

Maraſmus.

Peſtilent feavers.

Galen witneſſeth, *libro primo De differentia febrium, capita quinto*) is ingendred of rottenneſſe, for the air about us being corrupted with a putrifying and rotting evaporation, cauſeth alſo the humours of the body to rot, therefore it may be contained under the ſecond principall kinde of the feaver called *Putrida*. Moreover, in this place, we may not let paſſe to tell, that ſome feavers be ingendred without diſeaſe or griet in any member of the body, and ſome feavers be kindled through the inflammation of ſome member. Therefore, as the former feavers have their names, ſo alſo each of theſe that follow have their proper names. For the feaver which is ingendred through inflammation of the film or kall that girdeth in the ribs, it is called *Pleuretica febris*. That which ingendreth through inflammation of the lungs, is called *Peripneumonica febris*. That which chanceth through inflammation of the ſtomack, the liver, or the lungs, is called in Greek *Typhodes* (that is) inflaming or burning. Likewiſe all other feavers which ingender through inflammation of any member, have diverſe names, according to the diverſity of the member. Therefore in every ſick perſon you muſt diligently diſcern feavers which come without diſeaſe of other members, from thoſe feavers which ingender through inflammation of ſome member. Of the aforeſaid feavers, ſome be *Typicæ* (that is) certain and ordinate: and ſome be *Erraticæ* (that is) uncertain and inordinate. *Typicæ* be ſuch feavers, whoſe fits, and ſlakings from them, do come juſtly at their appointed time. *Erraticæ* are ſuch feavers as be contrary to theſe, for they keep no certain and juſt time, nor any order of fits, nor the intermiſſion between them, as be thoſe feavers which ingender of melancholy, which is moved in certain members, and in ſome it remaineth unmoveable, in other members it putrifieth, or beginneth to boyl. Hitherto we have rehearſed the kindes of ſimple feavers: it remaineth therefore that we declare briefly the kindes of compound and mixt feavers. Therefore compound feavers are cauſed two waies: firſt, becauſe theſe feavers aforeſaid (that is) a Tertian, Quotidian, and Quartane, may be mixed together without the diſeaſe of any member. Secondarily, becauſe theſe feavers which be ingendred through inflammation of ſome member, may commix together. The feavers that come without inflammation of any member, are ſometime compleat and joyned together, and ſometime they are altogether confounded. Complication (as *Galen* witneſſeth) is, when the feavers invade the patient at diverſe hours: and confuſion is, when they begin at one time. There be four complications or joyning together of the feavers Tertian and Quotidian (as *Galen* witneſſeth.) One, when a Tertian and Quotidian are mixed together, being both intermitting feavers. Another is, when an intermitting Tertian is joyned with a continuall Quotidian. This is called by a peculiar name of the Greeks *Hemitritæus*: becauſe all his nature hath the half part of each of the ſaid feavers. The third is when an intermitting Quotidian is mixed with a continuall Tertian. The fourth is when a continuall Quotidian is joyned with a continuall Tertian, To be ſhort, feavers of one kinde are complicate and joyned with feavers of the ſame kinde, as continuall with continuall, and intermitting with intermitting feavers, and Tertians with other Tertians, and one Quartane with another Quartane. Alſo it chanceth many times, that feavers of

Feavers ingendred of inflammation of ſome member.

The kinds of compound feavers.

Complications of Quotidiãs and Tertians.

Hemitritæus.

diverſe

diverse kindes are coupled together, as Quotidians with Tertians, and each of them with Quartanes, and sometime intermitting feavers are mixed with continuall feavers. Moreover, after the same sort, feavers which are ingendred with inflammation of some members are sometime mixed together, as if diverse members do each of them kindle a feaver proper to themselves, or the affection where they ingender be mixed. Seeing therefore, that feavers are compounded and mixed many sundry waies, first the kindes of simple feavers must be with great diligence perfectly learned of them that study Physick: for unlesse they know them very perfectly, it cannot be that ever they should know well compound feavers. Therefore seeing the knowledge of them is very hard, insomuch that oftentimes cunning Physicians are deceived in judging of them, you must seek the signs and tokens whereby you may know them, diligently out of *Galen*, who hath taught this thing more exactly then any man. We to help the memory of the studious, have comprehended all the kindes of simple feavers in this Table following.

TABULA FEBRIUM.

Of simple feavers there be three principall kindes. For unnaturall heat ingendred

- In the spirits of breath, causeth *Ephemera*; or *Diaria*, whereof be two kindes, that is,
  - *Ephemera simpliciter*, or *Diaria*, one day feaver.
  - *Diaria plurium dierum*, otherwise called *Synochus non putrida*, enduring three or four daies.
- In the humors, causeth *Putrida febris*, a rotten feaver. They do rot in two places.
  - Within the vessels, & that two waies. For either
    - All the humours do putrifie and rot equally, and cause a feaver called *Synochus putrida*.
    - Or one only humour putrifieth, and so causeth a continuall feaver. If there be putrifaction
      - Of Choler, it causeth a continuall Tertian, or a burning feaver.
      - Of Fleam, it causeth a continuall Quotidian.
      - Of Melancholy, it causeth a continuall Quartane.
  - Without the vessels, and cause an intermitting feaver. For if there be putrifaction
    - Of Choler, it causeth an intermitting Tertian.
    - Of Fleame that is
      - Sweet, it causeth an intermitting Quotidian, exquisite and pure.
      - Glasen, it causeth *Epialos*.
    - Of Melancholy, it causeth an intermitting feaver Quartane.
- In the fleshy parts, causeth either,
  - *Hectica Febris*,
  - or
  - *Marasmus*.

CHAP.

CHAP. II.

Of one day Feaver.

Ephemera quid.

DIARIA *Febris* in Latine, *Ephemera* in Greek, in Engliſh, one day feaver; it is that which hath one only fit, finiſhing for the moſt part in one day, at the moſt, of his own nature. For it endeth after the firſt fit, and doth not exceed nor paſſe a naturall day, if it be rightly uſed, and that becauſe of the matter wherein it is, that is, the ſpirit or breath, which is eaſily diſſolved and diſperſed. Therefore *Galen* doth moſt worthily call this the moſt ſimple feaver, becauſe it is the ſhorteſt and the moſt gentle feaver, being nothing malignant. Therefore if any thing in this feaver be committed either by ignorance of the Phyſicians, or through the intemperance of the ſick, or by errours of the miniſters and aſſiſtants, whereby it turneth into another kinde of feaver, that doth not chance through the nature of this feaver. *Diaria febris* is cauſed, whenas the ſpirit or breath is inflamed and heat above nature, without any putrifaction or rottenneſſe. And that chanceth many waies: ſometime through conſtipation, binding, or thickening of the skinne, which ſtoppeth and keepeth in the vapours or ſpirits which were wont to flow out by the pores, which becauſe they be hot and ſharp, therefore they ingender a feaver. Sometime it is cauſed through wearineſſe and vehement defatigation. Alſo through watchings, crudities, and lack of digeſtion, ſadneſſe, fear, ire, vehement care of the minde, burning of the Sunne, cold, hunger, drunkenneſſe, and ſwelling of the kernels in the throat, and ſueh like, which can heat the ſpirits and inflame them. The ſigns whereby *Diaries* are known, are of two ſorts: for ſome ſigns be common to all *Diaries* and ſome be proper and peculiar to each cauſe. The common ſigns be ſix in number, whereof the firſt is the pulſe, For all the *Diaries*, as much as in them is, do change the pulſe in greatneſſe, ſwiftneſſe and oftenneſſe. But it keepeth exquiſitely that order, ſoftneſſe, and equality, which is according with nature. The ſecond common ſign is the urine, which in *Diaries* is altogether according to nature, or doth little turn from a naturall ſtate. An urine that accordeth with nature, is ſubruſe in colour, mean in ſubſtance, having in it a reſidence white, light, and equall. The third token is the quality of heat, which in all *Diarie* feavers is gentle, pleaſant and eaſie. The fourth ſign is the manner of ending of it; for all *Diaries* are looſened and ended by a breath or vapour which cannot be perceived, or by abundant vapours or moiſtures, or ſweet ſweats. The fifth is, the wanting of evil ſymptomes and accidents, as be, vehement pain of the head, and ſtomack, and other parts, abhorring of meats, unquietneſſe, unſatiable thirſt, and ſuch like. The ſixth common ſign is, that all *Diarie* feavers be ingendred of an outward cauſe, which the Phyſicians at theſe daies call a primitive cauſe. But the particular ſigns, whereby each *Diaria* doth differ from other, be theſe that follow. They which have a *Diaria* feaver cauſed through watching, there chanceth to them a naughty colour, and ſmelling of the face, heavy motion of the eyes, for they ſcant lift up the eye-lids: there is moiſtneſſe of the hairs of the eye-liddes, and ſmall pulſes. For watching (as *Hippocrates* ſaith) ſeeing it letteth digeſtion, it ingendreth abundance of crude

Cauſa.

Signa. Common ſigns ſix.

1.

2.

A naturall urine.

3.

4.

5.

6.

Particular ſigns of Diaries.

Signs of watchings.

crude and raw humours and vapours, it diminisheth the naturall heat, and looseneth the body, whereupon there follow the tokens aforesaid. To be short, watchings do revoke and pull back nature from digesting: therefore they cause great cruditie and rawnesse, as well in the brain, as in the rest of the body, whereupon also do chance the tokens aforesaid. The signs of a Diarie caused of care and sorrow be these; leanesse of the body. If sorrow be the cause, it is clearer: if care, it is darker. Also hollownesse, and drinesse of the eyes do signifie both the said effects, but in thoughts and cogitations, it is least, because the spirits and humours are least consumed: and it is most evident in sorrow. Also there follow these effects, a certain unaccustomed paleness or swartnesse, so that the skin is destitute of her naturall colour. They which have a Diarie through wrath or furious anger, have neither hollownesse of eyes, nor evil colour of the face, but rather their eyes seem to stick out further, and their face is red, and there is loftinesse of the pulses. So also the signs of the rest of the Diaries being ingendred through perturbation of the minde, may chiefly be known by the pulses. For in sadnesse the spirits are carried inward, and therefore the pulses be small feeble and rare. In fear new begunne, the bloud and spirits turn inward, as it were to the spring-head, and the minde is troubled. For nature being vexed, driveth the spirits hither and thither, which through moving are inflamed, whereby the pulses are made swift, necessity compelling them, and the minde being chafed maketh them unequall and sharp. In old fear (the spirits be dispersed, and vertue being feeble) it causeth such pulses as we spake of before in Sadnesse. They which have a *Diaria* feaver through burning and heat of the Sunne, their skinne is hot and dry, their head seemeth to them to burn, because of the spirits inflamed in it. Their eyes wax redder, and sometimes the veins in their eyes, temples, and forehead, and in all their whole face, are stretched and puffed up. They that have this feaver through cold, are taken with heavy distillations, and rheums, because cold bindeth, and withholdeth and keepeth the fumous excrements within the skinne. Moreover, the skinne is lesse hot, and all the body sheweth to have a greater moisture, because the wonted flux is restrained and stopped through cold. Moreover, there is no filthinesse in the face for the same cause. They which have this Feaver caused of wearinesse, their skinne is made drier then it is in other Diaries, because exercise drieth up the body, and draweth out the moisture of it; also their pulses be unlike: for they that have used great exercises, and be wearied above measure, have small pulses, because of imbecillity and weakenesse of strength: but they that have used small labours, their pulses be great, because their strength is not diminished yet. They which be taken with a *Diaria* Feaver through drunkennesse or hunger, need no signs to know the cause, for such causes may be known by telling of the sick. They which have this Feaver through kernels, swellings, or impostumations about the throat or mouth, or other where, they have very great pulses, and because of the feaverous heat, they be swift and often. Also there is equality of their pulses, because the instrument of moving is not letted, neither by obstruction, nor through abundance of humours, nor of sharp vapours, nor by pressing together, unlesse.

Signs of care and sorrow.

Signs of anger.

Signs of sadnesse.

Signs of fear.

Signs of Sun-burning.

Signs of cold.

Signs of wearinesse.

Signs of drunkennesse and hunger.

Signs of swellings about the throat.

leſſe the inflammation to be very great. Their face is altogether red and ſwollen, becauſe of the abundance of heat. And their urine appeareth pale, becauſe the choler that ſhould colour the urine is transferred to the botch or impoſtumation. The cure of all diarie Feavers is brought to paſſe by diet, whoſe chief poïnt in all diaries that be ſimple, conſiſt in this, that you miniſter unto them meats that ingender good humours, and that be eaſie of digeſtion, and apt to be diſtributed about the body, Give unto them that are burnt in the Sunne, and to them that be angred, a diet which doth cool and moiſt. And unto them that are cold, give a diet that nouriſheth leſſe, and that doth heat moderately. Againſt watchings or ſadneſſe, or conſuming with overmuch care, uſe a diet that can both moiſten, and provoke ſleep, that it may deliver them from the drineſſe that thoſe evils have cauſed, and alſo that it may recreate and refreſh their ſtrength. They that have a Feaver of wearineſſe, you muſt allow them to eat as much meat as they can digeſt: for you muſt alwaies eſchue crudity and rawneſſe of the ſtomack. For the ſubſtance of the body being diſſolved and diſperſed with labour, muſt be repaired with much meat being eaſie of digeſtion. You muſt meaſure the quantity of taking of meat, by the Patients ſtrength, age, naturall temperament, and cuſtome of the ſick. Moreover, by the time of the year, the region, and ſuch other like. But thoſe whoſe temperature of the body is very hot and dry, ſuch you muſt feed with meat, by and by at the firſt beginning of the fit. For in them the diarie feaver will change very ſwiftly into an acute and rotten feaver. Chiefly above other, they may be fed with a thin diet which have a diary cauſed of a botch or impoſtumation; for in them the ſubſtance of the body is not diminiſhed. Wine that is white and thin is good almoſt for all diarie feavers, thoſe which be properly named ſo, and do endure but twenty four hours. For beſides that it helpeth digeſtion, it alſo provoketh urine and ſweat (as *Galen* ſaith.) But you may grant it more abundantly to the feaverous through watchings, ſorrow, or care: becauſe great abundance of the ſpirits it ſpent and conſumed in them, which wine will eaſily and quickly reſtore in them again. But to thoſe that have headach, whether they have watched, or be feaverous by any ether occaſion, they muſt refrain from wine, becauſe it pierceth the head quickly. And they that have this feaver ingendred of great anger and fury, unleſſe they be altogether quiet from that perturbation, may have no wine given to them; for the ſpirits and bloud are marvellouſly chafed, and boileth ſore. Alſo you muſt drive from wine thoſe that be feaverous through the ſwelling of botches or kernels in the throat, untill it be looſened: not, that it is ſo unprofitable for the feaver, but that it hindereth the cure of the botch. For it encreaſeth the flowing of the humours into the grieved places, and ſo cauſeth inflammation, and thereby augmenteth the feaver. You muſt cure all ſimple Feavers that be diaries (as *Galen* witneſſeth) with baths. Therefore whoſoever hath this Feaver, in the declination of the firſt fit, you muſt bring them into a bath: but yet all may not be bathed alike, nor all muſt uſe the ſame parts of a bath. For they that have this Feaver cauſed of botches or impoſtumations, may profitably tarry in the ayr or fume of the bath; becauſe it both ratifieth and maketh thinne the skinne, and alſo it provoketh

Victus ratio.

Wine good for Diaries.

Curatio.

and

and enticeth ſweat out of the body: neither doth it hurt thoſe Patients with drineſſe, as it would do thoſe that have this feaver ingendred of wearineſſe, watchings, cares, and other perturbations of the minde. For ſeeing their body is dried up altogether by thoſe cauſes, they muſt be kept from the air of the bath, leſt it augment their grief. Therefore ſuch may tarry the longer in a bath of ſweet water being made hot, that through the moiſture of it they may recover the humidity that is loſt, and is decayed in them. Afterward ſoft hands muſt rub them gently, with plenty of warm oyls, wherein there is no manner of reſtriction or binding. For this friction and rubbing doth moiſten, looſen, and ſoften the hard and fleſhy parts, and it diſſolveth and diſperſeth thoſe things which are contained in the pores and conduits of the body. They that have this feaver cauſed through burning of the Sunne, you muſt cure them by and by in the beginning, with cooling, and with many bathings of ſweet water, and only with pouring on a little oyl, without friction or rubbing of it, for it raiſeth heat. Things that do cool the head being applied to it, be oyls of Roſes, and of unripe Olives, and other which be rehearſed *in libro primo*. Theſe being firſt made cold, and then received with Wooll, and holden up aloft, you muſt preſſe it with your hand, and let it drop down upon the forepart of the head, and that continually, while the feaver doth decline: then afterward bring the ſick into a bath. If any perſon have this feaver through cold, he muſt alſo be brought to a bath in the remiſſion of his fit, and his head muſt be nouriſhed both before and after the bathing with oyl of *Ireos*, and *oleum Nardinum*, and ſuch like. For they that have a feaver through this cauſe, have need of medicines that can heat, and remove conſtipation and binding. They that labour of a *Diaria* feaver through hunger in the declination of the fit, you muſt bring them ſtraight unto a bath, and pouring upon them much ſweet oyl warmed, rubbe them ſoftly, and you muſt keep them long in the water of the warm bath, that thereby the drineſſe which hunger hath cauſed in the body, may be corrected and amended by the oyl and the bath. When they be come out of the bath, you muſt recreate and refreſh the ſtrength with convenient meats, and then you muſt bring them again to a bath, and when they come out again (the perturbation with their bathing being ceaſed) you muſt give them hot water to drink, and by and by you muſt miniſter juyce of Ptiſan, and ſometime they may take Lettuce, and they may eat fiſhes taken out of gravelly places, as being light meat, ſodden in a white broth: which, what it was in old time, *Galen* ſheweth in his fourth Book, *De ſanitate tuenda*. If the feaver *Diaria* do chance through crudity or rawneſſe of the ſtomack, you muſt firſt conſider whether the womb be ſoluble, or elſe coſtive. If it be ſoluble, and thoſe things only which be corrupt do ſeem to void forth, then you muſt waſh him, and nouriſh him in the remeſſion of the feaver; but not unleſſe firſt you diligently behold and foreſee all things chancing to the ſtomack. For if ſuch abundant emptying hath been already, or doth now continue, ſo that the vertue and ſtrength of the ſick is wearied, it is better to give him meat, and waſh him both together. But you muſt diligently behold firſt thoſe things that be about the ſtomack. You muſt uſe about the ſick, if the emptying do endure no longer,

longer, irrigations and ſprinklings of the ſtomack with oyl of Wormwood, and other things which are rehearſed before in the third book, in the Chapter of weakneſſe of the ſtomack. But thoſe things that be applied to the ſtomack, let them be well heat: for thoſe things that be applied bloud-warm do diſſolve and looſen the ſtrength of the ſtomack. If the belly be altogether coſtive, handle and feel the ſides, and then the whole body, and conſider whether the meat is deſcended into the ſmall guts, or into the Colan. And if the meat abide yet ſtill in the ſtomack, let the ſick drink much warm water, or put his finger or a feather down into his throat, and vomit up all that vexeth or troubleth him. Then you muſt foment and nouriſh his hypochonders and ſides, and let him reſt. But when the food is deſcended already into the bowels, you muſt bid them lye with their face and ſtomack downward, and you muſt nouriſh the belly and provoke ſleep, for that digeſteth crudity marvellouſly. After ſleep to bring out excrements from the womb, you muſt put in a ſuppoſitory, or caſt an eaſie clyſter to looſen the womb. They which have a feaver cauſed through ſwelling of the kernels of the throat, in them you muſt firſt cure the bile or botch that cauſed the inflammation, after that ſort that *Galen* teacheth in his Books *De medendi ratione*. When the fit declineth, they muſt be waſhed. Alſo they muſt be nouriſhed with a thin and ſcarce diet, becauſe in them the ſubſtance of their body is not loſt. Alſo they muſt be kept from wine for the cauſes aforeſaid. And this ſufficeth for the curing of a *Diaria* feaver, being ſo called *ſimpliciter*, without any addition.

Note.

Sleep digeſteth.

CHAP. III.

Of a Diarie laſting moe daies.

Diaria plurium dierum. Synochus non putrida Cauſæ.

THERE is another kinde of Diaries, which is named *Diaria plurium dierum*, for no other cauſe but becauſe it extendeth and continueth unto the third day. It is otherwiſe called *Synochus non putrida*. The ancient Authors have called this feaver *Diaria*, becauſe it is of the ſame nature that right Diaries are of: for it endeth after the firſt fit, if it be rightly and well handled. This feaver is cauſed of thickning or ſtopping of the pores and paſſages of the skinne. That thickning (as *Galen* witneſſeth) doth chance either becauſe the ſmall pores are ſtopped up, or becauſe they wax narrower, or alſo becauſe the body it ſelf is moderately thickned, which is wont to chance through cold, or after a bath, or by a medicine that is very ſharp and reſtrictive, or through burning of the Sunne, and other ſuch like which can dry the skinne. This feaver may be known firſt by touching: for in them that have it, the skin is felt harder, and more compact together then it is wont to be: Secondarily you may know this feaver by moving of the heat: for at the touching it ſeemeth gentle and eaſie; but afterward, if you hold ſtill your hand longer, the heat is ſharper. Thirdly, you may know this feaver by the urine, which is much altered from his naturall ſubſtance and colour: for the bloud doth not boyl very much, neither is there much choler ingendred, whereby the urine ſhould be made higher coloured. Fourthly, you may know it by the bigneſſe of the body, which keepeth one ſtate, and doth not fall away, becauſe the thickneſſe of the skin doth let the diſſolving of the vapours and moiſture: and therefore alſo

Signa.
1.
2.
3.
4.

also the eyes are not hollow, nor dry, but more swollen, and full of moisture then they should be naturally. Fiftly, you may know it by the pulse, which is equall, great, swift, frequent and vehement. They that be taken with this feaver, if you will cure them rightly and truly, you must let them bloud, and you must draw out so much bloud as the strength of the Patient will suffer. And know this for a surety, that unlesse you use this remedy to those which by nature have their body unapt to breath out vapours because of abundance, it will come to passe, that either they shall be choaked, or be in danger of often swounding, unlesse great strength, or much sweating, or large flux of bloud do deliver them from death. The body being emptied by bloud-letting, shortly after minister meats and medicines which can cleanse and scoure. The meats which can do this in feavers (as *Galen* witnesseth) be *Ptisan* and *Mulsa*. The medicines be *Ptisan* and *Oxymel*, and things sodden in *Mulsa*, as be Calamint, Hysop, Origan, *Serpillum*, *Ireos*, and *Apium*. But all these be hotter then they ought to be, and therefore they inflame and kindle feavers, as also Wine doth. *Oxymel* doth only scour and cleanse strongly, and doth not inflame and kindle feavers, so that it doth dissolve those things that be glutinous, clammy, tough and grosse, and it delivereth the conduits, pores and passages from obstructions and stoppings. Observe and watch how much of the feaverous heat is diminished by this diet. For if the third day in the morning, you see very little of the feaver left, and if there be no signs of rottennesse of humours in the pulse, nor crudity of rawnesse in the urine: if the suspected hour wherein the feaver took the Patient the first day be after noon, you may boldly wash the Patient quickly long before six of the clock, but it is sufficient if you end the washing three hours before. Likewise if you suspect the tenth hour, you may wash him the seventh hour, for three houres or four is space enough between the bathing and the fit. When the body hath been heat in the bath, being first anointed with sweet oyl warmed, and rubbed very moderotely and easily, then by and by it must be wiped without and washed. These things following do scoure and cleanse most moderately, that is, meal of *Eruum*, and of Barley, and also of Beans. Moreover, *Mulsa*, which is watery doth the same. Stronger things be, *Ireos*, root of *Panex*, and *Aristolochia*, and *Mulsa* which is of a mean commixtion; but that *Mulsa* scoureth most of all that is pure, which is, when there is but a little water mixed with Honey, so that the melted Honey may easily enter into the small pores of the skinne. Stronger scourers then these, be the froth of Salt-peter, the Salt-peter it self, and then *Aphonitrum*: Sope is one of them that is able to scoure most of all. Moreover, after a bath, you must give the Patient nothing but water which hath had a little *Apium* sodden in it, although there be three hours space between the bathing and the suspected hours. But if the fit doth invade the Patient in the evening, or two hours sooner then you may wash him in the morning, and give him meat, but you must give him onely juyce of *Ptisan*. Then if the suspected hours bring nothing with them, you may wash him again, if you will, and give him meat, but you must have respect to the urine and the pulse. But if there chance any thing in the suspected houres, you must conferre it with the fit which you had the first day, and

5. *Curatio.*

Abstersive medicines.

Oxymel.

then

then you must consider the urine and also the pulses. For all these will appear to be in a mean temperature when there is left but a little obstruction. Wherefore you shall wash him the fourth day, and give him meat, having respect to the aforesaid considerations: and you shall hope that nothing will be left the fifth day. But if there be great obstruction caused, that feaver is not of the kinde of *Diary* feaver.

CHAP. III.

Of a rotten Feaver called Synochus.

Continens febris.

Causæ.

Signa.

SYNOCHUS in Greek, is a Feaver, wherein one fit continuing perpetually from the beginning to the ending, remaineth many daies, or else it is a feaver which is without all great mutation untill the end of it. Hereupon it is called in Latine *continens Febris*, and in English it may be called, a constant and stable Feaver. There be three sundry differences of these constant feavers, as appeareth before in the exposition of feavers. This Feaver *Synochus putrida*, or *continens Febris*, is caused when all the humours do putrifie and rot equally together within all the vessels, and specially in the great vessels, which be about the arm-holes and the share: which is wont to chance, when a feaverous heat is retained and kept in of a vehement binding and stopping, which is within the body. For whatsoever things be hot and moist, and may hardly breathe or fume out, they putrifie and rot quickly and readily. Therefore this kinde of Feaver is not engendred nor kindled in folk that be lean and slender, nor in them that have a thinne and rare state of their body, nor in a cold temperament of the body, nor in a cold age: but for the most part it ingendreth in them which do abound with bloud, and in those that be hot, as well by their age and nature, as by exercises and diet, and specially it kindleth in them that be fleshy, grosse, and thick bodied, or else in them that be stuffed with hot excrements. They which have this feaver, their pulse is very great, vehement, quick, frequent and equall: the constitution or substance of the arteries is neither harder nor softer then it should be by nature, but the quickness and frequency of it, is according to the greatness of the feaver; and these signes are common with the signes of the *Diaria plurium dierum*. But particularly in this Feaver there be signes of rottenness, and that as well in the urine, as in the pulse, and by the quality of unkinde heat. The cure of this Feaver must be begunne with letting of bloud: and if vertue and nature be strong, and no other notable thing to stop or let it, you must draw bloud till he do faint and swound. For if the Patient be strong, this is the chiefest remedy for this kinde of Feaver (as *Galen* saith.) For first the body is turned into a contrary state, for it is cooled quickly through the fainting and swounding. As for cooling of the body, nothing can be found that is more pleasant, or more profitable, either for the sick, or for nature. Moreover, in such bodies there chanceth of necessity looseness of the belly, or a lask, and oftentimes also vomiting of choler, which things, moisture or sweats do gather from the whole body. Therefore you shall do best by and by in these Feavers, not to mark the number of daies past, but only to consider the strength of the Patient. For if that he be safe and strong, you may let bloud, not only the sixt or seventh day, but also in

in the daies following. But if you are compelled at any time to cure a Patient, to whom not only the remedy of bloud-letting hath been pretermitted and kept back; but now also either through ignorance of Physitians, or through fear of the sick or his assistants, in processe of time you are forbidden to let bloud, you must come to the ministring of cold things. But you must diligently discern and consider before, how much hurt may chance by it. For if the hurt will be small or none, minister very cold drink, as much as the sick will drink, and you may be the more bold to do it, if the Patient hath been used to drink cold drinks. But if you fear that great discommodity would arise through it, you shall abstain from it, and use other remedies whereby obstructions may be taken away, and abundance avoided, and that the burning heat of the feaver may be cooled and eased. The discommodities and hurts which do follow cold drink ministred immoderately, and out of time be these: first because it prohibiteth and letteth grosse and clammy humours to be attenuated and digested, whether they have ingendred obstructions, or rottennesse, or inflammation, or impostume, or knobby hardnesse, or such like effects. As often therefore as a feaver is kindled of such humours, cold things are not good for their avoiding: but to this feaver it bringeth much ease, because it quencheth the feaver that is already kindled. But yet seeing the cause of the feaver remaineth still, of necessity an other feaver must be kindled new again, and many times a worse then that which went before, because that the body is thickned through cold. And this is one discommodity not to be neglected. Another is, that cold things hurt many weak members of the Patient, whether they be weak by naturall distemperature, or by some vice that they have gotten. So in some it hath been found that their throat hath been so hurt, that they could not swallow; in some the stomack, that they could scarce digest; in some the mouth of the stomack, or the liver, or the gut Colon, or the lungs, or the midriffe, or the reins, or the bladder, or some other such like member is so stricken with cold, that it is made weak and unable to do his proper action and office. Many by immoderate drinking of it out of time, have by and by been taken with difficulty of breathing and with cramp and trembling, and have had hurt in all their sinews. Therefore to be short, in them that have any swelling, or fleam, or bloud, or any knobby hardnesse, you may not give cold water unto them, nor yet to them that a raw humour doth hurt with obstruction or rottennesse. But if there be no such swelling as is aforesaid, and that you do perceive evident signes of digestion and concoction in the urine, and if there be no member so given to a cold temperature that it might take hurt, then you may boldly give cold water. Also if the sick have used to drink cold water, you may more boldly minister it: for all the members have learned before by experience to suffer it familiarly without hurt. The drinking of cold water is perillous in them that have but little bloud and flesh. Therefore by these things before rehearsed, it is evident to all men, that the chiefest remedies of these kindes of feavers called *Synochus putrida*, be these two, bloud-letting, and drinking of cold water: but bloud-letting may be used at any time, if the strength of the Patient will suffer it, and drinking of cold water must be used when evident signes of concoction are seen in the urine, when the feaver is greatest, and when you are compelled to leave bloud-letting.

When cold things should be ministred.

Discommodities of cold drink.

Of cold water.

Continens febris hath two remedies chiefly.

You may not let bloud on a full stomack.

You must note well the time when you should let bloud, and mark what went before, and what followeth. For if crudity and indigestion of meats do go before, you must refrain so long time from bloud-letting as will suffice as well to digest the meat, as that the excrements may descend down. But if there will follow of necessity any flux and emptying, you must leave so much bloud still as will void by that flux. Therefore if at the time of bloud-letting the menstruis do chance to flow, or also that the Homorrhoides do open and burst out, if you beholding the vehemency of the flux, shall think it to be sufficient to purge and empty out that which you require without any held, then you shall let nature work alone. But if you think it contrary, draw out so much bloud, that thereby under them both conjoyned together, you may bring to passe your request and expectation. Let the diet in these feavers be chiefly this that followeth. In those that have been let bloud, minister to them two hours after bloud-letting, juyce of Ptisan, and command quiet and rest. And when they are awaked out of sleep, minister again Ptisan broth. In this diet the Patient must persist and continue untill the third day. You must note, that in these feavers called *Synochi*, the Patients must be fed at such time as hail folk are wont to eat, and when they feel most ease: for so they shall the easilier suffer and bear their food. And if they be strong and lusty, and you look for the vigour and state of the feaver, straightway the Patient must use a most thin and scarce diet. But contrariwise, if he be weak and feeble, you cannot minister a thin diet to him without peril. Therefore in giving of meat to the Patient, you must diligently foresee, and ponder his strength and ability. He that desireth to know more of this kinde of feaver, as touching the cure of it, let him reade *Galen in lib. 7. Therapeut. meth. cap. 5.*

Diet.

When the sick should be fed.

CHAP. IIII.

Against continuall Feavers.

Febris continua.

Causæ.

Three differences of continuall feavers.

Signa.

FEBRIS *Continua* in Latine, *Synochis* in Greek, in English it is called a continuall feaver: it is a feaver that leaveth not off altogether between the fits, but it hath a certain sensible slaking of heat between the fits. A continuall feaver is caused, when one only humour doth putrifie and rot within the vessels. And there be three differences of this feaver, according to the diversity of the humour that putrifieth in the veins; for if choler do putrifie within the vessels, it ingendreth a continuall Tertian, which the Greeks call *Causos*, in Latine it is called *ardens febris*, in English a burning feaver. If fleam do putrifie and rot within the veins, it ingendreth a continuall Quotidian: but if melancholy do putrifie within the veins, it kindleth a continuall Quartane. There is not a more certain sign of a continuall feaver, then that none of them do come to intermission and slaking altogether between the fits, untill the feaver be quite ended and quenched. Their other signes are common with the intermiting feavers: for an exquisite burning feaver, or continuall Tertian, hath all the other signs of an exquisite intermitting Tertian, differing only in this, that it doth not invade and begin with vehement cold and stiffnesse, neither doth it end in quiet and rest. Likewise a continuall Quotidian hath all the signs of an exquisite intermitting Quotidian, but it only differeth from it, because it doth

no

not intermit and ſlake between the fits. In like manner the continuall Quartanes have their ſignes of intermitting Quartanes, but that they come not to quiet and reſt between fits. Seeing it is evident by that which we have ſaid, that continuall feavers be of the kinde of rotten feavers, it is neceſſary for him that will cure them commodiouſly and rightly, firſt to ſtop and let the putrifying and rotting. Therefore two things muſt be taken heed of at the firſt, whereof one is the feaver, another is the rottenneſſe. And in the feaver you muſt alſo regard two things, the one, that the portion of the feaver which is now kindled and inflamed, may be cured and quenched: the other is, that the portion of the Feaver which is not yet kindled, may be letted and ſtopped. Alſo two things muſt be conſidered concerning the rottenneſſe: one is, that the rottenneſſe already ingendred may be healed: the other is, to let and ſtop that which is ready to ingender putrifaction. That which is ready to ingender, is cauſed through perſpiration and breathing out, if it be impedite and letted. So that of this other two conſiderations do ſpring: firſt, that the humour which is withholden may be purged and emptied out: Secondly, to prohibite and keep in that which is to be withholden and kept back: it will be prohibited with thoſe remedies which do heal obſtructions. Again note, that the obſtructions which are ingendred muſt be cured, and they which are to come, muſt be letted and driven back away. You muſt cure the obſtruction which is already ingendred by thoſe things that do looſen, deliver, and open obſtructions. And you ſhall drive away and ſtop the obſtructions which are to come, if you bridle and ſtop the flux of obſtructive and ſtopping humours: whereby it appeareth evidently, that the laſt thing which we have found in this *Compendium* of curing, muſt be done firſt in the working of the cure. Seeing therefore that (when we have examined the matter particularly) there be five things in continuall feavers, from the which, conſiderations in curing be gathered, that is, the feaver, rottenneſſe, perſpiration impedite and letted, obſtruction, and abundance of obſtructive humours, you muſt begin the cure with the laſt conſideration. Therefore ſeeing that the abundance of humours that cauſe obſtructions, doth require purging and emptying out, in the beginning, if vertue be ſtrong in the Patient, and if time of the year, and his age, and other things do agree, you muſt let him bloud. You muſt then ſpecially let him bloud, when the whole body ſwelleth more then it was wont to do, or when the veins be ſwollen up, or ſtretched out, for that doth ſignifie abundance of bloud. When the multitude of humours are voided and emptied out, you muſt next come to the curing of obſtructions, and you muſt miniſter medicines, whereby obſtructions may be taken away. But becauſe moſt of thoſe medicines be hot, it is to be feared leſt they ſhould increaſe both their rottenneſſe and alſo the Feaver. Therefore you muſt uſe to miniſter thoſe things that can deliver the Patient from obſtruction without heat. What thoſe things be, we have declared before in the ſecond Chapter of this Book. When thoſe humours that cauſed the obſtructions, be divided, cut, and ſcowred, you muſt aſſay to avoid and empty them out by the womb or guts, by the Urine, and by ſweats. But ſeeing thoſe things which ſhould bring this to paſſe, be hot, of neceſſity the rottenneſſe and the Feaver muſt be increaſed by them, therefore, as much as we may, we muſt

A compendium of curing in feavers.

There be five things to conſider in feavers. Curatio.

Bloud-letting.

How obſtructions ſhould be healed.

labour to chooſe ſuch a thing as doth heat but little, or if we can finde any that doth not heat at all (as in this caſe a bath) you muſt uſe that *Galen* teacheth *in libro tertio de Sanitate tuenda, capite tertio*, that a bath can do this. For he ſaith, that the ſtrength of ſweet waters made hot, if they be temperate, be hot and moiſt; but if they be warmed, they be cold and moiſt. And a little after he ſaith, A bath if it be diſcreetly uſed, mollifieth the hard and ſtretched parts, and it bringeth forth excrements or moltings, if any ſtick within the skinne. Theſe things being done, and thoſe humours being ſcoured out which were compact together in the skinne, ſo that the obſtruction and perſpiration impedited be taken away, you muſt come to the cure of the rottenneſſe. Therefore at this time you muſt firſt corroborate and reſtore the ſtrength, whereby it may exuperate and overcome the rottenneſſe, and be able to digeſt the humours. And you ſhall heal the putrifaction and rottenneſſe, if you do void and emptie out by all means that which is corrupted and putrified. That which is left ſtill within, you muſt bring to an exquiſite mean by moderate motions, and cool breathings: and you ſhall work the emptying out of your humours by urine, egeſtions, vomiting and ſweats. Laſt of all, you muſt proceed to the curing of the feaver, which muſt be done by cooling things. For every feaver, inſomuch as it is a feaver, muſt be remedied by cooling and moiſtning things. But to know how each of theſe things ſhould be rightly done, it is partly rehearſed before, and partly it ſhall follow hereafter. In continuall feavers, whoſe ſtate or vigor of the diſeaſe will come at the fartheſt within ſeven daies, if their ſtrength be luſty, and their age agreeing to it, you muſt ordain them a very exquiſite and thinne diet. But in the continuall feavers, whoſe vigour, force, and ſtate is longer then ſeven daies after the beginning, or if vertue be weak and feeble, at the firſt you muſt feed them liberally: when the vigour and ſtate draweth near, their diet muſt be more ſcarce, but in the ſtate and vigour of the diſeaſe, you muſt feed them moſt thinly and ſcarcely. Afterward again, augment his diet, and feed him moſt, increaſing his diet in like caſe as the vigour and ſtate of the feaver doth diminiſh, as *Hippocrates* ſaith in the firſt Section of his Aphoriſmes.

Bathing doth cool.

Cure of putrifaction.

Cure of the feaver.

Diet.

CHAP. VI.

Of a burning Feaver.

Coninua Tertiana.

ARDENS *Febris* in Latine, *Cauſos* in Greek, in Engliſh it is called a continuall Tertian or a burning feaver: it is of the kinde of continuall feavers, as is declared in the former Chapter: and it is cauſed when choler putrifieth and rotteth within the veins. Therefore it agreeth with an exquiſite intermitting Tertian, becauſe it is ingendred of the ſame humour that the other is. But yet it differeth from it, in that in an intermitting Tertian the choler is carried all over the body, but in a burning feaver the choler is contained in the veſſels together with the bloud. Hereupon it cometh that the fits in a burning feaver do not intermit nor ſlake: but when the choler in them is ſtirred moſt vehemently, and is driven about by nature waxing ſtrong, then there is wont to come vehement cold and rigour, and the feaver endeth. Which *Hippocrates* declareth 4 *Aphoriſ.* 58. ſaying, He that is taken with a burning feaver, if

Difference between a burning feaver and a Tertian.

if it be vehement cold, and rigour come upon it to him, he is delivered from the diſeaſe. A burning feaver is known by theſe ſigns: their tongue that have this feaver is dry, groſſe, rough and black, there is gnawing of the ſtomack, intollerable thirſt, watchings, and alſo many times raving, and egeſtions of the womb be liquid and pale: which ſigns *Hippocrates* rehearſeth *in Libr. 4. Vict. Acutorum.* They which have this feaver, let them lye in a cold place, and in a ſweet ayr, from whence pure winde cometh. Alſo let him lye in a ſoft feather-bed, which muſt be made often: let the coverings be very thin and clean, which muſt be continually changed, and let his bed be of a great wideneſſe, that he may eaſily move his members that be hot to other cold places of the bed. And if the ayr be quiet, ſtirre it with a fanne, or ſuch like. You muſt give him meats that have vertue to cool and moiſten, as is, Lettuce, Gourds, Sorrell, Ptiſan broth, and ſuch like. Let his drink be water, wherein a little Cinamon hath been ſodden, or Verjuyce. If the ſick have uſed it, or if no other thing do let it, after meat give him cold water a ſpoonfull or two, or mix Julep of Violets, or ſome Julep of Roſes, or ſuch like with decoction of Barley. Moreover, the ſtomack muſt be refreſhed with juyce of Roſes: and other cooling things muſt be uſed, as ſtrewing of the floor with green Vine leaves, and the leaves and flowers of Roſes, water Lillies, and Violets, and by ſprinkling and powring often of cold water on the floor up and down. For the cure, in the beginning ſtraightway, you muſt cut a vein, if age, time, vertue, and ſtrength do permit it. Hereupon *Hippocrates* ſaith in his Aphoriſmes thus: In great burning feavers, if bloud be drawn till the heart faint, by and by the ſtate of the whole body is cooled, and the feaver is quenched. In many alſo a laxe is cauſed, and ſweats flow forth. Afterward let the breaſt and ſtomack be nouriſhed with Dates braied with oyl of Roſes, or of Quinces, or of water-Lillies. Alſo other cooling medicines be good, as be Vine-buds braied, Endive, Succory, Knotgraſſe, Lettuce, Sorrell, Vine-leaves, and ſuch like. Alſo a fine napkin folded together and dipped in oyl and water made hot, and applied to the breaſt and ſtomack, it ceaſeth the burning of feavers marvellouſly. Alſo a handfull of wool ſoaked in water and oyl of Roſes heat greatly, and being holden up aloft to drop upon the breaſt, doth eaſily quench the vehemency of the burning heat. Theſe things muſt be hot, for warm things do diſſolve the ſtrength and vigour of the members. Neither ſhall you raſhly alſo commix Vinegar againſt vehement burning feavers. You may not apply epithemes nor other cooling medicines in the beginning and encreaſing of the fit: for at that time the effect of the body is driven about, and the heat is in the inward members: therefore cold things applyed do drive the heat to the innermoſt parts, and be an occaſion of greater hurt: for fiery heat being oppreſſed and ſtopped within, it raiſeth a more vehement and burning heat again. Therefore in the force, ſtrength, and vigour of the fits, when the heat is already ſpread over all the body, theſe cold things may be well applied: for then the reſidue of the univerſall heat which remaineth about the inward members may be really quenched. Hereupon the Patient will begin to breathe better, and ſhall be troubled with an eaſier thirſt. Alſo ſome by breathing out of a deawy vapour do fall on ſleep. The epitheme which you muſt uſe in this feaver, is this: ℞ of Roſewater, and Lettuce water, ana.

Signa.

Dict.

Curatio.

Outward medicines.

Epithema.

ana. ℥ iij. ß. waters of Endive and Succory, ana. ℥ j. ß. good Vinegar, ℥ j. all the three Sanders, of each, ℥ ß. ſeed of Purſlain, gra. iiij. commix all together, and make an Epitheme. Moreover, when the vigour and ſtrength of the ſickneſs is at hand, you may ſafely miniſter pure cold water, if none of thoſe things which be rehearſed in the third Chapter do let it, And if fear of any hurt, although it be very little, do let it, you ſhall miniſter the firſt draught refrained after this ſort. Take one cup full of temperate water, and commix five cupfuls of pure cold water with it, and ſo miniſter it to ſuſpected bodies. To conclude, in the curing of burning feavers, you muſt needs bring to paſſe one of theſe things, that either the cholerick humours may be voided and emptied out, or elſe that they may be quenched within. They may be voided and emptied out, by ſweats, vomits and egeſtions. They may be quenched by drinking of cold water, wherewith very often great burning feavers have been cured quite and clean. A bath of ſweet water is good only to them which have a burning feaver without any ſwelling tending to the nature of an inflammation or *Eryſipelas*, but if ſigns of concoction do appear in the Urine, it is much more convenient for the Patient. Let the ſick which in a vehement burning feaver deſireth to uſe a cold bath; be young, and of a moderate ſtate of the body, as alſo *Hippocrates* witneſſeth and moniſheth. Neither let it be done to him in Sommer time, and in hot times of the year, and in the vigour and ſtrength of the feaver, and let it be one that hath uſed to waſh in cold water in his health. But when the feaver waxeth more moderate, and vertue is ſtronger, and if there be ſigns of concoction together with it, a bath of ſweet and temperate water is ſufficient, and doth good. For anointings, oyl of Cammomill doth good, ſpecially if the weather be cold. But the abundance of matter whereof you ſhould make competent remedies againſt burning feavers, you ſhall finde in the Chapters following.

When cold water may be miniſtred.

Nota.

To whom a bath is good.

Unctions.

CHAP. VII.

Of a pure intermitting Tertian.

Cauſe.

EXquiſita Tertiana febris intermittens in Latine, an exquiſite and pure intermitting Tertian feaver in Engliſh, it is cauſed of choler carried by the ſenſible parts of the body, and by the proper nature of it, it remaineth pure, ſincere, and unmixed. Therefore ſeeing it is ingendred of choler that is ſincere and pure, and not commixed with any other humour, it is called of the Phyſicians exquiſite. This feaver ingendreth in perſons that be cholerick by nature, and in their flouriſhing age, in Summer time, in hot and dry regions, and when the weather is hot and dry, and in bodies oppreſſed with labours, watchings, cares, deep thoughts, and burnings of the Sun. Alſo this feaver by and by in the beginning, and in every fit cauſeth a vehement cold, rigour, and ſtiffeneſſe, and by this means it differeth from a burning feaver, as is before rehearſed. And the cold in this feaver differeth from the cold in a Quartane feaver, thus, becauſe in this feaver the Patient thinketh his body were pricked, and as it were ulcerated: but in a Quartane, the cold ſeemeth to the Patient like the cold that haile folk feel in Winter time. Therefore a Tertian feaver doth not chance without vehement rigour and cold, pricking and wounding in the fleſh: but a

Signa.

Differences of coldneſſe in a Tertian and Quartane.

Quartane

Quartane feaver doth not by and by the firſt day invade the Patient with vehement rigour and cold. For as it proceedeth forward and increaſeth, ſo alſo the rigour and cold increaſeth, and the Patient doth not feel pricking, but rather feeleth great cold, and as it were nipped to the bone with it. There is in a Tertian feaver, an exact and perfect order and equality of the pulſes: but yet in the increaſing of the fits, the pulſes are raiſed and provoked to vehemencie, greatneſſe, and frequency. Moreover, in the vigour and force of the feaver, it cauſeth thirſt, and burneth up the Patient, ſo that he caſteth off the cloathes to make him bare and naked, and he breatheth largely and often, and he bloweth out as it were a flame of fire, and requireth to drink cold water. Afterward the heat ſpreadeth equally all over the body, ſo that the breaſt is no better then the extreme parts and members. And when you lay your hand upon him, at the firſt touching you ſhall feel much gnawing and biting heat, burſting out as it were with a certain vapour and moiſture: but not long after your hand will vanquiſh it, if you hold it ſtill. Moreover, there followeth this feaver vomiting of choler, and the belly is laxative, and they piſſe urine that is cholerick, ſubrufe, and ſomewhat hollow, and moderately thick. Alſo their urine hath by and by a white cloud, or a laudable ſublation in the midſt. If the urine be redder, and if in the firſt fit there do appear neither ſublation in the midſt, nor cloud, the feaver will extend and remain ſeven fits. Moreover, this feaver leaveth off till another fit, when the fit hath endured the ſpace of twelve hours at the moſt. For this is the longeſt time of a fit in true and pure Tertians. But ſometime the fit is ſhorter then the aforeſaid ſpace of time, having difference more or leſſe aecording to the quantity and quality of choler within, or becauſe of the ſtrength of the Patient, or through the preſent affect of the Patients body at that preſent time. Therefore we name that an exact and pure Tertian feaver which endeth his fit within twelve hours, but that which hath a longer fit, is not called an exquiſite Tertian, but an extended and ſtretched out Tertian. And if the feaver doth invade the Patient daily with vehement rigour and cold, and with the ſigns aforeſaid of the urine and pulſes, as alſo of other things afore rehearſed, then it is called *duplex Tertiana*, a double Tertian. But as for an exquiſite Tertian, becauſe it is ingendred of pure choler moved about, you muſt moiſten it and cool it, as much as you may poſſibly by all means. For this humour (as *Galen* witneſſeth) is the hotteſt and drieſt among all the other that be in the body. Let the ſick lie therefore in a cold place, againſt a ſweet and pleaſant ayre. Alſo you may not ſuffer many to be in the houſe, becauſe they would make it hot with their breath. Let the floor be ſprinkled oft with cold water, and with Roſe water, Violet water, and ſuch like. And ſtrew on the floor Willow leaves, flowers of Roſes, Violets, water Lillies, and ſuch like. Let the Patient uſe meats that have vertue and power to cool and moiſten. And you muſt give him ſo much of them as he can very well digeſt. Let his pot-herbs be Orach, Beets and Spinach, Mallows, Lettuce, Gourds, Sorrell, Endive, Succory, and ſuch like. Alſo give him Priſan broth, and ſoupings made with *Alica*. Of fiſhes, let him eat ſuch as live in gravelly places: for ſuch, beſides that they do cool and moiſten, they ingender good juyce, and are eaſie to digeſt. Of fowls, let him eat them that be of ſoft fleſh, as be chickens

Signs of a double Tertian.

Victus ratio.

kens and Partrich, Doves, young Sparrows, Feasant, and such like: but of those that have not soft flesh, let him eat their wings, which are without excrements, because of their often exercises. Also he may eat Cocks stones and Sowes feet, for they be without excrements, because they are exercised: and their brains, specially if they be well sodden. Also if you minister the flesh of Piggs well sodden, you shall not hurt, for so it may the easilier be consumed of the stomack. Also rere Eggs, which be but only hot through, may be suffered, specially the yolks of them: for they be easier to digest then the whites, and they do cool meanly. You may suffer him to eat fruits which be not very hard to digest; as be Cherries, Prunes, Mulberries. He must abstain from Hony, because it will easily turn into choler; and from Mustard, salt meats, and all sharp things.

Potus. Also you must keep the sick altogether from Wine, untill the disease be digested, and let him drink in the mean season water wherein a little Cinamon hath been sodden. Or let him use to drink this: ℞ Julep of Violets, ℥ iiij. water wherein a little Cinamon hath been sodden, ℔ j. commix them together, and powr them out of one vessell into another often. But when the disease beginneth to digest, you must give him in the beginning a little wine that is thin and allayed with water, and give him more liberally of it when the end of the disease is as hand. This is the order of diet for many, but not of all men: for they that are not daintily brought up, but do live hardly, and are strong of nature, you must ordain for them a thinner diet, that is, let them be contented with Ptisan broth untill the judgement of the feaver.

No sleep in fits. As for sleeping, they may not sleep in their fits, but rather let them watch, that thereby the bloud, and spirits, and naturall heat may be letted and stopped from creeping to the inward members, and contrariwise may thereby be drawn to the outward parts: for otherwise the feavers will scarce be dissolved, and they will come very slowly to their state, and fluxes will increase and be multiplied: when the fit is ended, sleep is not hurtfull. The Patient must eschue exercises, and all other vehement motions. Also let him refrain perturbations of the minde, specially anger, fear, sorrow, and such like. But you may not only use the diet before prescribed, but also you must minister medicines to the Patient which can cool and moisten.

Curatio. *A decoction to digest choler.* In the beginning to quench the boyling of choler, and to mitigate the cholerous heat, let him use this decoction: ℞ of flowers of Violets, Borage, and red Roses, ana. M. j. flowers of water-Lillies, M. ß. Endive, Succory, Lettuce, ana. M. j. ß. of Raisins picked, ℥ j. Damascene Prunes, number ij. seeds of Endive, Succory, Lettuce, Purslain, Gourds, ana. ℥ iij. of the root of Succory, ℥ vj. seeth all together in ℔ ij. of well water, untill the third part be consumed, then strain it, and make the liquor of that decoction sweet with Sugar, and purifie it with the white of an Egge; then adde to it sirupe of Endive with the broad leaves, and Julep of Violets, ana. ℥ ij. ß. commix them together, and make a potion, and let the sick drink thereof every morning fasting, ℥ iiij. ß.

Mistura. But if the sick be more delicate, and do abhorre potions, let him take daily of this medicine: ℞ of conserves of Violets, Borage, Roses, water-Lillies and Succory, ana. ℥ ß. *Electuarium de prunis Damascenis* without *Diagredium*, ℥ vij. *diarrhodon abbatis*, ℥ j. *Diatrion santalon* in powder, ℥ ij. of Julep of Violets as much as is sufficient to commix them, and make a loch. Moreover, you must remove

the

the cauſe of the Feaver, which you ſhall do if you empty out the cholerick humour. Therefore you muſt empty out the choler which is crept into the ſtomack by provoking vomit. By what means you may provoke vomit it is declared in the former books. The choler which is carried downward, it is beſt to empty it out by a lask of the womb, which alſo is wont to come ſometime of it ſelf in an exquiſite Tertian. Vomiting ſhould be provoked chiefly in the beginning of the fit, for at that time nature is wont to thruſt in choler thither: as in the declination and ſlaking of the fit, nature thruſteth it to the neather parts, and to the skin. Therefore at that time you muſt caſt in an eaſie and ſoft clyſter, that it may both bring out the choler eaſily, and that alſo by his gentleneſſe, the ſharpneſſe of the choler, which is wont to vex and gnaw the guts, may be ſtopped and broken. Make therefore ſuch a clyſter: ℞ of Mallows, leaves of purple Violets, Mercury, Endive, and Succory, ana. M. j. ſeed of Purſlain, and of Melons, ana. ℥ ij. ß. ſeeth them all in a ſufficient quantity of water, till the third part be conſumed: ſtrain it, and adde to the liquor of that decoction, of the marrow of *Caſſia fiſtula* newly drawn, ℥ j. oyl of Violets, ℥ iij. common ſalt, ℥ j. ß. commix them and make a clyſter. Alſo you muſt empty out choler by provoking Urine, and ſweats, ſpecially if it be carried thither by nature. This thing you may well do by medicines that provoke urine, but not by all ſuch, but by thoſe that can do it without drying. Therefore you muſt provoke Urine with potions, wherein *Apium* or Dill hath been infuſed or wet. And if ſigns of concoction do appear, then you may miniſter wormwood ſafely, which is a ſpeciall remedy for the ſtomack when it is vexed with choler, ſpecially if you take of the tops of it as much as is ſufficient, and infuſe it in. *Melicratum*, that is, wine and hony ſodden together: for it purgeth choler out of the womb and ſtomack by egeſtion, and out of the veins it purgeth it by Urine. You ſhall provoke ſweating with this and ſuch like medicines: ℞ roots of *Apium*, Sperage, and Succory, ana, ℥ ß. of the ſeeds of Parſly, Fennell, *Bruſcus*, and Lovage, ana. ℥ ij. black Cicers, ℥ iij. Dill, M. ß. ſeeth all in ſufficient quantity of water that runneth, unto the third part: then let it be ſtrained and make it ſweet with Sugar, adding to it *Oximel compoſitum*, ℥ ij. and make a potion. Or beat all the aforeſaid things into powder, and miniſter of it every time, ℥ j. or ℥ j. ß. with ℥ iij. of *Oximel ſimplex*. Theſe medicines which provoke ſweat, muſt be miniſtred in the declination of the fit, or on that day that the ſick hath not this feaver. For this purpoſe all annointings with oyls of Cummomill, Dill, and ſuch like, are not a little profitable. Moreover, hot baths of ſweet and potable water do profit two waies, both becauſe they provoke out ſome of the choler, as alſo becauſe of their qualities, they do much good: for ſuch baths do moiſten and cool. But baths of ſea-water, ſalt-water, ſalt-peter-water, and brimſtone-water, they bring out more choler, but they profit much leſſe then potable waters. Therefore it is beſt not to call them profitable, ſeeing they do more hurt by drying, then they do good by emptying and voiding: for the remedies muſt have contrary qualities to the humours that have invaded againſt nature: for that doth more good then the emptying by any means (as *Galen* witneſſeth *ad Glauconem*) by the words it is evident, that emptyings and purgings in an exquiſite Tertian,

Vacuations.

Vomitus.

Clyſter.

Provokers of urine.

Abſynthiũ.

To provoke ſweat.

Baths of ſweet waters.

tian, do but little please *Galen*: specially those emptyings that are done by bloud-letting, and by a vehement purging medicine; for all such kinde of purging medicines be of a hot faculty and quality. But seeing this feaver is the hotteſt of all other, therefore it rather desireth to be cooled and moistned, then to be vehemently purged. It rather permitteth and requireth emptyings by other means, and specially when nature laboureth and assayeth to drive out the humour. Also nature must be holpen, if of her self she be not able to perform her intent. As for a bath, this is the effect and scope of it, thereby to have the body wet and moistned. Therefore you must strew in, neither Salt-peter, nor Salt, nor Mustard seed, but it is good to pour much oyl, being made hot, upon the Patient, and to bring him into the bath, and to wash him. And if he will swm in it, you may suffer him to do it as long as he can. And they that are delighted in bathing, if you suffer them to wash twice in a day, you shall not do amisse. But you must have this in memory, that it be done opportunately, and in due time, for if signs of concoction do now appear, then if you wash him oftner, you shall not erre from *Galens* doctrine.

Balneum.

CHAP. VIII.

Against the bastardly Tertian.

Causæ. A Bastardly Tertian is caused, when choler is mixed for the most part with fleam. Hereupon it cometh that all the signs of this feaver do not de-

Signa. clare the nature of pure and sincere choler, as in an exquisite Tertian they do. In this feaver also the time of the fits doth exceed twelve hours, neither is this judged in seven fits, as an exquisite Tertian is. Moreover, in this bastardly Tertian, the signs of concoction do appear more slowly, neither is there such great heat in the vigour and state of this feaver as in the exquisite Ter-

Diet. tian. Besides all these, it doth not end with abundance of swear, as an exquisite Tertian doth. Therefore the diet in this feaver must not be altogether cooling and moistning, as it is in an exquisite Tertian: but let it have some power and vertue to heat, cut, and divide; for the choler in this feaver is grosser, neither is it so hot. They therefore that have this feaver, may profitably take broth of Ptisan, wherein some Pepper is put, and you must give them *Mulsa* to drink, wherein hath been sodden, Hysope, Origan, and Spikenard. Also you must give them soupings and broths easie to digest. Moreover, seeing the time of the fit is long, and so endureth a whole day, you may not give him meat daily, but each other day: for by this means we shall beware and take heed that Nature be not called away from her office and work, and so the disease should be increased: for you must only take heed that the disease do not increase, and that the strength of the sick, which must strive and fight a great while, be not weakned, debilitate and cast down. But it is hard to keep and save both, because hunger, look how much it profiteth to the digestion of the disease, so much the more it hurteth and debilitateth the strength. And meats, look how much they increase the Patients strength, so much they hinder and let concoction and digestion. To conclude therefore, you must use hunger to them that be strong and lusty, and their disease hard to digest: and you must feed them more largely, whose strength

ſtrength is debilitate and weak, and their diſeaſe not ſtubborn for to digeſt. Let their drink be water, in which a little Cinamon and ſome Hyſope or Origan hath been ſodden. Quiet and reſt is good for them, but exerciſes do hurt them: for this doth call forth outwardly nature and naturall heat, which ſhould concoct and digeſt crude matter within. For the cure, if you may let the Patient bloud, you may not fail to do it, but by and by in the beginning, if the age, time, region, and ſtate of the body will permit it, you muſt draw out ſo much bloud as the preſent ſtate of the body requireth and will ſuffer. By the preſent ſtate, underſtand the ſtate as well of the Patient, as of the diſeaſe: for the ſick, if he be ſtrong, may ſuffer bloud-letting, if not, the contrary. If the diſeaſe remain, and be cauſed through abundance of humours, it requireth bloud-letting, not a mean quantity, but according to the abundance of them. But when the diſeaſe will endure long through crudity and lack of digeſtion, you muſt draw out but a mean quantity of bloud, that the ſtrength of the Paaient may be kept and endure untill the end of the diſeaſe. Alſo you muſt caſt into the belly not very eaſie clyſters, that they may bring forth the ſluggiſh and hurtfull matter, and make them thus: ℞ Mallowes, Mercury, leaves of Violets, Origan, and Hyſope, ana. M. j, ſeed of *Cardamum*, ℥ ii. ſeeth all together in ſufficient quantity of water, and adde to the liquor of that decoction, *Benedicta laxativa*, *Hierapicra*, ana. ℥ iij. *Mel roſarum*, ℥ vj. oyls of Violets and Cammomill, ana. ℥ j. ß. common Salt, ℥ ij. and make a clyſter. Alſo you muſt miniſter to the Patient, decoctions made of ſuch things as can cut and divide, and alſo provoke Urine without any great heating and drying: as is this: ℞ roots of *Apium*, Fennell and Succory, ana. ℥ j. Endive, Succory, Origan, and Hyſope, ana. M. j. Lettuce, M. j. ß. the four common cold ſeeds, ana. ℥ j. ſeeds of Fennell and *Apium*, ana. ℥ j. ß. ſeeth all theſe in two pounds of water untill the third part be conſumed: then ſtrain it, and make the liquor ſweet with Sugar, and purifie with whites of Egges the ſtrained liquor. Then adde to it *ſirupus acetoſus ſimplex*, *Mel roſarum* clarified, *Oxymel ſimplex*, ana. ℥ j. ß. and make a potion, whereof miniſter daily every morning, ℥ iiij. After theſe you muſt miniſter ſuch medicines as do empty the belly gently, as is, infuſing of Rubarbe, *Electuarium è Pſyllio*, and *Diaphœnicon*, and ſuch like, which are able by themſelves, or mixed with other, to bring and purge out choler together with fleam, whereof we have rehearſed many in our former books. After the ſeventh day, you may miniſter continually decoction of Wormwood; alſo *Oxymel* drunk alone helpeth many. Alſo vomiting after meat is ſo healthfull and profitable to theſe old and inveterate Feavers, that many (as *Galen* witneſſeth *in lib. 1. ad Glauconem*) have been cured with this one remedy. For a feaver which hath continued long, doth ingender and breed many flegmatick excrements in the ſtomack, which being caſt out by vomiting, the patient is delivered from the feaver. Alſo the ſides muſt be nouriſhed with hot medicines, that thereby the windes and bolning which ſtretcheth them out may be diſſolved and diſperſed. Among other this foment is very good: ℞ flowers of Cammomill, Melilot, and Dill, ana. M j. Wormwood, M. ß. red Roſes, M. j. Lineſeed, and Fenugreek, ana. ℥ iij. boyl theſe in ſufficient quantity of water, unto the third part, then dip a ſponge in it, and nouriſh the ſides therewith.

Potus.

Curatio.

Bloud-letting.

Clyſter.

Decoctum.

Purgatio.

Abſynthiū.

Oxymel.

Vomitus.

Fomentum.

Unguentum with. Alſo it profiteth to anoint the ſtomack with this or ſuch like ointment: ℞ oyls of Maſtick, Roſes, and Cammomill, ana. ℥iij. of Cloves, ℥ j. ß. Wax as much as is ſufficient, and make an ointment. Moreover, bathing in this fea-

Balneum. ver is not healthfull before that ſigns of concoction do appear, becauſe crude and raw humours, which ſhould be digeſted within, are brought out by it to the skinne, and ſo it doth increaſe obſtructions.

CHAP. VIII.

Of a Quartane Feaver.

Cauſa. AN exquiſite Quartane is another kinde of the intermitting feavers, which is ingendred only of a melancholy humour, putrifying and rotting with-

Signa. out the veſſels. This feaver doth not by and by in the beginning invade the Patient with vehement rigour and cold the firſt day, but it is like to them that are cold in Winter through vehement froſt: but when the feaver hath continued and proceeded forward and is encreaſed, then alſo the rigour and cold encreaſeth with it, and waxeth greater and ſtronger daily, till the whole diſeaſe be come to his full encreaſe and force: and the cold doth not ſeem to the Patient as it were pricking and vexing the skinne, as it doth in an exquiſite Tertian, but there is cauſed vehement cold, and as it would break the bones. Their pulſes are very rare and ſlow in the beginning of the fits, but when the feaver is in his full force, or alſo when it is encreaſed, then of neceſſity the pulſes are ſwift and often: but yet they do keep their naturall ſlowneſſe and rarity, if you conſider the ſwiftneſſe and frequency coming in the fits. But the moving of the heat, the encreaſing and the vigour and force of this feaver is clean contrary to that in Tertian feavers. For in this feaver the melancholy humour is kindled and inflamed by little and little, and as it were a ſtone, or a ſhell, or a bone, or ſome other ſuch cold and dry body. And when that any flame or heat is kindled in it, then in the fit it leaveth nothing fumous or ſmokie, but it burneth and conſumeth it. And therefore there is longer ceaſing and intermiſſion of this humour between the fits, then there is in fleam. And the intermiſſion and ceaſing between the fits ſeemeth to be exquiſite and pure without any griefe at all: becauſe in this feaver, look how much melancholy is kindled and inflamed, and ſo much in the time of the fit is diſperſed, conſumed and drawn out clean. Moreover, in a Quartane feaver there followeth not vomiting up of choler: their urines are thinne, white, and watery, and as it were ſtrained from a groſſe matter. Alſo this feaver beginneth ſpecially in Autumne, and Harveſt, coming after erratick feavers. But you muſt behold both the nature of the Patient and his temperament, alſo his diet uſed before, his age, the region, and other ſuch like. For if thoſe things be cold and dry, then you may look more ſurely that a Quartane feaver will enſue, ſpecially if at any time Quartanes be rife among the people. They that have a Quartane feaver, in the beginning muſt be handled and ordered moderately and gently, neither may they be vexed with any vehement medicines, or by vehement emptying and purging, for the humour which cauſeth the Quartane is ſtubborn to be drawn and handled. Therefore in the beginning, and before it be digeſted, it will hardly and ſcarcely follow the medicine

Cauſe of long intermiſſion in Quartane fits.

Curatio.

that

that draweth it: and that becauſe of his groſſeneſſe and coldneſſe, and alſo becauſe it ſtoppeth the narrow waies by the which it ſhould paſſe out. Yet if bloud do ſeem to abound much, then you muſt take away that. And if when you have ſtricken a veine, the bloud that cometh out doe appear black and groſſe, as for the moſt part it doth in diſeaſes of the Spleen, you may then boldly draw it out. For great abundance of bloud being drawn out, nature will get the upper hand in digeſting the reſt of the humour, and will make the feaver ſhorter. You muſt cut the innermoſt vein of the left arm, which is called *Lienaris vena*, the Spleen vein, or *Mediana*: for this veine emptieth out the melancholy humor, ſpecially from the Spleene, which is wont to be diſeaſed in a Quartane feaver: but if when the veine is ſtricken, the bloud doth appeare thinne, and yellowiſh, you muſt ſtop it by and by: for ſuch an humour is not unprofitable in a Quartane, but it correcteth and amendeth the groſſe and cold humour, as well becauſe of his ſubſtance, as alſo with his quality. You muſt ordain for the Patient a very good diet, ſuch an one as is not windy, and ingendreth good juyce. Therefore you muſt keep the ſick from ſwines fleſh, and from all other meats that be groſſe, tough and clammy, and ſlow of digeſtion. Moreover, let him abſtain from all things which do cool and dry the body. He muſt eat birds that live upon mountains, and do ingender good juyce: for thoſe that do live in fennes and mariſhes, they be unwholeſome and full of excrements, and do ingender a groſſe humour. He muſt uſe fiſhes of gravelly waters, which be ſoft and without toughneſſe: but in this feaver ſalt things and Muſtard muſt be miniſtred in meats, that they may extenuate, cut, and divide the groſſe and clammy humours, and that they may conſume and feed up the ſuperfluous humidity and moiſture. They muſt uſe wine that is white, thinne, and meanly hot: for that by the thinneneſſe it doth extenuate the groſſeneſſe of the melancholy humour, and by the mean heat that it hath, it heateth the body by little and little, which is cooled with the melancholious humour; and it helpeth digeſtion and alſo provoketh urine. They may not altogether be kept and refrain from frictions, deambulations, and other accuſtomed exerciſes, that is to ſay, you muſt ſuffer them to uſe exerciſes, but not ſo much as they did in their health. Neither may they uſe frictions, deambulations, and other exerciſes of the body ſo often nor ſo vehemently as they did in their health; for that would cauſe perill and danger of obſtruction. But if exerciſes be uſed moderately; and that in the time of intermiſſion between the fits, they will void out excrements, and bring other commodity which *Galen* rehearſeth *in lib. ſecundo de Tuenda ſanitate*. They muſt altogether abſtain from bathing if they can, and be content only with frictions and rubbing: for although bathing, becauſe it doth heat, doth profit, yet becauſe it calleth forth humours outwardly, it bringeth perill of obſtruction, ſpecially when the body doth abound with excrements. And if the Quartane be ſhort, and not violent, it is not hurtfull in the intermiſſion between the fits, when the Patients hail daies be, if he uſe his wonted exerciſes. As for the belly if it can be by any means, it muſt be kept ſoluble, either with his accuſtomed meats, or with medicines mixed with them, or with clyſters, firſt gentle and eaſie, and after ſharper: for you muſt increaſe the

Bloud-letting.

Diet.

Vinum.

Balneum.

the ſtrength and ſharpneſſe by little and little; as the matter of the Feaver doth concoct and digeſt by little and little: for at the beginning (as is ſaid before) you muſt handle and order theſe Feavers gently and eaſily. You may ſeek examples of eaſie Clyſters out of the former Chapters. A clyſter ſomewhat ſharper is this that followeth: ℞ Mallows, Cammomill, Mercury, leaves of black Violets, ana. M.j. leaves of Sene, the roots of Polipody, ana. ℥ v. Harts-tongue, M.j.ß. ſeeth all theſe in a ſufficient quantity of water untill the third part. Then ſtrain it, and commix with the liquor of that decoction, the marrow of *Caſſia fiſtula*, ℥ j. *Diaſena laxativa*, ℥ ß. common oyl, ℥ iij. *Mel roſarum*, ℥ ß. ſalt Gem, ℥ j. and make a clyſter. Within certain daies give to the Patient *Diatrion piperion*: but becauſe it doth heat vehemently, you may not miniſter it daily; whoſe making and vertue you muſt ſeek out of *Galen, in lib. 4. De ſanitate tuenda.* Alſo (as *Galen* ſaith) the Patient ſhall do rightly, if he drink daily, only Pepper with water: for it heateth and diſſolveth the groſſeneſſe of windy ſpirits and vapours, and it extenuateth and digeſteth the crude and raw humours, which are heaped and gathered up together in the hypochonders and ſides. And theſe things muſt be done from the beginning of the Feaver, untill it come to the vigour, force, and ſtate. And if the ſick ſeem now to be in the vigour and ſtate of the diſeaſe, then he muſt uſe a thinner diet then he did before or muſt do afterward, and you muſt command long quiet and reſt to the Patient, leſt nature being occupied about digeſting of the matter of the diſeaſe, ſhould be called from her office and work. Afterward you muſt provide and fore-ſee the intrails, which are wont to be ſwollen and ſtretched out, with viſcous, tough and groſſe humours, and alſo with abundance of windy ſpirits and vapours, which being diſſolved and emptied out, the bowels wax ſoft and are looſened. Therefore you muſt anoint them with thoſe things which can mollifie and looſen, as be, ointments which are made of Barley meal, ſeed of *Apium*, roots of *Ireos*, Rew, and ſuch like. Among other, anoint the left ſide with this ointment: ℞ of oyl of Capers, ℥ iij. oyl of *Ireos*, and of ſweet Almonds, ana. ℥ ij. ſeeds of *Apium*, and of Cummin, roots of *Ireos*, ana. ℈ j. Wax, as much as is ſufficient, make an ointment. After theſe things, you muſt miniſter medicines which have vertue and power to provoke Urine, and not before this time: for if you miniſter ſuch things before the inward members be free from obſtructions, becauſe thoſe medicines be hot, they carry the humours down with them, and do increaſe the obſtructions. For to provoke Urine, you muſt miniſter *Mulſa*, wherein Dill, or Rew, or elſe *Apium* hath been ſodden. If ſigns of concoction do appear, then you muſt ſtraightway uſe purging medicines which can purge out melancholy: and you may not purge him once only, but oftner, if the matter ſeem to require it: for that melancholy cannot be brought out all at once, ſeeing the body is not able to ſuffer and bear ſo ſtrong a purgation as ſhould purge out all that ſtubborn humour at once. You may ſeek examples of ſuch medicines as do purge out melancholy, out of the firſt Book in the Chapter of melancholiouſneſſe. But yet above other things, *Ætius* praiſeth ſweet wine infuſed in the inward part of *Coloquintida*, but ſo that you commix with it ſome *Apium*, or *Daucus*, to make it pleaſant. After meat

Clyſter.

Piper.

Proviſion for the intrails.

Unguentum

Provokers of urine.

Purgation of melancholy.

meat, you muſt provoke vomit (if nothing let it) with white Hellebore firſt commixed with Radiſh, as is declared in the other Books, which if it work little or nothing, you muſt miniſter Hellebore by it ſelf. And if any man abhorre from Hellebore, let him uſe this or ſuch like medicine: ℞ juyce of Radiſh, or diſtilled water of it, ℥ iij. *Oxymel ſimplex*, ℥ ij. commix them and make them warm to drink: but they which cannot vomit, muſt be purged downward, ſuch be they that have a ſtraight and ſlender breaſt. After purging you muſt give them *Theriaca*, or ſomewhat that is of like vertue, as this is: ℞ *Liquorice Cyrenaici*, fine Mirrhe, Pepper, of each like much: beat them by themſelves, and commix them with the juyce of Rew, and make pilles thereof, and miniſter the weight of ℈ ß. They that miniſter any of theſe medicines at the beginning of the ſickneſſe, or at all, before the vigour ſtate, and force thereof, they make of a ſimple Quartane oftentimes a double Quartane, or without doubt they make the ſingle Quartane greater and more vehement: and of a double Quartane they make a triple Quartane, or elſe the double one is made greater.

Vomitus.

Vomite.

CHAP. X.
Of a Quotidian Feaver.

QUOTIDIANA *Febris intermittens*, that is, an intermitting Quotidian feaver; it is ingendred of putrified and rotten fleam being thruſt of nature by the ſenſible parts of the body. It is called of the Greeks *Amphimerina*, becauſe it cauſeth a fit every day. But if glaſen fleam, which is the coldeſt of all other fleams, do putrifie by it ſelfe the one half of it, that is, if the whole ſubſtance of it do not putrifie equally, but ſome parts of it do putrifie and ſome do not, then it ingendreth a feaver called *Epialos febris*: in which the Patient is feaverous, and vehemently cold together, and at one preſent time he feeleth immoderate heat and immoderate cold in all the parts of the body together. For part of that humour which is not putrified nor rotten as yet, being ſpread by all the veins, or in the reſt of the body, ingendreth the rigour and cold, but the other rotten part of the humour ingendreth the feaver. A Quotidian feaver doth not invade the Patient with rigour and vehement cold by and by the firſt day, but in proceſſe of time, it cometh rather like a cooling, then like a rigour. The pulſe when the fit beginneth is inordinate and unequall, ſlow, little and weak. Neither alſo in the augmenting and increaſing of the Quotidian is there ſwiftneſſe of moving of the pulſes, nor greatneſſe, nor vehemency. The heat in this Feaver is not ſo ſharp and vehement as it is in a Tertian: for it neither burneth them, neither are they compelled to make naked their bodies, and to throw off their cloathes, neither doth it compell them to breathe much and often, and to blow out of their mouthes as it were a flame, nor to deſire to drink cold water, but it is moiſt and ſmoakie, and commixed with much vapour. Alſo it is hardly kindled, and it conſumeth a long time, untill that by increaſing it come to the force and ſtate. Moreover, they that have this feaver do not thirſt, becauſe not onely the tongue, but alſo the whole body in this feaver is moiſt. The urines in Quotidian Feavers either be white, and thinne, and watery: or thick, and troubled.

Cauſæ.

Epialos febris.

Signa.

troubled. There burſteth out no ſweat at all in the firſt daies, neither is there any exact and perfect reſt from being feaverous: for the feaver remaineth each time almoſt the ſpace of 18 houres. There chanceth alſo to them vomiting of fleam: and thoſe things which are ſent out by egeſtion, are colder, moiſter, cruder, more watery, and more flegmatick. Alſo a Quotidian feaver doth chiefly vex them that be moiſt and flegmatick of nature. Alſo it chanceth in a moiſt ſeaſon, ſpecially in Winter that is cold and moiſt, and in old folk and children. Hereupon *Galen* writeth, that he never ſaw a young man that was cholerick and dry by nature, taken with this feaver: but they that be moiſt and moſt flegmatick, having a groſſe ſubſtance of the body, and do live an idle life, ſerving their belly, and given to drunkenneſſe, uſing bathing often, and ſpecially after meat, they are ſoon taken with this Quotidian feaver.

Victus ratio. Let the diet in this feaver be altogether extenuating, cutting and dividing. Therefore you muſt now ſeek ſuch places, wherein we have declared abundantly what kinde of diet it ſhould be. In the firſt daies, that is, when ſignes of

Curatio. crudity and indigeſtion do yet appear, the fleam muſt be divided and cut, and the pores and paſſages that be ſtopped, muſt be ſcoured and cleanſed. And therefore you muſt miniſter *Oxymel,* becauſe it doth ſcoure mightily, it cutteth and divideth the glutinous and clammy humours, and it delivereth the pores from obſtructions. And you muſt miniſter thoſe things which provoke urine, that the fleam (being already extenuated and divided) may the more readily paſſe by the conduits, and be emptied out. Therefore it is good to miniſter decoction of the root of *Apium,* Parcely, *Ireos,* Fennell, and ſuch other like often rehearſed before, with *ſirupus acetoſus compoſitus,* and *mel Roſarum,* and *ſirupus è duabus Radicibus,* and other that have the vertue and power to extenuate, cut, and divide. About the vigour and force of the feaver, you muſt take heed and have regard to the ſtomack, and ſpecially to the mouth of it. Therefore you muſt prepare thoſe things which being applied outwardly may adde ſtrength to the ſtomack, ſuch as be, Maſtick, Spikenard, Wormwood, and ſuch other like. Therefore before meat, uſe this ointment: ℞ oyls of Maſtick,

Unguentum Wormwood, and Nard, ana. ℥ ij. ß. Maſtick, Cloves, and wood of Aloes, ana. ℈ v. Cinamon, ℈ j. with Wax as much as is ſufficient, make an ointment, wherewith anoint the region of the ſtomack. The ſtomack being ſtrengthened, you muſt compell vomiting, firſt by miniſtring of Radiſh, then after, meats muſt be eaten, for ſo it lifteth up the meats, and cauſeth the eaſier vomit. After he muſt uſe medicines that do purge out fleam: for fleam when it is digeſt, may conveniently be purged. What medicines thoſe be that can purge out fleam, it is evident in our other Books, and this here ſufficeth to cure a Quotidian feaver.

CHAP. XI.

Of a Feaver Hectick.

HECTICA *febris,* is a feaver wherein an unnaturall heat is not only kindled in the ſpirits and humours, but now alſo it is kindled in the maſſie, ſound and fleſhie parts and members. This feaver knoweth no pain, and they that have it, do think that they have no feaver, neither do they perceive or feel any heat,

heat, seeing all the members of their body be equally heat (as *Galen* declareth abundantly in his Book *De inæquali intemperie.*) The Feaver Hectick is ingendred and caused two waies. First, for the most part, of burning Feavers, which have continued so long, that in processe of time they consume the humidity and moisture that is contained in the body of the heart: or also if it resist more abundantly, then those Feavers are not only Hecticks, but also *Marasmodes*, that is, consuming and melting Feavers. For Feavers being ingendred (the humidity yet remaining still) when they have caught and occupied the body of the heart, hereupon they are specially kindled and inflamed, like the flame of a candle with a match. And this is one way of ingendring the Feavers Hectick. Another way of ingendring them is this, when they begin of themselves by and by, being ingendred as Diary Feavers be, either of sorrow, or anger, or overmuch wearinesse, together with burning by the heat of the Sunne. The Feavers that be thus ingendred, be not very hard to cure: but such Feavers of these as be turned into consuming and wasting, which the Greeks do call *Marasmos*, through the negligence and ignorance of Physitians: if those Feavers be in their force and strength, and not as it were beginning still, it is not only hard to cure these, but it is also impossible to remedy them. For the nature of them is hot and dry, so that the heart is in like case as the snuff of a candle when it is very much burnt: for when it is much burnt, it will break and dissolve, and through drinesse fall asunder, so that although you powre abundance of oyl to it, yet you cannot cause a great flame to be kindled: for the flame being small and weak, panteth alwaies up and down in it, and waxeth continually lesse and lesse, till it be altogether quenched out. Even such is the Feaver which is altogether *Marasmodes*, that is, consuming. The Feaver Hectick which turneth into *Marasmus*, or a consumption, is very ready and easie to know: so before you do consider the pulses and heat by touching them, you may see the eyes wonderfull hollow, as though they were hid in some ditches or furrowes: for then all the moist substance of them is exhaust and consumed, so that you may see the bones of the eye-browes stick out. Also there hangeth on the hairs of the eye-lids, dry gumme and filth, and uncleanly affects, as is seen in them specially that go a long journey in the dust, when the Sun burneth hot. Also the vitall flowre in them perisheth, and the skin of their fore-head is dry and retched out, and their eye-lids wink often, as though they were sleepy; but their disease is not to sleep, but is rather impotency, and debility to watch. Also the flesh of their temples is consumed, so that they seem hollow places: for what other thing have they but skin and bone. For, if you look upon their bare belly, it shall appear to you, that neither bowell or film is left. The Hypochonders and sides are pulled upward to the breast, and if you touch the skinne, it is very dry, which if you take hold on with your fingers and pull it up, it is like the hide of a beast. The pulses be thinne, hard, weak, and often. The heat when you lay your hand first on him, doth seem weak, but a little after it bursteth out sharp and gnawing more and more, if you hold your hand long upon him. Also this shall be a great and undubitate sign to you: when you do give him meat, the heat is inflamed and increased, and the pulses are augmented in greatnesse

Causæ.

Marasmos.

Signa.

Hectica febris. and swiftneſſe. It is called a feaver Hectick ſo long as naturall humidity and moiſture is kept and reſerved: but when it is to be doubted that there is left no more humidity and moiſture in the body, then it is an abſolute and perfect *Maraſmos.* conſumption, which is called in Greek *Maraſmos.* For the cure of a feaver *Curatio.* Hectick before it come unto a conſumption, you muſt by all means cool it. And therefore the effect and ſumme of the whole cure doth conſiſt in theſe poinrs, that is, to cool and moiſten, as well with thoſe things that be outwardly *Ayre.* applied, as alſo by them that are miniſtred inwardly. Therefore let the ayre that the Patient doth breathe in, be cold and moiſt. And, if it be not ſo by nature, make it ſo by Art, as is taught before in the ſixth Chapter, in the cure *Diet.* of the Tertian He muſt alſo uſe meats that do cool and moiſten, as broth of Priſan, bread ſteeped in a little cold water, the fleſh of kiddes, feaſants, birds of the mountains, cocks ſtones, capons fleſh, rere egges, new cheeſe without ſalt, and fiſhes of gravelly waters, Lettuce, Endive, Succory, Gourds, Spinach, Mallows, and ſuch like: Cherries, Pruines, Pomegranates, Melons, Figs, and *Lac.* ſuch like. He muſt alſo taſte milk, for that profiteth him marvellouſly, ſo that this feaver be not compounded and mixed with another feaver that is in- *Potus.* gendred of rottenneſſe of humours. Let his drink be cold water, but ſpecially if the ſick have been uſed to it before. Let him drink thereof moderately, or let him drink water wherein a little Cinamon hath been ſodden, or wine that is watered and thin. Moreover, it is good to them that have this feaver to eat meat often in a day, that by that means they may beware and take heed that they eat not great abundance of meat at one meal, which vertue, *Nota.* being weak, ſhould not be able to overcome and digeſt. They muſt eſchue immoderate moving, and all things that can reſolve and weaken the ſtrength. You may not miniſter any purging medicines to them that have a feaver Hectick: for purgations are hotter and vehementer then they are able well to ſuffer: but if the belly be more bound then it ought to be, you muſt looſen it with eaſie clyſters that can cool and moiſten, adding to them marrow of *Caſſia fiſtula.* You muſt miniſter ſuch things within the body as have power and vertue to cool and moiſten; as among the compound medicines be theſe, ſyrupe of Violets, of water Lillies, and of tame Endive, *ſyrupus acetoſus,* and ſuch like. Alſo *Diarrhodon abbatis, Diatragacanthum frigidum, Diapapaver,* and ſuch like. Of ſimples theſe be good, the juyces and diſtilled waters of Lettuce, Purſlain, tame Endive, and Poppy. Among thoſe things that are to be applyed outwardly, bathes at all times are convenient and profitable to them *Balneum.* that have this feaver: I mean bathes of ſweet waters, to the which the ſick muſt be carried in a bed, or in a fine ſheet, and let there be four to carry the ſheet, at each corner one. The water of the bath muſt be moſt temperate: and alſo the Patient muſt not tarry in it long, leſt any of his moiſture within him ſhould be drawn out by it: therefore in no caſe muſt he ſweat in it. There be ſome that uſe to ſeeth in the water of the bath, hearbs, as Violets, Mallows, Lettuce, flowers of water Lillies; and ſuch like: ſome other do ſeethe calves feet, or lambes heads, untill the fleſh be ſodden from the bones. Alſo you muſt beware leſt any thing be poured on his head, ſeeing it is ſufficient for it to be dipped twiſe or thriſe in the water with the whole body, the ſheet being

let

let down easily, and then again lifted up by four young men which must carry him. Straight when he is brought from thence, he must be dipped all over once in cold water, but he may not tarry in it any time at all. They that have this feaver and be brought into a bath, unlesse they be dipped in cold water, it helpeth them nothing (as *Galen* saith.) By and by, as soon as he is drawn out of the water, let another sheet be ready, and cast him into that, and then into another. Then lay him in his bed, and first wipe him with sponges, and after with soft linnen clothes; and let them not handle him violently that do wipe him, but as easily as they can possibly. To conclude, after this he must be anointed with cold oyls, and with other moistning things. Among other this Liniment is good: ℞ oyl of Violets, ℥ ß. oyl of Gourds, ℥ iij. new butter without Salt, Swines grease, ana. ℥ j. ß. commix them and make a Liniment, wherewith anoint the whole body. Or adde to it mucilage of *Tragacanthæ*, ℥ ij. marrow of calves shanks, ℥ iij. Wax as much as is sufficient, and make an ointment. Also oyl of water Lillies and of Poppy, are good, and specially oyl of Roses, which (as *Galen* saith) doth marvellously moisten dried bodies. When he is anointed and clothed, you must bring him again upon a bed or a sheet, into the place where he is fed, and you must nourish him with meats. Also it profiteth him to have his heart cooled and moistned with Epithemes: as is this: ℞ waters of Violets, water Lillies, and Lettuce, ana. ℥ iij. strong Vinegar, ℥ ß. red Roses, all the Sanders, ana. ℥ j. powder of *Diamargariton*, ℥ ß. seed of Purslain, G. iij. Saffron, ℈ ß. commix them and make an Epitheme, and apply it to the region of the heart cold. Likewise it is good to cool and moisten the liver thus: ℞ water of Lettuce, ℥ ij. Vinegar, ℥ j *Diarrhodon abbatis*, ℥ j. ß. scraping of Ivory, ℥ ß. Purslain, ℈ ß. commix them and make an Epitheme, and apply it to the liver. Also for them that have the feaver Hectick medicines are good which can cool and moisten with their odour and savour, as be floures of water Lillies, Purslain, Violets, Roses, and such like. Also you may finde moe things that are good for the cure of the feaver Hectick, in the second Book, in the Chapter of the Ptisick or Consumption. And in curing of the feaver Hectick this only must be your study and labour, that the body may not only be cooled and moistened with those things which be ministred inwardly, but also by things that be applied outwardly, and specially by anointing with oyl. How much oyl applied and anointed outwardly specially doth help to the conservation of the body, and to the restoring of strength, we are taught by the notable example of *Pollio Romulus*, who being above an hundred years old (as *Pliny* telleth) *Divus Augustus* his Host asked him by what means he kept that vigour, force and strength of body and minde: he answered thus: *Intus mulso, foris oleo*, that is, I keep me moist with *Mulso* within, and oyl I anoint upon my skin.

Epitheme cordis.

Epitheme jecoris.

Odoramentum.

Pollio Romulus.

CHAP. XII.

Of an Hemitrice Feaver.

Although there be divers kindes of compound feavers, as is declared in the beginning of this Book, in the explication of feavers, yet in this place we will only speak of that feaver which is compounded of an intermitting Tertian, and a continuall Quotidian. And it is called in Greek *Hemitritæus*, and in

Latine *Semitertiana*, in Engliſh half a Tertian. It is ſo called becauſe this whole feaver hath half the nature of the ſaid feavers, each of them: by the example of this compound feaver, you may learn to cure all other compound feavers.

Cauſæ. Therefore an Hemitrice feaver is cauſed, when putrified fleam is commixed with rotten choler. It is declared before that a Tertian invadeth the Patient with rigour and vehement cold, and a Quotidian cometh with cooling of the

Signa. extream parts. Therefore the feaver which is compounded of them both cauſeth horrour and ſhaking for cold, which is leſſe then the rigour of a Tertian, and greater and more vehement then the cooling of a Quotidian: ſo that it is a mean between them both. It is ingendred two ſundry waies: for either two fits are joyned togethter by and by at the beginning, and do invade the Patient together both at once, or elſe each of them cometh ſeparate from the other. Therefore when the Tertian doth exceed the other, it cauſeth a more horrible feaver, and alſo it hath much rigour and vehement cold in the augmenting of the fit, and there is preſent greater heat and more burning, and choler is driven out either by vomiting, or by egeſtion, or it breatheth out a moiſt vapour: but when the Quotidian exceedeth the Tertian, then cold is in the extream parts, and but a little ſhaking, and neither burning nor thirſt doth vex him. But when the intermitting Tertian, and the continuall Quotidian be equal, and of like force and greatneſſe, the fit doth come with horror and ſhaking for cold. And when the Quotidian is of greateſt force, the pulſes and horror wax leſſe and gentler: but if the Tertian prevail, by and by the pulſes and horrour increaſe and wax greater.

Exquiſitus Hemitritæus. Note therefore when a feaver is ingendred of an intermitting Tertian and a continuall Quotidian, being equall, of like force, greatneſſe, and ſtrength, then it is called an exquiſite *Hemitritæus* ague: but if one feaver do exceed the other, then it is called an unpure Hemitrice. You may underſtand by the former Chapters, how this feaver ſhould be cured. For ſeeing an exquiſite Hemitrice feaver is ingendred of two feavers equally commixed, that is, a Tertian and a Quotidian, you muſt alſo uſe a cure convenient and agreeing equally to a Tertian and a Quotidian.

Non exquiſitus Hemitritæus. But in an unpure Hemitrice, when there is moſt of choler, or moſt of fleam, you muſt alſo vary and change the cure according to the humour and feaver, that aboundeth.

Curatio. For if choler have the upper hand, you muſt chiefly uſe the remedies which we have declared in the cure of the Tertian: but if fleam abound moſt, uſe the things moſt that be declared in the cure of the Quotidian. To conclude, you muſt moſt cover the cure of that which hath moſt need, and doth moſt abound; but ſo, that you do not altogether neglect the other. Therefore we need not in this place rehearſe the remedies whereby this feaver ſhould be deſtroyed and cured, ſeeing every man may learn the cure of them more readily according to the diverſity and nature of the humours, out of the Chapters of curing of the Tertian and Quotidian. Therefore if any man do firſt learn to know exactly and perfectly the curing of ſimple feavers, he ſhall alſo know how to cure compound feavers without any more labour: for the cures of ſimple feavers being known and conſidered, it is moſt ready to any man to cure compound feavers: ſo that here we ſhall not need to write ſeverally of the curing of compound feavers.

CHAP.

CHAP. XIII.
Of the Peſtilence.

SEing that at this preſent time and day there be every where Treatiſes of the Peſtilence made of divers new Authours, I need not now long diſpute here of it: but it ſhall be ſufficient, if we do briefly declare the cauſes, ſigns, and curing of it, as we have done in other diſeaſes before. There be two eſpeciall cauſes of the Peſtilence, as *Galen* writeth in *lib.* 1. *De differentijs febrium*, *cap.* 5. The one is, an infected, corrupted and rotten ayr. The other be humours gathered through naughty and corrupt diet of the body, which humours be ready to putrifie and rot when a man taketh any light occaſion to kindle a feaver of the corrupted ayr. Therefore the chiefeſt cauſe why men are infected with the Peſtilence, is breathing in of ayr, without which no breathing thing doth prolong their life. For it beginneth for the moſt part of breathing in of ayr which is corrupted of a putrifying and rotten evaporation. The beginning of corrupted ayr, and of the rotten evaporation, is either a multitude of dead bodies not burned or buried, as it chanceth in wars: or the evaporation of ſome pools, fennes or mariſhes in Summer time. It chanceth alſo ſometime to come before immoderate heat of the ayr: when the temperature of the ayr is changed from his naturall ſtate to immoderate heat and moiſture, of neceſſity the Peſtilence muſt follow. Hereupon *Galen* ſaith, that of all temperaments of the ayr, the worſt is that which is hot and moiſt. Alſo oftentimes (as is aforeſaid) naughty and corrupt diet ingendreth humours in the body that be eaſie and ready to putrifie and rot, and ſo is the cauſe why ſuch bodies are infected with the Peſtilence. And then truly they ſpecially have the Peſtilence, which uſe a naughty and corrupt diet, and ſo be full of all kindes of ſuperfluities. Therefore it need not ſeem marvellous, if ſometime ſome one among many (which yet doth very ſeldom chance) be infected with this diſeaſe, the ayr yet not being peſtilent and corrupt. For they that keep a good and healthfull diet, and be without ſuperfluities in their bodies, they take no hurt at all, or elſe very little hurt, although they be in the corrupt and peſtilent ayr: and may eaſily return and be brought to their naturall habit and ſtate. Hereby it is eaſie to anſwer them that ask, how it chanceth that all men are not taken equally with the Peſtilence, ſeeing every one is conſtrained to breathe in the peſtilent ayr? The firſt cauſe why ſome remain unhurt, is becauſe they be not full of ſuperfluous humidity and moiſture, but do uſe moderate diet and exerciſes, and have their body eaſie to breathe out vapours. Another cauſe is, becauſe all mens bodies be not of like diſpoſition and effect. For diſpoſitions of mens bodies are of many ſundry forms: for ſome bodies are quickly overcome and infected, and do moſt readily ſuffer any cauſe: but ſome again be inſuperable, and cannot be overcome, nor will at all ſuffer the infection, or elſe very hardly. And therefore the greateſt portion of ingendring of diſeaſes, is the diſpoſition of the body of him that ſuffereth the diſeaſe. For elſe all men that tarried long in the burning heat of the Sunne, or that uſed overmuch moving, or that were loaden with wine, or inflamed with anger, or affected with ſadneſſe, ſhould fall into a feaver. Alſo we do not deny, but that ſometime great

Cauſæ. 1. 2.

Whereof rottenneſſe beginneth.

Nota.

Plagues from God. plagues and peſtilence be ſent of God, for the grievous ſins and horrible offences of men, whereby he puniſheth our great offences: whereof there be may evident teſtimonies in the Prophets, and ſpecially in *Ezechiel*, Chap. 5.

The time of the Plague. The time of the year in which chiefly by nature the Peſtilence is rife and flouriſheth, is the end of Summer, and the beginning of Harveſt or Autumn: for then both the ayr and mens bodies are moſt apt to putrifie, corrupt and rot, for many cauſes. There be many and divers ſigns of the Peſtilence to come, rehearſed of the new authours, among which ſigns, the firſt is the changing of the times of the year. The ſecond is often *Phænomena* in the ayr, ſpecially in Autumn. The third is, when puſhes, and pocks, and meaſles do not only vex children, but alſo young folk of perfect age. The fourth is, when the windes are often in the South and in the Weſt in Autumn. The fifth is, a dark and troubled ayr in Autumn, threatning rain, but yet it doth not rain at all. The ſixth is, If women conceived with childe, do ſuffer abortion for every light cauſe. The ſeventh is, when in Summer after rain ſuddenly a great abundance of frogges of divers colours do gather together on a heap. The eighth is, a great multitude of flies, worms, and creeping things. The ninth is, the dying of four-footed beaſts and fiſhes. The tenth is, the flying of Birds from their neſts, leaving their egges there ſtill. The eleventh is, the dearth of Victuals and Corn. The twelfth (which is the moſt certain ſign) is a hot and moiſt temperature of the year.

Signs of the Peſtilence to come.
1. 2. 3. 4. 5. 6. 7. 8. 9, 10. 11. 12.

Signs of one infected. There be many ſigns that declare when one is already infected with the Peſtilence. The firſt is, if the outward members be cold, and the inward members burning hot. The ſecond is, heavineſſe, wearineſſe, ſloth of the whole body, and difficulty in breathing. The third is, pain and heavineſſe in the head. The fourth is, carefullneſſe of the minde, and ſadneſſe. The fifth is, a marvellous inclination (for the moſt part) to ſleep, for ſometime watching and raving do vex him. The ſixth is, a diverſe and frowning look of the eyes. The ſeventh is, loſſe of appetite. The eighth is, immoderate thirſt, and often vomiting. The ninth is, bitterneſſe and drineſſe of the mouth. The tenth is, a pulſe frequent, ſmall and deep. The eleventh is, the Urine for the moſt part troublous, thick and ſtinking, like beaſts Urine: although ſometime the Urine of them ſeemeth to differ little from the urine of healthfull men, therefore by ſuch an Urine, they that are unskilfull of the other ſigns be quickly deceived, ſuſpecting no hurt, becauſe of the good colour of the Urine.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

Signifying of botches. The twelfth, which is the moſt ſure token of all, is, if there do ariſe and ingender botches behinde the ears, or under the arm-holes, or about the ſhare without any manifeſt cauſe, or alſo if carbuncles do ſuddenly ariſe in any member: for when they appear, they betoken ſtrength of nature, which being ſtrong and mighty, doth labour to drive the poyſon out of the body. Alſo they do declare which members of the body being affected above other, do thruſt out from them the venimous humours. For if they do appear in the neck, they declare that the veins be chiefly vexed: if under the arm-holes, the heart; but if they appear in the ſhare, the liver is moſt affected. But ſeeing that botches do not alwaies appear (which is moſt perillous and dangerous: for it betokeneth that nature is weak and feeble, and is not able to expell and drive out the venimous humours) you muſt have reſpect to other ſigns and tokens

12.

which

which be rehearsed a little before, As for the cure, if the aforesaid signs do appear, then if nothing do let, by and by you must cut a vein on that side in which the pestilent botch doth appear. If the botch do appear behinde the ears, or about the chinne, or in other parts of the face and neck, you must let bloud out of the *Cephalica* vein on the same side. If it appear and come out under the arm-holes, you must cut the innermost vein of the arm on the same side, it is commonly called *Basilica*: or if that vein will not appear, take the middle vein. If the botch do appear in the share, you must draw out bloud from the ankles on the same side. But if there do appear no botch outwardly, you must draw out bloud from the same side where there is felt greatest pain and heavinesse. But out of which vein you must let bloud, the pain and grief of the members afflicted will declare to you well enough: for if the members above the breast be grieved and afflicted most, cut the *Cephalica* vein. But if the parts beneath the neck be most grieved and afflicted, cut the *Basilica* or the middle vein; and if the neather parts be most vexed, you must cut the vein of the hamme or ankles. And if nature be strong, and other things not letting, you must draw out bloud abundantly. But if through age, or for other causes, you may not use bloud-letting, you must fasten cupping-glasses to the neck and the shoulders, or to the back, or to the legs. And if the Pestilence do invade any man at his dinner time or supper time, when the stomack is filled with meat, then he must vomit straightway. At the last, when the body and stomack is emptied, you must by and by minister some medicine that can resist poyson, that it may draw the poyson to it, and call it back from the heart, for that is the property of such medicines. Among a great number of the which, this is praise-worthy, which is called *Electuarium de Ovo*, which once a good and wise Emperour called *Maximilianus* did use. Why I do prefer this almost before all other, is, because of his marvellous effects and vertues which have appeared often in divers sick persons: and because it is easie to make, except the root of white Diptain, which cannot well be gotten, for the which it is better to use the leaves of true Diptain, which may well be come by, minister of the aforesaid Electuary to them that be of perfect age, ℥ j. and to them that be younger, sometime ℈ ij. will suffice: you must dissolve it in water of Roses, or Endive, or Scabious. Also this medicine used, is good to preserve a man from the Pestilence, if he take thereof daily the weight of a grain or two of Barley, or the quantity of a Pease. Also the taking of this potion doth help much: ℞ *Theriaca Andromachi*, ℈ ij. *Mithridatum*, ℈ j. Bolearmoniack prepared, ℈ ß. water of Roses, Scabious, and Bugloise, ana. ℥ j. Commix them. What power and strength is in Bolearmoniack to drive away the Pestilence, *Galen* teacheth abundantly *in libro nono de simplicium Medicamentorum facultatibus*: where he writeth, that in a great Plague that was in *Rome*, as many as drank this medicine were quickly healed. Wherefore this medicine ought chiefly to be used in the time of the Pestilence. Moreover, this powder doth profit very much: ℞ the leaves of true Diptain, the root of Tormentill, the root of Pimpernell, Zedoary, Gentian, root of *Betonica altilis*, commonly called *Tunica*, ana. ℥ ß. Bolearmoniack prepared, ℥ j. *Terra lemnia*, ℥ iij. *Aloes* Epatick, Myrrhe, ana. ℥ ß. Saffron, ℥ j. Mastick. ℥ ij.

Curatio.

Venæ sectio

Cucurbita.

Vomitus.

Alexiteria Electuarium de Ovo.

Potio.

Bolus armeniacus.

Pulvis optimus.

and beat them all to very fine powder, and make a *Triura*, whereof minister to the sick, ℥j. in Rose-water, or Sorrell-water. When the Patient hath taken some of the aforesaid medicines, lay him in a warm bed being made with soft sheets, and well covered with clothes, that he may there sweat four or five hours, or longer, according to his strength. But if by this means you can scarcely provoke him to sweat, you must lay Tyles being heat at the fire, to the feet of the Patient, for these by reason of their heat will readily provoke sweat. And in all the time that the sick doth sweat, you must only take heed, that he do neither sleep, eat, nor drink. After sweating, you must diligently wipe off the sweat with very clean and fine linnen clothes. Then afterward let the sick rise up from his bed, if he will, or if he can, and let him eschue the open ayr. Let the ayr of the chamber in which the sick doth lye, be corrected, amended, and purified with odoriferous things, and with sweet smelling perfumes, daily four or five times. It is best for the sick to change from one chamber to another, because the ayr of one chamber, by the continuall tarrying of the sick in it, is much corrupted, and cannot easily be corrected and amended. Let the ayr of the Chamber into which the sick shall remove, be first corrected and purged with perfumes. What those things should be, we will declare afterward. Two or three hours after the Patient hath sweat, give unto him the broth of a Chicken, and that you must do often afterward, according to his strength: for the sick must be nourished and refreshed by little and little. Therefore it is good for him to eat often, and but very little at once; for they that are thus fed, will sooner recover again then other. Also he may use to eat the flesh of Chickens sodden with Sorrell, or with juyce of Lemons, or else Verjuyce. Also the sick must be kept altogether from sleep the first day by talk of the assistants, by rubbing of the extreme parts, by pulling of their ears, nose, and hair. For the which purpose it is not unprofitable to dip a sponge in very sharp vinegar, and hold it to the nose. If the patient have vehement thirst, he may use this potion: ℞ Julep of Violets, ℥ iij. syrup of the sharp juyce of Citrons, ℥ j.ß. syrup of sown Endive, ℥ ij. of the decoction of Sorrell, Scabious, and flowers of Bugloss, ℥ j. or so much of their distilled waters: commix them, and make a potion. Also you must take the water wherein Barley hath been sodden a little, and commix with it juyce of Roses, or Sorrell or Limons, or of unripe Grapes, and minister it in stead of drink. And you must minister medicines (especially if the strength be feeble) which can strengthen and comfort the heart, and other principall members of the body, as is this: ℞ conserves of Violets, Roses, and Bugloss, ana. ℥ j. ß. Bolearmoniack prepared, ℥ j. red Corall, ℈ j. Barks of Citron apples, ℥ j. ß. Camphire, ℈ v. with sirupe of the juyce of sharp Citrons, as much as is sufficient, make an Electuary or liquid Antidote. Also you must lay upon the region of the heart (specially if the sick do yet feel heat about the breast) this Epitheme: ℞ waters of Roses, Bugloss and Sorrell, ana. ℥ iiij. powder of *Electuarium de gemmis*, ℥ j, wood of *Aloes*, red Sanders, the barks of a Citron apple beaten to powder, the bone of the Harts heart, ana. ℈ j. Saffron, grain six; commix them all and make an Epitheme. But you must note, that the Epithemes may not be applied, except they be made hot;

Sudor.

Aeris correctio.

When meat should be ministred.

Of sleep.

Potio.

Comfortatives.

Electuarium.

Epithema.

and

and as ſoon as they are cooled, you muſt take them away ſtraightway; for then they conſtrain and ſhut up the pores, and ſo do bring unto the Patient no ſmall grief. Therefore it is better to uſe cordiall bags, as this is: ℞ flowers of red Roſes, water Lillies, and of Violets, ana. ℥ ij. of all the Sanders, Corall white and red, *Spodium*, Pearls, ana. ℥ iij. Cinamon, Cloves, the bone of the Harts heart, wood of *Aloes*, barks of the Citron apple, Saffron, ana. ℈ j. ſeed of Sorrell, ℈ij. ſeed of Purſlain, grain iiij. beat all theſe into fine powder, and make two ſquare bags of ſilk, and apply each after other being heat. *Sacculus.*

Moreover you muſt altogether covet and labour that the venemous humours may be entiſed and drawn to the place where the botches appear and burſt out, and you muſt do it by ſetting to of cupping glaſſes, or by medicines applied that have vertue and power to draw thoſe humours, as this is: ℞ fat Figges, in number ſix, great Raiſins, ℥.ß. ſalt Gemme, ℥ij, Hony, ℥j. with oyl of Cammomil, make it into the form of an Emplaiſter, and apply it hot to the botch. *Outward medicines.*

Or apply this plaiſter, which is much commended of all men: ℞ a great Onion, and cut off the head of it, and pick out all the kore within, then fill it with *Theriaca Andromachi*, adding to it juyce of Rew or Sage: which done ſtop the hole faſt that is in the top of the Onion with lute, and ſet the Onion in the embers to roaſt, and when you do think that it is roaſted enough, pull off the barks of it, and then bray it in a mortar untill it be thick like an Emplaiſter, and apply it hot to the botch. *Emplaſtrum.*

You need not be afraid to apply *Theriaca* to the botches, becauſe of the authority of *Gentilis* and *Voluſcus*, and ſome other authors: for *Theriaca* and ſuch like medicines againſt poyſon, do not work their operation by driving the poyſon from them (as they being in a wonderfull errour do affirm) but rather they work by drawing the poyſon to them, as *Galen* teacheth in his book *De Theriaca ad Piſonem*. *Errour of Gentilis and Valeſcus.*

Alſo this Emplaiſter is good, for it helpeth much to the rotting of the botch: ℞ meal of Fenugreek, and Linſeed, of flowers of Cammomill, ana ℥.ß. roots of *Althea* and white Lillies, ana. ℥.ß. Figs in number ſix, leaves of true Diptaine, ℥iij. roots of Valerian, ℥ij. Muſtard ſeed, ℥j.ß. Doves dung, ℥.ß. oyls of Cammomill and Lillies, ana. ℥j.ß. make them into the form of an Emplaiſter or Pultice. *Emplaſtrum ſuppuratorium.*

Alſo this is practiſed: ℞ of *Emplaſtrum Diachylon ſimplex*, ℥ij. of gum Ammoniack, and *Galbanum*, ana. ℥ j. bray them together, and bring them to the form of an Emplaiſter. But if the botch will not break of himſelf by applying the aforeſaid things, you muſt then lay upon it Gooſe-dung diſſolved in the common oyl, or in oyl of Cammomill. And this is ſufficient to ſpeak of here, as touching the cure of them which be taken with the Peſtilence. *Aliud.*

Now we will briefly expound by what means a man may preſerve and defend himſelf from the infection of the Peſtilence, which vexeth and infecteth in ſome certain place or region. And ſeeing (as we have declared in the beginning of this Chapter) it is evident, that the Peſtilence is not cauſed but through the breathing in of the Peſtilent and corrupt ayr, there cannot be a more preſent remedy to preſerve one, then flying from the corrupt ayr. For there is no other means to avoid the peſtilent ayr, becauſe, whether we will or no, we muſt draw in ſuch ayr, unleſſe we get us away into ſome other place, where the ayr is not corrupted nor infected, but pure and good. Which you. *A preſervation from the Peſtilence. Flight is the beſt remedy.*

you muſt the rather and more quickly do, if the evill be greatly infective. And you muſt fly farre off into ſuch a place whereas the ayr is known to be pure and good, and deſtitute of corruption: neither muſt you return home again from that place very ſoon. Hereupon it is not raſhly ſaid of the common ſort, that theſe three Adverbs, *Citò*, *longè*, and *tardè*, in the time of the Peſtilence, do more pleaſure and profit then three ſhops very well furniſhed. Therefore they that may conveniently for their buſineſſe fly away, let them not ſuffer themſelves to be perſwaded by any means to tarry in the peſtilent ayr: which if they do, they ſhall fooliſhly put themſelves in danger of peſtilent death. But if you may not fly for urgent buſineſſe and juſt cauſes, then let your firſt care be, that the houſe in which you muſt tarry, be without all kinde of ſtink, and kept clean from all filthineſſe and ſluttiſhneſſe. Let the windows of it be cloſe ſhut, ſpecially in cloudy and rainy daies, that the peſtilent air enter not in. But if you will open them, ſee that they open upon the Eaſt or North quarter, and do it when the Sunne is riſen above the earth ſome hours. You muſt come abroad but ſeldome, and not except the element be clear and bright: neither come then, unleſſe you have firſt taken ſome medicine which is able to preſerve you from the infection. You muſt make fires daily in your houſes, with Oken wood, Juniper, *Tamariſcus*, Laurel, or ſuch like, that thereby the corrupt ayr that is in the houſe, may be corrected and purged, For there is a marvellous vertue and ſtrength in fire to amend and correct the rottenneſſe and corruption of the ayr. Alſo you muſt ſtrew upon coals this powder following: ℞ Roſemay. M. ß. Sage, Betony, Wormwood, Marjoram, Origan, ana. M. j. bray all finely, and make a powder. Or uſe this powder: ℞ of Juniper berries, ℥ j. Mirrhe, ℥ iij. Frankinſence and Maſtick, ana. ℥ iij. ß. root of *Benedicta*, ℥ j. Rew, ℥ ß. Cypreſſe barks, ℥ j. ß. root of *Angelica*, Lavender, ana. ℥ ij. beat all together, and make a powder. Let poor folk lay upon quick coals, Juniper cleft in ſmall ſticks, or the berries of Juniper. Let richer folk uſe wood of *Aloes*, or powder of *Gallia moſchata*, Cloves, and ſuch like. When neceſſity conſtraineth you to go abroad, carry this or ſuch a like Pomander with you: ℞ *Lapdanum*, ℥ iij. *Storax calamitæ*, ℥ ij. Cinamon, Mace, Cloves, Nusmegs, ana. ℥ j. wood of *Aloes*, ℈ j. Spikenard, ℈ ß. Myrrhe, Maſtick, Franklnfence, ana. ℥ ß. Musk and Amber, ana. gra. iij. powder them, and ſearce them, and with *Storax liquida* and water of Marjoram as much as is ſufficient, commix them, and make a *Pomum oleratum*. In Summer time let the ayr be purified and corrected with cold things, as with flowers of Roſes, Violets, Water-lillies, Vine-leaves and branches, Willow-leaves, and ſuch other like. Alſo ſprinkle the pavement with water of Roſes, Sorrell, and ſuch like: or with cold water wherewith ſome Vinegar is commixed. Alſo it profiteth to ſmell Roſes, Vinegar, Camphire, Sanders, and ſuch other like: or to ſmell to this Pomander: ℞ *Lapdanum*, ℥ ß. *Storax calamitæ*, ℥ iij. flowers of water-lillies, Roſes, and Violet, ana. ℥ j. barks of the Citron apple, ℥ j. ß. all the Sanders, ana. ℥ ß. of Maces and Cinamon, ana. ℈ j. Maſtick, ℥ j. white Poppie, ℥ ß. Camphire, ℈ ß. Amber, Musk, ana. gra. ij. bray and commix them with *Storax liquida* and Roſe-water, and make a Pomander. But ſeeing *Galen* ſaith, that one of the chiefeſt things which they that would be preſerved from the

Suffimenta.

A pomander.

Pila odorata.

the peſtilence, ought to regard and take heed of, is, that their body be for the moſt part without ſuperfluities and excrements, and may well breathe out the vapours: truly there is nothing more to be eſchewed at ſuch a time, then overmuch devouring and ſwallowing in gluttonouſly of meat and drink. Therefore let their meats be altogether eaſie of digeſtion, and ſuch as ingender good bloud, and be not ready to putrifie and rot. And alwaies commix with the meats that be eaten at that time, ſome Vinegar, or ſome other ſharp juyce, as Verjuyce, or juyce of Citron apples, or of Limons, or Orenges. In Summer time he muſt uſe for pot-herbs, Bugloſſe, Endive, Succory, and Lettuce, and in winter let him uſe Sage, Parſly, *Apium*, Marjoram, Balm and Hyſſop. He muſt abſtain from all fruits, unleſſe they be ſharp, as be Pomegranats, Citrons, Limons, Orenges, and ſuch like, which are good for him to uſe. Let his drink be Wine that is thinne and watery. Let every man beware of ſtrong Wine that is unalayed and new. To conclude, let his diet be altogether cooling and drying. *Diet.*

Therefore he may not uſe exerciſes, but in a mean and temperate place, and in an ayr being firſt purified, amended and corrected by medicines and perfumes. Therefore you muſt eſchue common dancings openly, and alſo turnings, leapings, and whatſoever ſuch like exerciſe there be that requireth often breathing in of ayr. *Exercitia.*

Therefore becauſe of this alſo in the time of the Peſtilence, he muſt eſchew companies gathered together by Magiſtrates by ſome open commandement for matters of the Common-wealth, as Courts, Seſſions, and ſuch like. Let his ſleep, watchings, and all other things be moderate and in a mean. But he muſt ſleep in a chamber that is cloſe, well ſtopped and ſhut, leſt the peſtilent ayr ſhould enter into it: the ayr of which chamber muſt be purified and corrected with ſome perfume aforeſaid, morning and evening. He muſt uſe ſheets that be pure and clean, and that have been layed up a while with odoriferous things. When he is awaked from ſleep, let this be his firſt care and work, to empty the body of ſuperfluities and excrements. *Excretion.*

And you muſt only take heed and beware, that the body be not coſtive at any time: therefore if it do not of it ſelf void out excrements daily, you ſhall provoke them out with *pilulæ Ruſi*, or with a ſoft Clyſter, or with a Suppoſitary made for the purpoſe. When the body is emptied from ſuperfluities and excrements, as well by the guts as by the bladder, he muſt take ſome medicine that can preſerve him from the infection of the Peſtilence; for the which, there be many things before rehearſed. And if neceſſary buſineſſe do conſtrain you to go abroad openly, you may chew Zedoary, or root of Angelica, or Pimpernel: or you ſhall ſmell to Rew, for the ſavour of it doth marvellouſly reſiſt the peſtilent ayr. He muſt eſchue all carnall luſt, ſpecially immoderate uſing thereof. After copulation, he muſt keep him out of the open and infective ayr. *Venus.*

Bathes muſt altogether be abhorred, as a moſt preſent poyſon, ſpecially common baths: becauſe when the pores of the body are opened by the heat of it, the peſtilent ayr doth readily creep into the body. They that will uſe a private bath, let them preſerve and defend themſelves moſt diligently from the corrupted ayr when they go out of the bath. But it is better, and more wholſome to uſe frictions at home in a rectified ayr, and ſlet baths alone: but yet you may waſh the head weekly with lye, wherein hath been ſodden *Balneum.*

Aſarum,

Asarum, Marjoram, Lavender, Rosemary, Betony, Sage, Cammomil, and such other like: but young men and such as abound with bloud, must in the time of the pestilence use bloud-letting; and that not only once, but (if nothing let to the contrary) bloud-letting doth often profit much to preserve them in health, because it doth much cool the state of the body, and bringeth it to a moderate heat. Also you must purge the body (if need require) with purging medicines, and that specially in the Spring-time and Autumn. As for perturbations of the minde, he must eschue sadnesse, anger, hatred, fear, great cares, and heavy thoughts, and he must use joy and mirth in a mean. Now it remaineth that we describe medicines which can keep and preserve us safe from the infection of the pestilence: among which the pilles that are called *pilulæ Rufi* or *Pestilentiales*, or else *Communes*, are principall and chief: ℞ Aloes epatick, two parts, Saffron orientall, Mirrhe, ana. par. 1. with white wine, or with water of Scabious, make pilles, of which minister daily, ℈ j. and more or lesse according to the age and strength of the Patient. These pilles, because of the Aloes and Mirrhe in them, which do most resist putrifaction, they have a marvellous efficacy and vertue against the infecting of pestilent ayr. Also you may use these pils following: ℞ Aloes epatick, ʒ iij. Mirrhe, ʒ j. ß. Agarick prepared. ʒ j. Saffron orientall, ʒ ß. Bolearmoniack prepared, ℈ j. seed of Citron apples, ℈ ij. Mastick, ℈ ß. root of Pimpernell, ʒ ß. with Rose-water, make 23. pils of ʒ j. of which minister one or two. Also you may use that medicine that is commonly called *Electuarium de nucibus*: ℞ of Walnuts in number 20. of fat figs in number 13. Rew, M. j. of Wormwood, *Cotula fœtida*, and Scabious. ana. M. j. root of *Aristolochia longa*, ʒ ß. root of *Aristolochia rotunda*, ʒ j. ß. of Tormentill, *Petasitis*, and Pimpernel, ana. ʒ ii. ß. leaves of true Diptain, M. j. of Laurell berries, ʒ iij. of Harts horn burnt, ʒ ij. ß. Maces, Mirrhe, Bolearmoniack, true *Terra lemnia*, ana. ʒ iij. Salt of the Sea, ʒ j. ß. *Nux vomica*, ʒ ij. flowers of Bugloss, M. j. beat them all, and commix them with ℔ ij. of clarified Hony, and make a liquid medicine like a Loch. Also this powder is very good: ℞ leaves of true Diptain, ʒ ß. of the roots of Zedoary, *Tunica*, Pimpernel, and Tormentill, ana. ʒ ß. barks of the Citron apple, ʒ ij. *Terra lemnia*, ʒ vj. Bolearmoniack, ʒ j. Mirrhe chosen, Aloes epatick, ana. ʒ ß. Saffron, ʒ ß. Mastick, ʒ j. ß. Liquorice, ʒ j. Scabious and Sorrell, ana. ʒ iij. red Sanders, ʒ j. scraping of Ivory, and *Authera*, ana. ʒ ß. the bones of the Harts heart, red Corall, ana. ℈ ij. seed of Purslain, gra. v. bray all finely, and make a powder. If you will, you may make of these Lozenges, with Sugar, and waters of Roses and Scabious, and minister daily of them, ʒ j. or more, or lesse, according to age and strength. Also only Bolearmoniack taken with Vinegar, is notably praised. Likewise *Theriaca*, *Mithridatum*, and such other are good, whereof there is plenty named of them that have written of the Plague. We therefore here will make an end of speaking of this kinde of evill.

Bloud-letting.

Purgatio.

Preservatives, Pilulæ communes.

Pilulæ.

Electuarium de nucibus.

Pulvis.

The end of the fourth Book.

THE FIFTH BOOK, CONTAINING THE CURING OF TUMORS Which happen above NATURE.

CHAP. I.

When that swelling is which happeneth besides nature, which commonly is called by this generall name Apostema: and the sifting out of the true definition, and of the division of the same, according to the opinion of the Neotericks.

THose Tumours which have their being besides nature, the later sort both of Physitians and Chirurgians, and not they only, but almost the uniform consent of old Writers, have comprehended under this name *Apostema*: whereas indeed *Apostema*, both by *Galen* and other Grecians, hath been reputed but as one kinde of those swelling tumours which commonly are said to chance besides nature, which the Latines have very fitly termed *Abscessus*, and the crew of younger Physitians do call it *Exitura*, deriving the originall of the word from the interpreter of *Avicen*: of the which, as also of all other kindes we will intreat particularly in his severall Chapter. Although, indeed, it hath pleased some of the later sort to make *Apostema* as the *species* or *differentia* of those tumours besides nature, appointing it to be divers from that which they call *Exitura*, and also from that other kinde *Pustula*: for under the name of Apostemes, they will conclude and place those tumors only which being lifted up into a great bigneſſe, do fetch their procreation from the influence of naturall humours (as they term them,) whereupon they call them *vera Apostemata*. Therefore when *Apostemata* is taken for the *genus*, comprehending under it all the tumours besides nature, by *Avicen* and his followers, it is thus commonly defined, An Apostem is a disease compounded of three kindes of maladies, all aggregated in one bigneſſe. Which definition they do affirm to be essentiall, consisting (as they say) of *genus* and *differentia*, which do very sufficiently explain the nature of that which is defined, appointing this word disease to be the *genus*, and the other words which are annexed, do stand to manifest the difference of other the like infirmities which do happen by the composition and construction of the instruments: all which distinctions and diversities, *Galen* doth recite in his Book intituled, *De morbo & symptomate*. But these three kindes of sores, which in that swelling besides nature commonly called *Apostema*, do concurre as establishing the essence of one onely disease, are these: intemperature, which they

Apostema.

Abscessus.

The common definition of Apostema.

Three kindes of diseases causing the essence of tumors besides nature.

they also call an evil complexion: immoderation, whereby they intend a sinister composition: and the solution of that agreeing unity which nature affordeth to every body. To which three kindes, the Greekes have assigned three opposite and fit termes, calling the first δυσκρασία, the second ἀμετρία, the third συνεχὴς λύσις: but they bring also many other descriptions rather then definitions of this *Apostema:* for definitions I dare not term them, when as they do not convert with that which is defined, neither do they serve either to the sufficient explication of his nature, or the constitution of his essence: which they very well knowing, are content to let them go under the name of accidentall definitions. One of them they have desumed and taken out of *Galen* his Book which he wrote *De tumoribus præter naturam.* An Apostеme or tumour besides nature, is one of those things which happening unto the body, doth inflate that part which it occupieth, to the extremest dimension. This definition they have extorted out of *Galen* his words, which he set not down as an exquisite definition, but as an ordinary assertion. You may fashion (if you please) many such definitions, as this for one. An Apostеme is an increment exceeding naturall constitution. Or this: An Apostеme is a tumor, in the which the parts have departed from their naturall state and habit in quantity and bignesse. Whereas *Galen* in his *lib.* 13. *Therap. Meth.* hath these words: In this thirteenth part of our whole work we will begin to discourse of those tumours happening besides nature, in which the parts have forsaken their naturall constitution, by becoming more bigge: so that you seeing the slender weight of these definitions, must annex this particle *actiones lædens* hurting the duties of the body: or thus, inducing an evident detriment to the actions, or else they will not be absolute or essentiall: for every tumour making distension, or swelling in length, breadth, or profunditie, beyond the ordinary constitution of nature, either in all the body, or in any part thereof: or, every excrement or greatnesse exceeding nature, must not according to the vulgar acception be named either *Apostema*, or a swelling besides nature. For (as *Galen* saith in his Book *De tumoribus præter naturam*) such like augmentations may befall not only to the diseased, but also to the healthfull, as well in the whole body, as in any member of the same. For grosse men although they be inlarged, and as it were distended both in breadth and profundity, yet they have not this distension besides nature, but (as he saith) only not naturally. For they have not yet passed the bounds of nature, neither are the actions and duties of their part maimed or annoyed, which is the border of those increments which are besides nature: and those tumours which abide in those parts which are yet sound and without the taste of grief, may well be said to be above and beyond nature, but not besides nature; as for example: if both the teats, or one of them only, be marvellously increased, or inflated, yet so that his substance be free from all annoyance, this cannot apositively be said to be besides nature, but only beyond nature. Therefore if you desire an absolute definition of this tumour which happeneth besides nature, collected out of the writings of *Galen*, you shall thus define it. A swelling besides nature is an increment surpassing the ordinary habite of nature, bringing with it a maim to the actions thereof. But such like tumours besides

Accidentall definitions.

Definitio prima.

Secunda. Tertia.

A perfect definition besides nature, taken out of the writings of Galen.

sides nature are wont to be divided into three kindes by *Guido* and those of his age, into impostumes, abscessions or pushes, and ulcers. Impostumes they call great tumors, in which the matter whereof it springeth doth offend in plenty or quantity. Pushes are those little tumours (which they call *Bothor*) in which, the substance whereof they arise is troublesome rather in quality then in quantity; yea and in them there lurketh a poisonous venime (as they say.) But the Abscessions are those tumors which the Latines call *Abscessus*, and of the Greeks may well be named ἀποσήματα, as we proved before: but let it be lawfull for every man to impose what titles or names he will, so that (as *Galen* saith) they do not swarve or stray from the naturall meaning of the things themselves. Therefore leaving all the scrupulous and scholer-like contentions which some do use in the intreaty of this subject, as impertinent to our purpose, I will orderly set down the branches of all the tumours or impostumes (if so you will term them) which happen besides nature: and first we will begin with inflammation.

The division of a tumour into his species, after the opinion of the later sort.
Apostemata.
Pustulæ.
Exituræ.

CHAP. II.

Of the difference of those Tumours which happen besides nature.

The division of a tumour into his differences.

THere be many and sundry differences of Tumours besides nature, which are commonly called by this generall name Apostemes: the differences whereof, of the later Chirurgians are observed, to proceed either from the substance of the sore, or from the matter thereof, or from the accidents, or from the affected parts, or else from the efficient causes. The differences which they desume from the substance, are supposed by *Avicene* and his sect to be two, either the greatnesse of the swelling, or the littlenesse thereof. Amongst the bigge tumours they do reckon *Phlegmone* (which appear commonly in the fleshy parts, which are fit to be distended) and *Oedema*, *Erysipelas*, and *Scirrhus*, which do all grow up to a great bignesse and quantity. Little tumours are called of them little eminences or appearings, or breakings out called pushes, which are commonly seen in the skinne and the uttermost parts of the body; as the Greeks leprosie, the scab, the ring-worm, and such other like, of the which we will speak more largely hereafter. The matter of the aforesaid tumours are the four humours, as well naturall as not naturall, that is to say, fleame, melancholy, choler, and those humours which are altogether besides nature; sometime the soundnesse of certain bodies, and sometime a yellow or pale humour; the handling of all which differences we will referre unto another place. The symptomates or accidents which are commonly incident to these tumors, are, griefe, heat, softnesse, hardnesse, and such like: from the which they will derive some differences. But those which they take from the members and from the affected parts, are *Ophthalmia*, the inflammation of the eye, the squince, the inflammation of the throat, *Phyma*, *Hygeshum*, and those inflammations which we term *Glandulæ* and *Bubones*. But the efficient causes from the which certain differences be borrowed, are congestion and flux, and *Crisis*, that is to say, judgement thereof, which happeneth

From whence the differences of tumours besides nature are taken of the later sort.
Substantiæ.
Materiæ.
Accidentia.
Pars affecta.
Causæ efficientes.

in

in diſeaſes. There be alſo certain other cauſes, both internall and externall, whereof we will diſpute more copiouſly and earneſtly, in that which followeth. But yet truly all diverſities and differences of theſe kindes of ſwellings, chancing above nature, have their beginning from the nature and ſubſtance (which provoketh the ſwelling) of that which floweth, as witneſſeth *Galen* in his Book which he wrote of Tumors above nature. Likewiſe in his ſecond Book that he wrote *ad Glauconem cap.* 13. *Meth. med.* In which places he declareth, that the variety of all ſwellings which are above nature, doth ariſe of the nature of that which floweth: for when (ſaith he) a flatuous matter hath more free acceſſe, then alſo the tumours are made more flatuous, but they are more like unto *Phlegmone* when as bloud aboundeth: as likewiſe *Eryſipelas*, when choler hath his courſe: and they alſo be more vexed with *Oedema*, when fleam or rheume deſcending from the head doth reign. Alſo they be grieved with the diſeaſe *Schirrhoſis*, when either a thick or too cold humour is ſetled in ſome part thereof. Therefore (as *Galen* ſaith) all tumours do chance beſides nature, which proceed either of humours, or of a flatuous and windy ſpirit, which is gathered ſometime under the skinne, ſometime under the thinne filmes that cover the bones, ſometime in the belly, ſometime in the intrails, oftentimes in the midſt of theſe, and of the *Peritonæum*. The Greeks call it *Emphyſema*, and *Avicen* termeth it a windy *Apoſtema*. If ſuch ſwellings happen of humours, then they are either hot, or cold, or mingled together. Hot tumours come of the beſt bloud, that is to ſay, which is perfectly ruddy, and of a mean ſoundneſſe and moderate quality: and then the Greeks call it *Phlegmone*, the Latines *Inflammatio:* or they proceed of yellow choler, or of burning and thinne bloud, or elſe of thoſe things which be hotter then bloud or choler. They term this evil *Eryſipelas*, but theſe name it *Sacer ignis*. But cold ſwellings are provoked either through thin fleam, and then the Greeks call it *Oedema*, but our Phyſitians term it *Laxus tumor*, the interpreter of *Avicen*, *Undimia:* or alſo it is cauſed through the humor melancholy, or through thick cold, and clammy fleam. They call this *Schirron*, the Latines, *Duricies*, the Arabians, *Sephirus*. And ſwellings ſometimes do chance by reaſon of a late taking awày ſuperfluous bloud, as hereafter it ſhall be declared. Tumors are ſaid to be mingled, when ſuch kinde of humours are tempered together: and if one maſtereth the other, the name is given to the ſwelling from that humour which exceedeth in the mixture: as in bloud-ruling choler, we will call *Phlegmone* the principall to be *Eryſipelatodes:* and alſo becauſe melancholy governeth, *Eryſipelas* is ſaid to be *Phlegmonodes*. Now of other mixtures, there is the like interpretation, both of *Schirrus Phlegmonoſus* with *Phlegmone Schirrhoſa*, and of *Oedema Phlegmonoſum* with *Phlegmone Oedematoſa*. And after this example you ſhall name the other tumours, although there chance commixtion of three or four humours together at once. Moreover, if the humours be of like force, and equally incorporate, ſo that the one cannot overcome the other, then we will name the tumours by the coupling together of thoſe humours which they ſtirre or raiſe up. As if bloud be equally mingled with choler, that evil may be called, by reaſon of their joyning together, *Phlegmone* and *Eryſipelas*, or (as *Galen* hath it) it may be tearmed a mean in the

From whence the differences of tumours above nature doth come.

Emphyſema.

Calidi tumores.

Tumores frigidi.

Tumores ſeroſi.

Tumores complicati.

One evil ſeemeth to have affinity with another.

the kinde and nature of *Phlegmone* and *Eryſipelas*. Theſe truly be the chief ſwellings and tumors which are recited in *Galen* by the flowing of humours (that is to ſay) *Phlegmone, Eryſipelas, Aedema, Scirrhus:* whereunto innumerable other tumours exceeding the meaſure and bounds of nature, are reduced, and comprehended, although they have choſen to themſelves divers names, according to their ſundry cauſes. Therefore there pertaineth unto a kinde of *Phlegmone, Phygethon*, which is called *parvus*, (*Celſus* being the author) but of our men *Phyma* and *Tuberculum:* alſo it is named of the ſame *Celſus Terminthon*, of *Oribaſius*, the kindes or *ſpecies* of *phyma*, but of *Aetius, phigethlum:* alſo they be called *Dothiens*, which *Celſus* calleth *Furunculi*, felons. Likewiſe *Gangrena* of ſome member, νέκρωσις, that is to ſay, mortification, but not abſolute, and alſo *Sphaſelus*, which is called of the Latines, *Syderatio*, and of *Avicen, Aſcachilos*. *Carbunculus* alſo is called of the Greeks *Anthrax*, whereof *Avicen* writeth in the Chapter *De pruna & igne Perſico*. But unto *Eryſipelas* are referred *Herpetes*, which in kinde be two manner of waies, that is to ſay, *Miliares* and *Exedentes*, biting and gnawing, which the Greeks do call ἐσθιόμενοι. He which expoundeth *Avicen* hath called both the kindes *Formicæ*, but he being deceived with the likeneſs of the name hath mixed them in the ſame Chapter by great overſight, with thoſe *Verrucæ* which the Greeks call *Myrmeciæ*, the Latines *Formicæ*. *Celſus* ſeemeth to have comprehended thoſe *Herpetes* under the name of *ignis ſacer:* but the Chirurgians of later times have numbred them among the cholerick puſtules, as they term them. There cometh alſo of choler almoſt all thoſe diſeaſes called of the Greeks *Phlyctænæ*, and therefore they belong unto *Eryſipelas*, whereof *Avicen* doth intreat in his Chap. *De veſicæ inflammationibus*. Unto the tumours cauſed of fleam, that is to ſay, unto *ædemata*, are referred certain tumours comprehended of the Greeks under the name *Apoſtema*, which be called of *Avicen*, *Nodi*, of *Haly Abbas*, *Selaa*, and *dubeleta phlegmatica*, of the Latines *abſceſſus:* whereof there be divers kinds, according to the divers matters contained in them. Moreover in *Galen* there be three kinds of *Abſceſſus* chancing very often, whereof every one hath borrowed his proper name of the Greeks: thoſe be *Atheromata, Stratomata, Melicerides*, which indeed be called after the likeneſſe of bodies contained in them, as we will declare hereafter more at large. There is alſo a kind of *Apoſtema*, that is, of *abſceſſus*, wherein are other things contained which do repreſent not only the properties of humours, but alſo of certain ſound bodies: but theſe (ſaith *Galen*) chance very ſeldome, and of theſe we will alſo ſpeak hereafter when we ſhall ſpeak of abſceſſions. But now unto the ſaid kindes of *Abſceſſus*, there appertain certain names of tumours being deviſed of the later ſort, and never as yet found out amongſt ancient Writers, as *Teſtudo*, which is a ſoft ſwelling cleaving to the whole head of a man, and *Talpa:* the one ſeemeth to belong unto *Atheroma*, the other unto *Melicerides*. But unto *Stratomata* doth belong a certain ſwelling without pain, which they call *nata* or *napta*, where-of we will ſpeak in his place. Hitherto alſo do pertain the evils called of the Greeks *Ganglia*, of *Avicen, Glandulæ*, which do differ from the aforeſaid *Nodi*. There cometh alſo of fleam that which the common ſort call *Scrofula, Talpa*. and therefore they are reduced unto *ædemata*. Theſe be called of the Greeks *Ganglium. Chærades*, of the Latines, *Struma*. Notwithſtanding *Galen* in a certain place

The chief tumours that are cauſed of flowing humours.

What tumours do aſſociate phlegmone.

Eryſipetaloſi tumores

Aedematoſi tumores.

Certain new names of tumors given of the later ſort of Phyſitians.

Ganglium. Strumæ.

amongst the diseases named *Scirrhi*, doth take it for *Durities*. Also unto *œdema* is referred in *Galen* that kinde of *Hydrops*, which is named of the Greeks, *Leucophlegmatica*, and *hyposarca*. But the swellings or tumors which pertain unto choler, and which he comprehended under the said *Schirrus*, are *Cancri*, which of the Greeks be called *Carnici*, and *Carcinomata*: Notwithstanding *Celsus* maketh a difference between *Cancer*, and *Carcinoma*, that he might say that it did come and proceeed by little and little of those things which do chance outwardly, and that it is ingendred within (some member being corrupted) The same *Celsus* divided *Cancer* into many parts or kindes, that is to say, into *Erysipelas*, *Gangrena* and *ulcus nigrum*: of this kinde also is *Elephantus*, or *Elephantia*, or *Elephantiasis*, called of the common sort of Physitians *Lepra*, and of some, *sancti Lazari morbus*. Therefore the name of *Lepra* signifieth with *Avicen* and with the unlearned company a most grievous and deadly disease, when yet with *Gal. Paul. Aegineta*, and with other Grecians it is counted but a light grief not much differing from that which we call *Scabies*, which is called of the same writers *Psora*. Among this hard swelling kinde of tumors, are accounted the diseases called in the Latine tongue of the interpreter of *Avicen*, *Verrucæ*, which be swellings like unto little hillocks appearing in the skin, whereof they have this name, being called of the common sort *Porra*. To this kinde also may be referred *Myrmeciæ*, as if one should call them *Formiculæ*, and *Acrocordones*, which of our countrymen are termed *Pensiles verrucæ*, and *Clavus* also, which in form is like to a hard round pillar called of the Greeks ἦλος, of *Avicen* they are called *Almismar*, *Thymion*, or *Thymon*, representing the knobby tops of the hearb Time. *Avicen* seemeth also to have given it this name *Tusium*, or (as another translation hath it) *Tarsecum*. Also among the divers kindes of *Verrucæ*, there be evils called of *Avicen*, *Cornua*, so called, because they being very long, are turned again crooked like unto horns. In like case also there be *Calli* which the Greeks call τύλοι, these are ingendred by means of the skin being obdurated and hardned through much labour. Unto choler also there seemeth to pertain this evil, which the Grecians call *Dracontion*, the Latins, *Dracunculus*: according to the lively similitude or likeness of that name, *Avicen* calleth it *Venæ medeni*, *Haly Abbas*, *Venæ sanioſæ*. Whereof *Paulus Aegineta* intreateth, *cap. ultimo lib.* 4. This disease is not very rife with us. Besides these tumours which we now have rehearsed, there chanceth other also, affecting oftentimes the superficiall parts of the body, that is to say, certain small appearings, which they call *Pustulæ* and *Bothor*. Which although they differ both among themselves, and also from those tumours which we have above recited, yet they are caused of the same humors, of the which also they are now called great tumours. Therefore they only seem to differ from them in respect of their greatness and smalness. But that such little tumours (which truly a Chirurgion ought not to be ignorant of) might appear most manifest, and easie to be conceived of every man, I have thought it expedient, and a thing worthy the labour, to set down in this place the names of them, both in Greek and Latine, and also their barbarous title, with a certain rude description thereof, as we have already done in the greater. Therefore, that we may enter into the matter it self, there are of the kinde of pustules or pushes, *Lepra*, so called of the Greeks, and retaining the

Leucophlegmatica.
Scirrhosi tumores.
Cancer.
Carcinoma.
Elephantiasis.
Verrucæ.
Porra.
Myrmeciæ.
Acrochordones.
Clavus.
Thymion.
Cornua.
Calli.
Dracunculi.
Pustulæ.

the ſame title amongſt the Latines, and *Pſora* called of the ſame Writer *Scabios*, being truly diſeaſes very near of affinity among themſelves: for there is roughneſſe and ſharpneſſe of the skinne, with itching and pricking in the body, coming of the ſame humour, that is to ſay, of choler. Notwithſtanding they differ in this, becauſe *Lepra* doth conſume the skinne with manifeſt ſcales ſomewhat deep, as it were in a circle: but *Pſora* doth only hurt the outward part with divers forms, and doth unlooſe a certain ſcurfe of the body. Hitherto alſo doth pertain that light infection of the skinne called of the Greeks *Lychene*, of the Latines *Impetigo*, in Engliſh the Ring-worm, and commonly of ſome (as *Manardus* reporteth) they be called *Volaticæ*. This chanceth by reaſon of the mingled putrifaction of wilde bloud being thinne and ſharp, with other that be thick: and very often and eaſily it doth turn it ſelf (*Galen* affirming the ſame) into the aforeſaid evils, that is to ſay, into *Lepra* and *Scabies*, which they call *Pſora*. Yet there are ſome which think, that that which the Greeks call *Lepra*, is called of *Celſus*, *Impetigo*. But truly ſeeing he doth write ſpecially of *Impetigo*, appointing four kindes thereof, *Libro quinto ſuæ medicinæ*, it is evidently apparent, that he meant ſome other thing by this word *Impetigo*, then *Lychene* amongſt the Greeks, ſeeing that truly we never reade in any Greek Author, that there were ſo many kinds of *Lychene* ever agreed of or acknowledged. Therefore if we will with *Galen* ſpeak properly, *Lepra* and *Lychene* or *Impetigo*, cannot be one and the ſame evil: otherwiſe the ſame ſhould be changed into it ſelf. That I may therefore draw the whole matter into few words: when the skinne is lightly infected, with an only roughneſſe and itching, that is called in Greek *Lychene*, but in Latine *Impetigo*. But when the grief waxeth worſe, it changeth the name together with the form. But if *Lychene* doth cauſe manifeſt ſcales, and doth pierce the skinne ſomewhat deeply; it is properly called *Lepra*. But if it be ſtretched out onely by the outward *Superficies*, and doth cauſe branny or ſcalie bodies, it is called *Pſora* of the Greeks, of us it is called properly *Scabies*. Although this word *Scabies* doth extend very farre commonly alſo among the Phyſitians of late time, who do name all the evil of the skin to be *Scabies*. But they ſpeak very improperly: for the pure and true *Scabies*, ſo called of the Latines, is without all doubt that diſeaſe which is called of the Greeks *Pſora*, of *Avicen* alſo *Albara* and *Morphea*, clean contrary to the opinion of ſome. For that which is ſaid of him and almoſt of all the Phyſitians of *Africk* to be *Albara*, is named of the Greeks and of *Celſus* alſo *Leuce*. But amongſt them it is called *Morphea*, among the Greeks *Alphos*, in which diſeaſe the whole fleſh is not affected, but only the externall parts of the body, even as though (as *Galen* ſaith) it were ſet about with certain ſcales. But theſe *Alphi* (as it is in *Galen*) in their kinde are of two ſorts, that is to ſay, white, which come of fleam: and black, which proceed from a melancholick humour. But theſe things we have ſpoken of being led by the conſequence of things. For neither *Leuce* nor *Alphi* themſelves are accounted amongſt the tumours beſides nature, but rather among the evils of the skinne. Which things although they hurt very little, yet becauſe they do diſhoneſt and bring ſhame, they are wont to be for the moſt part a greater heavineſſe

Lepra. *Pſora.* *Lychene.* *Four kindes of Impetigo.* *Lepra.* *Pſora.* *Scabies.* *Albara.* *Leuce.* *Alphos is of two ſorts.*

and wearineſſe (eſpecially unto women) then many other diſeaſes which truly do hurt, but yet they be ſecret. Both theſe evils, that is to ſay, *Luce* and *Alphi*, *Celſus* hath comprehended under the name of *Vitiligo* (making three kindes thereof) although other Students of Phyſick, turning Greek into Latine, do convert *Leuce* in all places into *Vitiligo*, which would more aptly agree, if it were put with this Epithete or addition, as to ſay, *Alba vitiligo*. *Vitiligo* therefore, if we will comprehend it under any certain head or kinde, is a filthy colour of the skin, proceeding of an evil habit of ſome part of the body, which could not well receive any nouriſhment to it ſelf. For this evil chanceth through the default of the nouriſhing faculty, whereof ſome do conſtitute two kindes, the one which doth infect the skinne only with certain markes, which do cleave faſt unto it like unto little ſcales; the other which goeth in ſomewhat deeper, ſo that it toucheth the very fleſh, and coloureth the hairs: for in it there ariſeth gray hairs, like unto a certain kinde of moſſineſſe,: this is gathered together of viſcous and glutinative fleam: but both of them do defile and ſtain, either with their white, or eſpecially with their black colour. The firſt *ſpecies*, which is aloft and ſuperficiall, whether it be white or black, it is called of the Greeks, *Alphis*, by the ſame name, as before, becauſe it changeth the colour of the skinne, for ἀλφένει (whereof ἄλφις is derived) ſignifieth amongſt the ancient Greeks to change. *Avicen* calleth it *Morphea*. But the other kinde, which we have declared to pierce ſomewhat deeper, is called of the Greeks, and of *Celſus* alſo *Leuce*, and of the reſt of the Latines *alba vitiligo*, of *Avicen*, *Albara*. *Haly Abbas* only among the Arabians calleth it *Lepra*, a filthy diſeaſe which is hard to be cured, yet he doth not declare it to be pernicious and deadly, who hath not accounted it altogether as a light thing (as the Greeks affirm it) and little differing from a ſcab: neither (as *Avicen* thought) pernicious and grievous, but only lothſome and filthy. Whereby we may conjecture, that little credit is to be attributed to words or names, unleſſe the matter be throughly diſcovered. For one and the ſelf-ſame word by variety of Authors, hath enforced to uphold many diverſe and different ſignifications, as in their Commentaries doth every where appear. But we have ſpoken by the way of the evils and defedations of the skinne, only that the confuſion of things might be eſchued, which happeneth by words miſ-underſtood. Therefore omitting theſe things, we will return unto our purpoſe, and with as much brevity as we can, we will diſparch the diſcourſe of the reſidue of ſwelling ſores, among which, beſides thoſe which we have rehearſed and touched already, are reckoned by the Greeks, *Fonthi*, *Epinyctides*, *Hidroa*, *Pſidraces*, *Exanthemata*, *Celſi papulæ*, and *Plinÿ mentagra*. *Fonthi* are little ſwellings, and thoſe hard, which ariſe in the outward skinne, and *Superficies* of the face (as *Paulus* and *Galen* thought) proceeding from a groſſe humour, which are either reſolved, or elſe ripined by a little matter which ſpringeth with it. The Latines call them *Vari*: *Galen* maketh mention *libro quinto Demedicam. ſecundum locos*, of an effect, which he calleth *Fonthoſus affectus*, which he ſaith is the foundation and beginning of *Elephantiaſis*, under the which diſeaſe he ſeemeth to comprehend the third and fourth kinde of that which *Celſus* nameth *Impetigo*. *Epinyctides*, (as *Celſus* ſuppoſeth) are Peſtilent puſhes, either of pale colour, or of a black colour,

Vitiligo.

Small credit to be given to words or names.

Fonthi.

Epinyctides.

lour, or of a white hew, not exceeding the bigneſſe of a bean, ariſing either in the legs or in the feet. About them there is alwaies a very vehement inflammation, and when they are opened, there is found a very thick and clammy exulceration within. His colour is like unto his humor · but the grief greatly ſurpaſſeth the bigneſſe of the ſore, which in quantity ſurmounteth not a bean. They borrowed their title from the night, either (as *Celſus* thought) becauſe that in the night time they pricked and moleſted more grievouſly, or becauſe they moſt commonly ariſe in the night. *Pliny* termeth them blewiſh puſhes, diſquieting eſpecially in the night time. The Arabians call them *Eſſere*, *Sere*, or *Saire*, which words explain the forenamed nature of the ſore. Thoſe which are called of the Greeks *Hidrea*, the Latines term *Sudamina*, and *Pliny*, *Papulæ ſudorum*. *Avicen*, *Planta noctis*, and *Almanſorus*, and *Alhaſaphum*: whereby it cometh to paſſe, that *Epinyctis* doth much differ from *Avicen* his *Planta noctis*, although the Greek word *Epinyctis* doth draw his originall from the night. But theſe *Sudamina*, as *Galen* ſaith, *lib.* 4. *Aph. Aphor.* 21. are reckoned amongſt thoſe kinde of puſhes or whelks, which ſticking in the very *ſuperficies* of the body, do prick and ſhoot, not unlike to our common ulcers; and they come (as their name doth declare) by many bilious ſweats, which bite the skinne, and make it to itch and prick like ulcers. But this affect is common to boyes and young men, and to thoſe which are cholerick, and in the time of heat: but it is ſo eaſie to be cured, that of it ſelf (without any aid) it will heal, ripening with a white top. But *Avicen* thinks, that theſe deſudations, by their deſcription, agree rather with *Celſus* his *Exanthemata*, then with *Galen* his *Sudamina*. But he who will obſerve the nature of the words, will think that *Avicen* his deſudations may well be the Greeks *Hidra*, which the Latines call *Sudamina*. But we muſt not follow the names ſo much among the Barbarian and Arabian Writers, but the genuine and ſincere deſcriptions of the things themſelves. *Pſydraces* or *Pſydraica*, are puſhes which abiding in the very uttermoſt part of the skin, are reſembled to bladders excited by fire, which are called *Phlyctene*. Theſe riſe ſpecially in the head *Pſixacion* is not truly read in *Celſus* for *Pſydracion*. Thoſe puſhes which grow in the skinne, firſt coming by thick humours ſtuffed in the skinne, and are commonly called *Morbili* and *Variolæ* of *Galen*, becauſe they ſwell, and wax big, as it were the bud of a flower, they are called *Exanthemata*, but of *Hippocrates* (becauſe they do break out of themſelves) they are termed *Ecthymata*. For ἀνθος, whereof *Exanthema* is derived, ſignifieth a flower, and ἐκθυεῖν (whereof *Ecthyma* cometh) ſignifieth to burſt out. *Pliny* calleth ſuch puſhes, whelks, and the eruptions of flegme. But theſe are of two kindes: for ſome of them are ſteep, and ſome go out into breadth. Thoſe which are ſteep, do grow of a more thinne and hot humour, and excite itch: but thoſe which are broad, do flow, and proceed from a more cold and thick humour, and do not a whit procure itch. The firſt ſort, of the common Phyſitians are known by the name *Morbili*: the ſecond by this name *Variolæ*. But the Frenchmen prepoſterouſly abuſing the names, have called the low and broad kinde *Rubeolæ*, but the higher ſort *Variolæ*. *Hippocrates lib.* 3. *Epi.* doth divide theſe kindes of puſhes into little and great *Ecthymata*, in calling the ſteeper kinde *Magni herpetes*, either becauſe (as *Galen* ſaith) they occupie

Why they be called Epinyctides.

Sudamina.

Planta noctis.

Deſudationes.

Avicene.

Pſydraces.

Morbili.

Variolæ.

Exanthemata.

Ecthymata.

cupie a great place, or elſe becauſe they happen with a vehement gnawing. For indeed theſe ſometimes appear great in height onely, ſometimes both in height and breadth. *Cornelius Celſus lib.5.medicinæ ſuæ*, in his Treatiſe of *Impetigo*, remembreth two kindes of whelkes: the one ſomewhat ſmall, which if it be daily rubbed with faſting ſpittle, it waxeth whole: the other ſomewhat greater, wherein the skinne is made more ſharp, and is exulcerate, and groweth very vehemently, and looketh red, and is hardly cured. He ſaith that this is termed of the Greeks ἀγρία, in Latine *fera*. But in both theſe kindes he confeſſeth that there is leſſe impediment and corruption then in *Impetigo*; ſo that he affirmeth, that evil, whoſe cure is hard, except it be taken away, doth change and turn into *Impetigo*. The Frenchmen (if I may judge thereof) do call both theſe kindes, but ſpecially the firſt, *Dartræ*. For that evil begineth to be very round, and after the ſame manner it cometh (as it were) into a circle, and creepeth ſlowly. Which whelks or puſhes do agree in all things to be thoſe which are ſaid of *Celſus* to be of the firſt kinde. Some do conſtantly affirm, that theſe whelks ſo named of *Celſus*, do nothing differ from *Lychene* among the Grecians, or the *Impetigo* among the Latines. And we have read, that that onely author among the Latines hath turned *Lychene* into *Papulæ*. *Mentagra* a Latine word uſed of *Plinie*, wherein he ſeemed in the begining *lib.16.* to have altogether meant another thing from *Impetigo*, and that it was farre away a worſe evil then that which the Greeks comprehend under the name of *Lychene*, although in his Phyſick he hath interpreted ſometime *Lychene* among the Greeks, to be *Impetigo*, and the like diſeaſe called *Mentagra*, he termeth alſo in the ſame place *Lychene*. Furthermore, the ſame *Plinie* reporteth, that this evil crept firſt into *Italy* in the raign of *Tiberius Cæſar*, which grief in all the time before was unknown to all *Europe*, much leſſe unto *Italy*. It was of ſo great filthineſſe and corruption, that any death was to be preferred or wiſhed before it; and alſo of ſo great infection, that by the ſwift paſſage thereof, onely by kiſſing one another it infected the people, but chiefly thoſe that were governours and rulers among them. This evil began almoſt at the chin, for that it did chiefly affect and annoy, whereupon it took this name *Mentagra*. This perhaps is that ſcab, which certain of the Frenchmen call *mala dartra*. *Galen* alſo ſeemeth to acknowledge this diſeaſe: for in his firſt book *de medicam: compoſ: ſecundum locos*, he remembreth a moſt vile kinde of *Impetigo* of the chin, which (as he rehearſeth out of *Crito*) provoketh itching, it afflicteth alſo the Patients, and bringeth them into no ſmall danger. For ſometimes (ſaith he) it runneth over the whole face, and goeth up to the very eyes, and it cauſeth the greateſt deformity of the body almoſt that can be: which deſcription of *Impetigo*, doth conſent in all things with the *Mentagra* of *Plinie*. But they do greatly erre, which do think that this moſt contagious *Lychene*, called of *Plinie Mentagra*, is that diſeaſe which at this day commonly ſome do call *Gallicum malum*, ſome *Neapolitanum*, otherſome not bearing any hate or injury to their countries, do call it *Venereum*. For this infection was altogether unknown to the ancient Phyſitians, and alſo of the former age: and firſt of all it crept into *Neapolis* in the year after the incarnation of Chriſt, 1493. at which time *Charles* the eight, the moſt invincible

Papulæ Celſi.

Dartræ Gallicæ.

Mentagra.

Plin.l.26.

Galen acknowledgeth Mentagra.

Morbus Neapolitanus, & Venereus.

cible King of *France* did overcome and win the Alpes, going about also to invade *Italy*, although not long before, it had spread it self abroad through the countries of *Spain*, as some report. Wherefore having as it were the original and beginning from thence, it began to be called *Hispanica lues*, the Spanish pestilence: which plague being sent upon the earth as it were by the just revengement of God (as we may think) for their filthy and abominable whoredome forbidden of God, hath corrupted and overthrown with the contagion thereof a great part of humane kinde. For the same sickness the Magistrates and Officers tasted of, the prisoners and captives felt, the heads of their countries sustained, and the common people also were infected withall: so swift was the passage thereof from one to another: and now also it strayeth and wandereth through the countries of *France*, *Spain*, *Italy*, and all *Europe*, to the great annoyance of the people. There are also certain pushes besides these, rehearsed even now out of *Avicen lib.* 4. called *Glandosæ*, which do seem to differ nothing from the disease called *Ganglion*, but in respect only of the lesser or the greater. There is mention also made by the same *Avicen*, *lib.* 3. of certain whelks, which he calleth in the same place *bothores junctura rum*: and in *lib.* 4. he calleth them *almatim*, which because he sheweth that they be black, and resembling green corn, they must doubtlesse be those which the Greeks call *Terminthi*, which a little before we accounted among the *species* of *Phyma*. These *Celsus* seemeth to compare unto *vari*, which be spots in the face; who also judgeth them to be called of the Greeks *helcodes*, that is, *Ulcerosæ*, full of scabs or sores. These white and milky pushes, so called of *Rasis* and *Serapion*, and of *Aviccn*, *levis bothor*, if their descriptions be throughly considered, they will seem to pertain unto the whelks called of the Greeks *Ionthi*, which we in Latine have named *vari*; although the self same remedies which *Avicen* hath set down for them, be taught of *Dioscorides* for the disease *ephelide*, that is to say, for the roughnesse and swartnesse of the face, being caused by the heat of the Sun. Hitherto we have intreated of the differences of tumors above nature, which chiefly have their residence outwardly above the body. Now let us proceed to declare the causes of them.

Pustulæ glandosæ.

Terminthi.

Pustulæ albæ.

CHAP. III.

Of the causes of tumors above nature, appearing universally on the outside of the body.

The causes of Tumors besides nature.

THere are two causes of tumors chancing besides nature, agreed of among the latter sort of Physicians and Chirurgions: that is to say, generall and speciall causes. Generall causes are these, the flux, which the Greeks call ῥεῦμα, and the congestion or heaping together of humours. Again, by the same writers there are appointed to be six causes in number of this flux, that is to say, 1. The strength of the repulsive member. 2. The weakenesse of the retentive. 3. The abundance and plenty of matter. 4. The loosenesse or fulnesse of the pores of the body, through the which the flux happeneth. 5. The straightnesse of the repulsive parts. 6. And the lower situation of the place retaining the flux. But these may be reduced unto four heads, as unto the repulsive member, the part that retaineth, the state of the humour that floweth, and the place or course through the which the flowing chanceth. But the flux is provoked either

Fluxionis causæ.

Pars propellens.

Particula excipiens.

Humor fluens.

either by the means of the expulsive member, or because of the fortitude of the expulsive vertue, or by reason of the naturall knitting together, that it hath with the retentive member, or because of the straitnesse of the particular pores: but some part receiveth the flux, because it is either painfull, or hot, or somewhat weak, or seldome, and base, or setled in the neather room. Furthermore by means of the humour, there is a defluxion or flowing down into some part of the body, because it is in abundance superfluous, of nature troublesome, and of substance thin. But the space or place is a cause of the flux, by reason of the largeness of the passages, as of the veins, arteries and pores. But of congestion, (which is the other generall cause of tumors which chance above nature) there are assigned two causes, that is to say, the fault of the vertue nutritive, and the imbecillity of the vertue expulsive. By which things we gather, that hot tumors happen for the most part through the defluxion of humours, but cold tumors are rather provoked by their congestion. But after what manner a hot flux exciteth the tumour, *Galen* doth declare plainly and wittily, in that little book which he intituled, *Inæqualis intemperies*, writing after this manner: A hot descending of a flux (saith he) as soon as it hath once placed it self in the muscle, first the greater arteries and veins are filled and stretched out, then by their means the lesser are distended, and so it proceedeth untill it cometh to the least of all. In them, when a flux is strongly compact together, and can no longer be contained, part thereof issueth out through the extreme parts of them, and part is strained out through the holes of the tunicles, and is speedily sent forth; and then those void places are filled with the flux, which are between the best and chiefest bodies. Thus all things proceeding of the humour, do wax hot in every place, and also are still powred forth. And these are the sinews, the bindings or ligaments, the small films, the very flesh, and besides these, the arteries and veins, which truly being the principall, are diversly and many waies afflicted above the rest. For inwardly, by reason of the flux they are both made hot, and also are stretched out, and torn and pulled asunder. And outwardly also, they are not only made hot, but also are suppressed and made heavy. But the other parts of the body, some truly are only made hot or kept down, and some are affected with both. And this disease is called *Phlegmone*. Hitherto *Galen*. Therefore in such kinde of tumours chancing besides nature, which are caused of the flowing of humours, something already (at the least way at the beginning, and before the flux did begin to strive) is made and ingendred, and something is yet to come, and resteth in the generation. That which doth happen as yet, is the matter which went before, which as yet abideth in the flux: but that which is ingendred already, is the joyned matter, which hath already flowed, and is compact in the aggrieved place. Hereupon therefore there must be used a diligent care of the Physician in such kindes of *Phlegmone* which as yet remain in generation (as in all other tumors also and diseases which are yet in beginning, neither yet have obtained perfection) as *Galen*, *lib.* 13. *meth. med.* doth declare them to be known and perceived, both by that which foreseeth, and that which cureth: but these things pertain to another kinde of study. But it is convenient that we set down the speciall causes of tumors which are above nature, to the

Spatium.

Causes of congestion.

How a hot defluction provoketh a tumor.

There is a twofold declaration of all those evils which are yet in begetting.

the which these three are commonly appointed: Primitive causes, which we call both *Prægressæ* & *Evidentes*; and causes antecedent, which we name *Antecedentes*: and joyned causes, which we term *Conjunctæ* or *Continentes*. These be called of the Greeks προκαταρκτικαὶ, προηγούμεναι, συνεκτικαὶ. The primitive causes are said to be these, which while they do work any disease, are separated, as a fall, a stripe, a blow, a bruise, a tumor, or a solution, or that evil which is committed by admitting a dissolute diet. Antecedent causes, are those which of themselves are fit and materiall to beget any disease or affect, as are four humours both naturall, and not naturall. Naturall humours are those which serve to nourish the body, and have their being with the blouds, and are comprehended under the name of bloud. Which if they be sent out from the veins and arteries, they do suddenly congeal and gather together, whether they flow without the body, or do remain still in the place wherein they be contained. But they call those unnaturall humours, which are found severed from the bloud, with the which the body is nourished; and by reason of their corruption and naughtinesse by their own nature are not nutritive, the which do sometime grow, although they remain in the ayr which compasseth us. And these, as it were, by a certain kinde of providence of nature, being destined and ordained for some use, are demitted and sent into certain receptacles, either into the uttermost parts of the body, and so ingender unkinde swellings, called *abscessus*, or whelks, scabbes, defedations and alterations of the skinne, and unnaturall sweats: or sometime by an insensible ayr inwardly infused they do excite sweatings. Sometime also they putrifie within, and beget feavers. But such like (say they) are improperly termed humours, assuming to themselves the names of naturall humours. For they hold this opinion, that only those juyces which come from the liver in the generarion of bloud, and of nutrition and moisture, are properly to be termed naturall humours, Such are sincere and pure bloud, cholerick also, flegmatick and melancholick; by the which four kindes all the parts of the body are generally nourished and maintained: some parts with a more pure, (and as I may say) a more bloudy humour: other with a humour more cholerick, other with a flegmatick, and other with a melancholick, as the nature of every part requireth. Therefore all the humours are contained in the veins and arteries, the which may appear by their variety of colour and consistency (as *Galen* hath expressed in *libro de atra bile.*)

Furthermore, of those four humours which are called naturall, four especiall tumours are ingendred, which are commonly called *Apostemata*, In the which the swelling is very big, and the matter doth offend rather in quantity then in quality. They are called by their proper names, *phlegmone, erisypelas, ædema, schirrus.* Of humours not naturall (as it pleaseth the latter Physicians) do proceed *abscessus*, which they also call *exituræ* and *pustulæ*, which they think cannot well be called Apostemes. To the which they will adde and reduce two other kindes also, flatuous and watery, which proceed of a fluible substance, and are commonly called *apostemata ventosa & aquosa*, that is, windy and wateriſh apostemes. There be therefore six titles attributed unto simple tumors, that is, *phlegmonosi, erisypelatosi, ædematosi, scirrhosi, flatuosi, & aquosi.* But the compound tumours are not called according to the concourse of humours,

Speciall causes of tumors above nature.

Prægressæ Antecedentes.

Which are said to be natural humors.

Which are said to be unnatural humors.

What juyces are properly termed natural humors.

Of the four natural humors are ingendred four lawfull and especial tumors.

What tumors do come of unnatural humors.

mers, (becauſe a great many may happen in one diſeaſe) but they are named by the predominant humour, eſpecially as we have manifeſted heretofore, and will hereafter more plentifully in his own place. But *conjunctæ cauſæ* or *continentes* of thoſe tumors beſides nature, which they commonly call *apoſtemata*, *puſtulæ*, and *exituræ*, are matters and ſeverall ſubſtances, which are found to be aggregated and ſtuffed together in the affected part, and which do yet remain after they have excited the ſwelling: and while they encreaſe, the tumors alſo do greatly augment; and when they decreaſe, the tumors are diminiſhed; and when their ſubſtance is utterly ſpent and extinguiſhed, the tumours alſo of themſelves do fall away. And this cauſe, called *conjuncta* or *continens cauſa*, of all the maladies and ſundry diſpoſitions of the body, is after this manner by *Avicen* defined, that when it is preſent, his diſeaſe alwaies accompanies him, and alſo when it is taken away, his diſeaſe alſo vaniſheth. But for all this, ſome Phyſicians of our age, and thoſe very well learned, do contend that *Galen* would admit but two cauſes, that is to ſay, an externall and an internall: or as they ſay now, a primitive and an antecedent. Of the which, that (he ſaith) doth happen to the body outwardly, which altereth and changeth the ſame greatly, the which alwaies is ſeparated, untill it hath eſtabliſhed his malady, as heat, cold, the biting of a Scorpion. But the internall hath his being within the body, and doth preſently procreate the malady, as are humours affected beſides nature. But they do conſtantly affirm, that he never ſo much as dreamed of that, which they term *cauſa conjuncta*, whenas according to his opinion, every affect which letteth and hindereth the actions and duties of the body, is a malady it ſelf, and not the cauſe of a malady; and that *conjuncta Cauſa*, which *Avicen* and his ſect have invented, according to their own deſcription, which they aſſign unto it, is nothing but a certain kinde of affect letting the execution of thoſe duties pertaining to the body, which is the very definition of a malady it ſelf. And therefore they prove, that it nothing differeth from a diſeaſe it ſelf, which is wont to prejudice thoſe actions which agree with nature. But becauſe one and the ſelf ſame opinion hath occupied all mens mindes of this latter age, concerning this triple kinde of the cauſes of all ſuch diſeaſes, it ſhall not ſeem altogether abſurd, if that I throughout all this Treatiſe of mine, for plainneſſe ſake, ſhall divide and diſtinguiſh theſe three cauſes, into theſe three kindes and titles: I mean *primitiva*, *antecedens* and *conjuncta*. And thus much for the cauſes of tumors happening beſides nature. Now the courſe of our Treatiſe doth exact, that we ſhould adde the ſigns and tokens of the ſame, if that before, we ſhall entreat ſomewhat of the nature and generation of the *abſceſſus*. *Abſceſſus* therefore, called of the Greeks ἀποστήματα, and of the common Phyſicians *exituræ*, are called of *Galen* (*libro de tumoribus præter naturam, & ſecundo ad Glauconem*) diſpoſitions, in which the parts of the body do depart one from another, which before did touch and meet: for the matter which doth excite theſe tumours, being thruſt out without the fleſh of the muſcle, doth bring the parts out of their places, and maketh them part and ſever. Therefore ſaith *Galen*, there muſt of neeceſſity be a place void in the midſt, which borroweth either ſome flatuous, moiſt, or tempered, or mixed ſubſtance from the parts, which in length of time is altered into many

Conjunctæ cauſæ tumorum præter naturam.

What it is which is called continens cauſa.

Some think that conjuncta cauſa nothing differeth from the malady it ſelf.

What abſceſſus Galen thinketh to be.

and

and ſundry circumſtances. But there is a double kinde of theſe *abſceſſus*: one is, whenas the inflammation being turned into matter, the matter it ſelf is packed up together in a corner or hole: the other is, whenas no inflammation proceeding or going before a certain humour, either vaporous, or elſe a ſubſtance mixed of both parts, is in ſome part collected together, which alſo happeneth two waies: for either in the ſpace lying between the ſevered parts, ſuch like ſubſtance is engendred, or elſe it runneth into the parts themſelves, and that either in the beginning, or elſe that way by the which thoſe diſeaſes happen, called ἀποσκήμματα: which (ſaith *Galen*) then do chance, whenas humours which before have infeſted and grieved ſome one part, do thence remove, and are enforced into another. And this ſubſtance which begetteth this *abſceſſus*, worketh himſelf a place between the skinne and the fleſh. And in time it doth fley off all the skinne, either becauſe it is very vehement, or elſe becauſe the plenty of matter doth putrifie, and ſo break the skinne. But if thoſe humours, with the which the ſpace ſituated between the ſevered parts is filled, do continue any time, they have (as I ſaid before) many alterations, and are changed into many ſubſtances, which do repreſent the properties not only of humours, but even of ſolid and hard bodies. For you ſhall finde ſundry matters within theſe ſpaces, ſome like unto ſtones, ſome to gravell and ſand, ſome to wood, ſome to coals, ſome to dirt, ſome to the ſome of oyls, ſome to the dregs of wine: the variety of ſubſtances ſome ignorant men have thought to proceed from the force of incantation.

Two kindes of abſceſſus. Galen lib. 14. Thera. met. & lib 2. ad Glauconem. ἀποσκήμματα.

What things may be found in abſceſſus.

CHAP. IIII.

Of the ſigns of Tumors beſides nature generally appearing, together With the judgements thereof.

TUmors beſide nature, being reſiant in the extremeſt parts of the body (the examining and ſpeculation whereof doth appertain to the Chirurgion) being ſurveyed by the judgement of the ſenſes, and the affected parts being touched and felt with the hands, are eaſily deſcried and known. For in every part of the body, there appeareth a certain kinde of increaſing exceeding the naturall ſtate, and diſtending above the meaſure of nature, that part which it affecteth, and it letteth the duties or actions thereof, becauſe either ſome humour, or ſome ſuch ſubſtance proceeding of the humour, or which do ſavour ſomewhat of the nature of the humour, or a vaporous ſpirit hath excited it, there alſo muſt needs happen a tumor beſides nature. But the tumors which they call true Apoſtemes, are diſcerned by their ſwelling, by their pain, and by their heat, being ſtretched out more or leſſe. But they are not counted to be true Apoſtemes indeed, which we have termed *puſtulæ* and *Abſceſſus*, beſides that tumor: which malady the Grecians call *cacoethia*, and alſo in the greater or leſſer ſequeſtration, *determinata*. But the ſigns of every particular difference, and of their matter whereof they be ingendred, ſhall be declared in their due place, in that which followeth. In the mean time we will handle the ſimple differences of thoſe tumors which are above nature by the which the compound differences ſhall alſo be eaſily known. But we muſt not come

Generall ſigns of tumors above nature.

Particular ſigns.

come unto particular things, before we have throughly discourſed of univerſall, for that order is wont to be obſerved in the inſtitutions of the Arts, neither truly unworthily, or without cauſe. For thoſe univerſall and common things, are more manifeſted unto us then particular, becauſe theſe particular things, are more confuſed and more mixed one with another, as *Ariſtotle* teacheth, *lib.* 1. *Phyſicorum, cap.* 1. Let no man therefore marvell, though every where in this Treatiſe of Chirurgery, we alwaies begin of more common things, and of thoſe which comprehend many things under them. But let us return to our purpoſe, and let us proſecute the judgements of tumors conſiſting above nature. In the which firſt of all we muſt note, that all thoſe tumors which they call true Apoſtemes (if we will credit *Galen* and *Avicene*) are greatly complicate and folded together, neither can any of them be eaſily judged or found out to be pure and ſincere: for (as *Galen* ſaith) with *Phlegmone*, that is, with an inflammation coming of bloud, there is ſomething chiefly mingled which doth preſerve the nature either of *Eryſipelas*, or *ædema*, or *ſcirrhus*, but chiefly *Eryſipelas*, becauſe it repreſenteth a kinde of *Phlegmone*, or *Ædæma*, or *ſchirrus*: and ſo conſider and mark in all the reſt of the tumors. But truly thoſe tumors beſides nature, which they terme not true Apoſtemes, are very often found ſincere and pure. But we will handle the cures of ſimple and ſincere tumors in thoſe things which follow, by the which the remedies alſo of compound and intricate tumors ſhall manifeſtly appear. For I think it good to diſcourſe of all the kindes of tumors, and alſo to diſpoſe aright that which ſhall ſeem ſuperfluous. For if a man ſhall know all the ſimple tumors, and learn after what manner they be compounded together, he ſhall be furniſhed ſufficiently to exerciſe himſelf particularly in the reſt. But now let us ſee other opinions and judgements generally concerning the tumors themſelves. *Periodi, paroxiſmi*, and the *criſes* of tumors beſides nature, do follow the humours of the analogie whereof they be conflated or ingendred (*Guido* affirming the ſame) which analogie, we here declare to be a property or proportion, a nature or a likeneſſe of ſubſtance, which they call *forma ſpecifica & occulta*, a ſpeciall and hidden form. Such kinde of tumors, eſpecially they which be wholeſome, and which are cauſed of the flowing of humors, are diſtinguiſhed by four times, that is to ſay, by their beginning, by their increaſing, by their ſtate, and by their declination. The ſign of their beginning is, when the member beginneth to be ſtretched out, and when the beginning of flux is preſent, but yet with ſmall grief. We may alſo judge augmentation to be preſent, when we ſee the tumor to be raiſed like a heap or pile, and the place affected to be filled, and the ſymptomates which are wont to follow every tumor, to be manifeſtly increaſed. But the tokens of their ſtate is, when all the aforeſaid things, that is to ſay, the tumor, and the ſymptomates of the differences of every tumour hath his own proper force and vigour, neither can they any longer admit any increaſing, but the matter cauſing the tumor doth degenerate and change it ſelf into another kinde of ſubſtance. But their declination is then known to be preſent, when the pile of the tumor and the proper ſymptomates thereof are decreaſed and diminiſhed, or when the matter which provoketh the tumor beginneth to be transformed into another ſubſtance. Therefore ſuch kinde

1. *Iudicia.*

Lib. de differ. morborum.

Four kinds of tumors beſides nature.

1. *Principium*
2. *Augmentũ.*
3. *Status.*
4. *Declinatio.*

kinde of times do receive their differences from three kindes especially, that is to say, from the essence of the tumour it self, that is, from the greatnesse or smalnesse, from the disposition of the matter, and from the accidents, which do very much alter the declaration of the cure. But these four times, sometime do seem to happen altogether, because of the short hardnesse of every one of them, which almost cannot be perceived, (as it chanceth in the venimous inflammations,) yet not mortall or deadly, which straightway do flourish and increase. Furthermore these kinde of tumours, which do chiefly happen thorow the influxion of humours, except they be hindred by repressing the matter that floweth, or except they lurk secretly within, either of their own accord, or without any manifest cause, (the flux having recourse thither) it is necessary that they should be comprehended under one of these four, either under insensible exhalation or resolution, or under suppuration or putrifaction, or induration and hardening. But of all these wayes the best, and the most to be desired, is that which is made by an insensible dissolution, and next to that, that which cometh by suppuration or mattering. But that which is caused by induration and hardening, is said to be evil, and that which happeneth by the corruption of the affected part, is to be thought the worst of all, the which *Galen* doth insinuate *in libro de inæquali intemperie*, writing on this manner: Therefore of the two, we must of necessity follow the one, either that the body be putrified and corrupted, because fluxion is predominant, or else we must grant that this putrifaction being resisted and overcome, the muscle must return to his naturall habit and constitution. Let us therefore imagine that all fluxion is withstood and impeached, then you have two meanes to cure it, either by digesting those humours which were in the affected part, or by dissolving or loosening them: of these the dissolution is best. But in the concoction of the humours, these two things are specially required, *viz.* the perfect generation of the matter, and also his absscession into some space by it self. And a little beneath he addeth also these words: But if that fluxion do make the parts as it were subject to it, then they do fall to so great an intemperature, that their ordinary action perisheth, and in processe of time they are corrupted and putrified. Thus farre *Galen*. The tokens of dissolution and loosening of the humours are these: The softnesse of the sore, and the little throbbing and beating thereof. But the signes of predominant fluxion, and of the putrifaction of the part it self, are the black and blew colour, to which also sometime happeneth an odious stinch. But the tokens of a stony hardnesse of the tumour are, the imminution of the tumour, and also the extream hardnesse thereof. The notes and signes also of the egestion and lurking of the tumour, are, the sudden diminution thereof, which chanceth sometime by too much refrigeration and coldnesse, sometime by reason of a secret venime, which lurketh in the place. And this same sudden and often imminution of the tumour succeedeth commonly some feaver, and also other evil symptomates. And thus farre of the signes and tokens of those tumours which our common Physitians have comprehended under this name *Apostema*. The tokens also of those tumours which we call *Pustulæ*, shall not be forgotten, when we shall have occasion to handle them.

The times of tumours do take their difference from three things chiefly.

Tumours above nature are contained under four moods.

Gal. lib. de inæquali intemperie.

Signes of dissolution.

Signes of putrifaction.

Signes of induration.

Signes of the regression and lurking of a tumor.

them. But the signes and tokens of the abscesses, commonly called *Exituræ*, either those which foreshew their coming, or else those which do manifest their presence already, are these. When thou seest (saith *Avicen*) pulsation and beating, or hardnesse to have continued a great time, and also that the grief together with much heat doth augment, then you may imagine that the next event that followeth, is, that the Apostеme will be turned into matter and suppuration, and so consequently to be an abscession. But when thou findest that the place is soft, and that the grief is somewhat asswaged, and the heat mitigated, and that one place of the tumour is supereminent above the rest; and again if by thrusting it with your finger, you shall perceive a wateriſh inundation to subsist; and again that the colour of his top shall wax white, then you may well think that the tumour is mattered, and also that it is turned into abscession. And therefore it was well judged of *Hippocrates*, that Feavers did oftner happen when that the matter was in ripening, then when it was already come to his maturity. Moreover, the marks and tokens as well of the present abscession, as also of the abscession to come, are comprehended in these common verses,

Signes of abscession to come.

Signes of abscession already present.

Aph. 47. lib. 2.

Durities longa, pulsus, dolor, & calor aucti,
Signant pus fieri: sed factum, dicta remissa,
Sub digitis undans, albescens pars & acuta,

Which may be thus Englished,

By hardnesse long, by pulse and grief, and eke by heat increas'd,
We know that matter doth approach, but made we judge indeed,
If that it yield to fingers weight; and whitenesse doth appear,
—— and painfull be also.

But you must be very attentive and vigilant in discerning and judging of the matter it self. For the manifest knowledge of the matter and suppuration is sometime withholden from the Physitian, by reason of the thicknesse of the skinne in the which it is included, (as it is proved by this Aphorisme of *Hippocrates:*) Whosoever is ignorant of the suppuration which is in the body, his ignorance proceedeth of the thicknesse of the matter, or of the place wherein it is comprehended. And thus much for the signs of abscessions. Now of the judgements of them, these things are delivered unto us of *Avicen* and his Sect. Abscessions which are planted near unto any strong member or unto any juncture or joynt, and in those places where there are most veins and sinewes; and again in a weak part, having gathered his debility by the defect of naturall heat, being indurate also and covered with a thick skin, containing also thick matter, and so the more slow in motion, the outward place being plain also, and even, not ascending like a little hillock, I say, such a like sore is greatly suspected, and very hardly and slowly ripened: and such a one as is every way by description opposite and contrary to this, is of good and laudable habit; for both soon and easily it mattereth, and oftentimes also (no outward medicine aiding or assisting) of it self it gapeth and openeth. If therefore the abscession do grow up into a sharpnesse, and the substance of the matter be thinne, and the skinne not thick or hard, of his own nature and power it will expell and thrust forth the conceived humour without any

Aph. 41. lib. 6.

Judicia abscessuum.

What abscessions may easily be digested.

any forrein aid, unleſſe a man by making inciſion will antevert and prevent his voluntary opening. Such like abſceſſions are digeſted ſometime by breathing or winde (no ſolution being made ſubject within the skinne,) but that happeneth when the matter is ſmall in quantity, good and thinne, and not ſticking very deep. But if there be any emiſſary or way made into the tumour, either by Nature or by Art, the humour conceived within doth break forth oftner then digeſt. But that opening or apertion which is made by nature, is a great deal ſafer then that which is made by the hand: but if it be ſo, that it muſt be mollified by Art, you ſhall ſafelier do it by a ſharp pen-knife, or other clear and bright inſtrument of iron, then by that medicine which they call *Ruptorium medicamentum*. And therefore (as before I ſaid) every apertion which is made and enforced by Art, is worſe then that which nature affordeth of it ſelf, becauſe ſuch like manuall openings to make the matter rank, may perhaps turn into a *Fiſtula*. But when neceſſity urgeth, and when we cannot uſe a better remedy, we muſt boldly attempt that. And by this means you ſhall eſchue thoſe diſcommodities, which before I named, if (when the matter ſo requireth) you do ſeaſonably make apertion, and by that means haſten the ripening of the other baggage which lurketh in the tumour. *Hippocrates* in his laſt Oracle of his firſt Book of Prædictions hath expreſſed the very notes and marks of the worſt matter, and of the beſt, ſpeaking after this manner: That matter is eſteemed beſt, which is of colour white, and every way like it ſelf, and ſoft and gentle to the toucher, and as little unpleaſant to the noſe as may be. And that which is every way contrary to this, is the worſt of all. But the tokens and ſigns of all the other humours and ſolid ſubſtance alſo which are included in theſe abſceſſions, ſhall be manifeſted and ſhewed in their particular Chapters, as they ſhall by conſequence and order enſue.

What abſceſſions may ſooneſt be ended through reſolution.

Abſceſſions are ſafelier opened with a penknife then with ruptorium medicamentum.

The notes of the beſt and worſt matter out of Hippocrates.

CHAP. V.

Of the generall method of curing all Tumors beſides nature, but of thoſe eſpecially which proceed from the influxion of humours, as Apoſtemes, and Abſceſſions, commonly called Exituræ.

The common order of curing of tumours.

The common method of curing of tumors doth change according to the diſſerence of the tumour and the member affected.

OF all Tumors above nature, as well thoſe which are already ingendred, as thoſe which are not yet in generation, there is one common and principall order of curing (as it is in *Galen lib.* 13. and 14. *Method. med.*) namely that that which is above nature reſident in any member, and raiſeth the ſame into a tumour, ſhould altogether be emptied out. But thoſe which are yet in begetting, in them there is a certain obſtruction of the humour that floweth to the aggrieved place, before the evacuation. In them therefore is required a diligent and ſingular care of the Phiſitian, to declare the cure of them. But theſe common manifeſtations, according to the difference of the tumour it ſelf, and the nature of the affected member, do very much differ and alter. For truly in all tumours already ingendred, and in every part of the body, the evacuation of that which annoyeth and infeſteth, is in no caſe to be uſed and miniſtred, as *Galen* teacheth *libro ſecundo ad Glauconem*, and in the places above recited, which alſo ſhall manifeſtly appear in that which followeth.

But

But we must not cure those tumours with such remedies, which are yet but beginning and occupying every member, or empty out that which is already ingendred in them, but we are enforced (if we intend to follow the right order in curing) to use sometime one remedy, sometime another, which is of force to stop the flux, and avoid out that which is ingendred, so farre forth as the kinde of the tumor, and the nature of the affected member doth require. *Galen* therefore chiefly draweth the demonstrations of the cure of tumours above nature from these two things, *viz.* from the disposition it self or essence of the evil, and from the nature of the affected member. Moreover the disposition of the evil (which we have now in hand) or the essence thereof doth comprehend three things in it, according to the judgement and consent of the later sort, that is, the quantity, the quality, and the matter or substance which provoketh the tumor. By means whereof that chief and common declaration is changed, and from them is taken also the particular order of curing. For a great tumor is cured one way, and a small tumor another way. For the difference of them is known by their greatnesse and smallnesse (as some suppose.) And one way is a mighty *Phlegmone*, and another way a little *Herpes* healed. Otherwise also is that tumour remedied, which is caused by flux, and is yet in begetting, then that which is procreated through congestion, or is already ingendred and congealed. Also a hot tumour, as *Erysipelas*, is otherwise cured then a cold, as is *ædema* and *Scirrhus*. The quantity therefore which in a tumor above nature varieth the cure, is either great or small. The quality is the flux, or (as some term it) the derivation and congestion. The matter thereof is the humour, be it either hot or cold. But in the nature of affected members four things chiefly are to be considered, *viz.* their temperature, their form or fashion, their situation or place, and their power and strength. To the which also may be added a fifth thing, which is, the facility (as I may term it) and difficulty of the senses. Except you will with *Galen* comprehend and contain it under the last thing, which is, the vertue and strength of the tumor. These things therefore also do much alter that generall order of curing, which is commonly observed throughout all kinde of tumours above nature. It is therefore requisite, that in curing those tumours which chance besides nature, we remember all those declarations which are taken from them. For *Phlegmone*, or any other tumour which hath his abode in the fleshy parts of the body, is otherwise cured then those which are situated in the sinewy places, otherwise in the eye, then in the knee or neck: and otherwise are the kernels in the throat cured, then those which are resident in other parts of the body. But to be short, the temperature, the fashion, the situation and the strength of the member that is affected and beset with the tumour, do change all those operations, which we shall attempt and prove in their cure: retaining still that generall invention, which *Galen* hath taught to be alwaies taken from the disease. Therefore first we have here decreed to set down a common and generall method of curing of tumours above nature, especially of those which are caused through the influxion of humours, taking their manifestation from the affect or evil it self, nothing respecting the affected part. Afterward we will teach the universall cure of them, but chiefly of inflammations, when as they shall

The order of curing of tumours is chiefly taken from two things. The essence of a tumor doth contain three things in it.

Four things to be considered chiefly in the nature of affected members.

Libr. 2. ad Glauconem The order of handling that which follows.

ſhall degenerate and change into abſceſſions. Then moreover, we will declare the particular order of curing all differences, eſpecially of thoſe which be ſimple, by whoſe proportion or analogy the cure of compound tumours ſhall eaſily be learned. And in the mean time, as the place ſhall require, we will rehearſe out of *Galen* certain things concerning the order of curing, which have their aſſumption from the parts which are affected, and as it were beſieged with a tumor: which thing being rightly weighed and conſidered, it ſhall be eaſie for any reaſonable Phyſitian or Chyrurgian, by our certain method and order, to cure all kinde of tumours which are incident to any part of the body. We therefore imitating *Galen*, will draw the beginning of the cure of tumours which are ſaid to be above nature, from the flowing of ingendred humours, and from the invention of the cauſe of the very evil, that ſo both the cauſes which excite the ſame may be prevented, and that which is already in it may be taken away. Therefore by example and analogy of one difference of tumours which are cauſed through defluxion (for here we minde to intreat only of them) we will underſtand alſo other differences, which do grow through flowing of humours. And here we will ſet down a brief and compendious curing of one kinde of *Phlegmone*, which chanceth very often, and procureth feavers and other very dangerous evils and ſymptomates. But in this place, under the name of *Phlegmone*, our intent is not to comprehend every hot and flaming diſpoſition which the Greeks call *phlogoſis*, but that only which proceedeth by the means of a bloudy flux, chiefly incident to fleſhy and fat bodies, wherein is vehement pain and redneſſe appearing in the outward parts, and as it were a burning heat, a ſtretching out, and a ſtriving or thruſting, and when the evil is increaſed, there is ſenſe of the pulſes beating. For this inflammation with *Galen* and other Greek Writers, as *Paulus Aetius*, and *Oribaſius*, which do follow him as their beſt guide, we properly call *Phlegmone*. That we may therefore come to the matter it ſelf, theſe are the very words of *Galen*. The common ingendring of every *Phlegmone* cometh by the influxion of bloud, and that more abundantly then was wont to happen to that member: for bloud doth flow very abundantly (ſometime one or other member ſending it forth) and that part doth entertain and receive it, which beginneth to be affected with *Phlegmone*: but ſometime that member which is afflicted doth draw to it ſelfe. But the parts which ſend it forth do drive out the juyce, being either ſuperfluous, by reaſon of the plenty thereof, or grievous, becauſe of the quality, or elſe becauſe of both. But they which are attractive, do draw or pull with a ſickly heat or grief. But to theſe are adjoyned certain helping cauſes, *viz.* the weakneſſe and baſeneſſe of the member, the fulneſſe of the conduits and paſſages through which the flux paſſeth, the ſtraitneſſe alſo and narrowneſſe of the pores and expulſive parts, and the inferiour places, as we have already declared. Therefore of all theſe, there are three inventions of curing thoſe tumours which have their beginning of flowing, collected and gathered of the later ſort of Chyrurgians. 1. The firſt is to turn away the flux and prevent it altogether. 2. The ſecond is to mitigate the grief, and altogether to remove that cauſe for the which the member entertaineth or alſo draweth the flux unto it. 3. The third

The finding out of the cauſe is the beginning of the cure of tumours above nature.

Phlegmone quid.

Galen. lib. 13. Meth. med.

The cõmon ingendring of every Phlegmone.

The helping cauſes of flux.

Three orders are ſet down for the cure of thoſe tumors which are cauſed through the influxion of humors.

hird it, to empty out all that humour that hath flowed in the aggrieved place. But how the firſt intention ſhould be finiſhed, *Galen* hath fitly taught, *lib. 3. Meth. med.* where he declareth unto us all the wayes to avert and turn away the flux, and the means to ſtop and inhibit *Phlegmone* which as yet remaineth in generation, writing after this manner: When humours are equally augmented among themſelves (which the Greeks call *Plethora*) yea alſo when all the body is void of excrements, and doth contain a mediocrity of juycy humours, (pain and the heat of that member alſo wherein *Phlegmone* reigneth raiſing the flux) through the emiſſion of bloud we help and remedy *Phlegmone* which now beginneth to rule. *Plethora* alſo is cured, both with often bathings and with exerciſe, and alſo with much friction and rubbing. Furthermore, it is cured by medicines that will digeſt, ſo that a feaver be not preſent, and beſides all theſe, it is helped through hunger, and a good diet, although the ſick be feaverous. But when the body is ſtuffed either with melancholy, or choler, or fleam, or with other clammy and viſcous humours, (which ſtate of the body the Greeks call *Cacochymia*) the evacuation thereof muſt be laboured by a purgation, which is a fit remedy for every humour that reigneth. But of them we will ſpeak more at large in their particular Chapters. Now *Antiſpaſis*, that is, a revulſion the contrary way, is a common remedy againſt all theſe kindes of tumours, while the flux doth yet ſtrongly prevail, as in the beginning and encreaſing of the evil: but in the end of the ſtate, and in the declination thereof, while the flux now remaineth and ſticketh in the member, and the whole body is ſufficiently emptied, the evacuation muſt be attempted, and fetched either from the affected part, or from that which is next adjoyned thereunto. The ſecond intention containeth remedies to provoke ſleep, *viz.* which do mitigate pain, and alſo binde and prevent the flux. Moreover, it teacheth remedies which are able to looſen and diſſolve the naturall pores, by the which the affected member is wont to be throughly purged. But the matter of all theſe ſhall be abundantly deſcribed hereafter. Now we will handle the third intention, which is perfited with ſuch things as doe evacuate the matter that exciteth the tumours from the affected place. And that matter is evacuated not only by medicines that doe evaporate and diſſolve, but alſo by ſuch as doe repell and repreſſe, ſuch the Greeks call ἀποκρέσικα. And therefore in the beginning of theſe phlegmonous tumours, and other whatſoever doe derive their beginning from the influxion of humours, we may rather uſe repreſſing medicines, then thoſe which do evaporate; except in certain caſes, of the which (ſaith *Guido*) *Galen* ſeemed to have appointed four. 1. The firſt is, when that ſuch tumours be in clean and pure members, 2. The ſecond is, when the ſubject thereof is venimous. 3. The third is, when the matter is thick, and not pliable to repulſion. 4. The fourth, when it is very vehemently packed together. *Avicen* excepteth only two caſes, *viz.* when it happeneth in any clean or pure part, or in any other place, out of the which it is to be feared that the matter will flow to ſome principall part of the body. Some other appoint only one caſe, other ſix, other ten, other nineteen, other twenty three. But before we do eſtabliſh any thing of this ſo doubtfull a caſe, we muſt know that there

Primus ſcopus.

Plethora quid.

Cacochymia.

Antiſpaſis.

Secundus ſcopus.

Tertius ſcopus.

Caſes in which we may not uſe repelling or repreſſing remedies.

there be two kindes of repulsives, both amongst the late Physicians and also the Arabians, that is to say, common and proper. Common repulsives are such as doe inhibit all flux, keeping under and repressing the same, and that is done either by cooling it, or by thickning it, or else by stuffing it, that is, by reason of the thicknesse of his substance, by shutting and occluding the pores and waies whereby it should flow out, or else by confirming the parts affected. These things following doe represse flux by refrigeration and cold, Syn: reen, Lettuce, *Psillium*, *Cotiledon*, that is to say, *Umbilicus Veneris*, *Lenticula palustris*, *Caphura*. And these also do stuffe and stop the passages, *Farina*, called *Volatilis*, the white of an egge, *Amylum*, *Gluten*, and the kindes of gums, to conclude, all such things as do refrigerate with ease and without biting. But those things which do confirm and roborate (I mean such as do restore the naturall temperature to the part affected) as oyl of Roses, *Oleum Omphacinum*, oyl of Myrtles, oyl of Cammomill, *Absynthium*, Horehound, *Nux cupressi*, and such like things, which being applied, do strengthen the affected part, and so do free it and defend it from all imminent flux. But proper repulsives are such, as when the humours doe slide into some other part, do meet with the same, and doe enforce them to retire again. And these are to be used then, when the member is grown thick, as attractive medicines are commonly applyed to thin tumors. Of these many are of a cold quality, and many of an hot, but both sorts, that is, both hot and cold, are in operation astringent, and binding. The medicines repressing, which of nature are cold, are Vine leaves, Plantain, Nightshade, *Dipsacos*, viz. *Virga pastoris*, or *Bursa pastoris*, *Glaucium*, *Balaustium*, *Omphacium*, *Sumach*, *Terra cimolia*, commonly so called, and *Terra sigillata*, and others of that kinde. Those be the simples out of the which many compounds are made, as *Oxicratum*, the oyntment of Bole, the oyntment of *Galen*, and such like. But the hot repulsives are, Allum, Cypresse nuts, called *Galbulæ*, *Iuncus rotundus*, or *Odoratus*, called of the Grecians, χίνς ἀνθος, called also *Blatta bizantia*, *Lupinorum farina*, and certain austere and sharp wines, and many other such like things. But we will set down the whole order of applying of repelling medicines in the beginning of fluxion, prescribed by *Guido* in two severall Prologues. In the beginning of all tumours which proceed from the influx of humours, but specially of such humours as are phlegmonous, it will be available to use repulsives, as they are called, these ten cases only excepted, that is to say, when the tumour is in a fat member, or when it proceedeth of a venimous matter, or a substance which is very thick, and so unfit to be repelled : or else when the humour is vehemently packed in the affected part, and deeply also ; if the tumour be inclined to suppuration, or descending from a primitive cause, if it be in a plethorick or full body, and very weak, if it be seated next unto a principall member : so conclude, if it happeneth with vehement grief : for in these cases, we may better use medicines which will mitigate the tumour and the pain, rather then such as shall repell and resist the humors. The second Prologue is after this manner : In the beginning of all tumours, but chiefly of those which are phlegmonous, common repulsives are profitable (three cases only excepted,) that is, if the tumour happen in those parts which are called *glandulosæ*, if they be inclined to suppura-

Repellentia communia.

Repellentia propriè dicta.

Frigida reprimentia.

Calida repellentia.

The first Prologue of Guido in repressive things.

Gal. 2. ad Glauconem.

The second Prologue.

tion, or if they proceed of a venimous matter. And in all these cases, but especially then, when the humour doth stand, and when the fluxion consisteth, and is almost made a tumour, it is behovefull to dissolve and scatter the matter, applying to the swolne place *Diaphoretica*, not biting or sharp, but milde and gentle, being moderately hot and moist; but this must be done principally in the three last remembred cases, in the which we must endeavour to attract and draw the matter which is dispersed, to the head where the tumour most appeareth: and we must increase the tumour as much as we can, and so inhibit the course and fluxion of the mixed humours. Which truly we may sometime do, by using attractive emplaisters, and oftentimes by fastning cupping-glasses to the aggrieved place, (as *Avicen* teacheth.) Let this therefore be a generall rule of Art. In the beginning of all tumours which proceed of the influxion of humours, (those three excepted which were named a little before) only pure repressives are to be used. But in their increasing we must mingle with these repulsives, some of those things which do dissolve and discusse. But in the state of tumours, yea and somewhat before the state, we must commix repressive medicines equally with discussives: and when there is declination present, or the end of the state, we may lawfully use only resolving and releasing remedies. To conclude, so long as the humour doth yet abound, we must labour to repell it, and drive it away: but if the flux doth still remain, we must seek to digest it. But if it dependeth upon both, that is to say, that partly something hath already flowed, and cleaveth fast to the place; and partly something may yet abound and flow, then it shall be lawfull to use commixed remedies, that is, partly those which can resolve and unbinde, and partly those which are able to bring back and repell. For contrary diseases being gathered into one place together, we must use also compound cures, as *Galen* saith, 13. *Therap.* Furthermore, all these things truly are to be understood thus, as if a tumour above nature is to be dispatched and cured by resolving medicines, or (that I may speak generally) by the way of resolution. But their cures, whereby we will finish all those intentions whereof we intreated before, according to their divers matter that exciteth the tumor, shall be described and declared in their particular Chapters, as by consequence and order they shall follow.

Si tumor jam factus est.

Emplastrũ Cucurbitulæ.

Artis canõ generalis.

CHAP. VI.

Of the cure of Absessions generally.

Of the cure of tumours which are turned into absessions, which they call Exituræ.

Tetrapharmacum.

But if *Phlegmone*, or any other tumour doth degenerate and turn into *Absessus*, the cure thereof in the beginning is finished and ended (as saith *Galen Libro 2. ad Glauconem*) by helps and remedies that do mitigate, which the Greeks call *Chalastica*, that is, by resolving and remitting medicines: of the which nature and force is that medicine which is called of *Galen*, *Tetrapharmacum*, being very soft, and provoking sleep: with the which according to the opinion of the same *Galen*, *Lib.* 13. *Therap.* there must be commixed a little hony. But *Tetrapharmacum* consisteth of four things, of the which there must be of every one a little portion or quantity, that is to say, of wax, of rosin, of the gumme of the Herb *Colophonia* which distilleth from the root thereof, and of Bulls tallow. But in processe of time we must passe over unto those

thoſe things which are able to concoct and digeſt, or to ripen and bring to ſuppuration. But thoſe which are turned into another kind, that is, into another ſubſtance, and that altogether beſides nature, they are to be removed and cured by the Art of Chirurgery. Moreover, in removing them according to the counſell of *Galen*, 14. *Therap.* it ſhall be requiſite to conſider, that among all the waies and means whereby we intend to finiſh our purpoſe, we ſhould alwaies make choiſe of the beſt of them. The beſt means and waies are declared and manifeſted unto us three manner of waies, *viz.* by the ſhortneſſe of the time to cure in, by curing without pain, and chiefly by curing ſafely and without danger. Again, that thou maiſt cure ſafely, there are three ſpeciall things diligently to be conſidered. The firſt and the chiefeſt is, that you throughly attain to the perfection of your labour. 2. The other is, that if you cannot attain to the ſame, yet at the leaſt, that you hurt not the ſick. 3. The third is, that the evil or diſeaſe may not eaſily return or come again. By theſe conſiderations, if you will declare the beſt method of curing, you ſhall finde in all thoſe tumours before-mentioned, when the cure is to be ended by the help of Chirurgery, and when by the force of medicines. But truly the ſtudy of Chirurgery in thoſe chiefly whieh now we do intreat of, that is, in thoſe tumours which are altogether above nature, doth tend to the killing and deſtroying of them, and doth wholly declare after what ſort they may be taken away. But if it cannot bring this to paſſe, the next counſell is, to transferre the evill, as we uſe to do in thoſe humours called *Hypochymata*, that is to ſay, the web in the eye. But that which is fetched from medicines, doth firſt tend unto this end, that that which is above nature, may both turn into matter, and alſo into putrifaction: but this he appointeth in the ſecond place. Theſe things hath *Galen*. Therefore when the parts which are troubled with *Phlegmone* do beat very vehemently, ſo that now you begin to deſpair of their cure (they being not yet mattered) all the ancient Chirurgians (ſaith *Galen* 4. *Therap.*) do miniſter and apply ſuch kinde of medicines which do ſpeedily procure matter: but before it be mattered, they uſe none at all. And although thoſe parts that are annoyed with *Phlegmone* be annointed with a Cataplaſme, which may both heat them and moiſten them, and bring them to ſuppuration, yet the ſame doth not appear by the firſt reaſon or way, that is, as the remedy and help of the evill, but as the mitigating and eaſing of the ſymptomate, that is, of the pain. For truly the remedies of *Phlegmone* are of a drying nature. And the ſame *Galen* addeth moreover a little after, that a ſhort and compendious cure of thoſe parts which are affected with *Phlegmone* is quickly ended and diſpatched, by remedies which can dry and unbinde, which truly doth altogether either remove the affect, or elſe, if they leave behinde them ſome little relict, which may turn to ſuppuration, it is needfull to uſe ſome other ſharp medicine, which is able to bring out the matter; or if the skin about the tumour be thin, and you willing ſpeedily to eaſe the ſick, you neceſſarily muſt uſe Inciſion. And this truly is that which *Avicen* ſaith, namely, that the cure of an Apoſteme (as it is an Apoſteme) is the extraction and drawing out of the ſtrange matter which raiſeth the Apoſteme. But to declare the remedies of them, wherewith it is expedient to draw and move the matter, and to manifeſt other things alſo which

The beſt order of curing is declared three waies.

Ex lib. 4. Therap. meth.

Avicen.

When abscessiõs are chiefly to be cut and opened.

we spoke of a little before, they are to be sought out of in their particular Chapters. Furthermore, the abscession being already come to suppuration, or changed, or strongly compact together, if the matter or any other baggage therein contained, be not discussed and dissolved, or if in convenient season, and while the occasion is offered, it be not opened without the labour of the hand, you must make an issue by incision, for that which otherwise will not be digested. But this thing chiefly is to be proved and enterprised, if there be feared any erosion or gnawing to ensue, or any other danger; yea if necessity commandeth, it ought straightway to be opened, and the matter to be drawn out as speedily and safely as is possible, for the cause before alledged. But apertion is made more safely with a knife, then with burning and scalding medicines, if nothing do hinder it, And commonly such kinde of phlegmonous tumors, being already turned into suppuration, are opened with a penknife. Moreover, apertion or the letting out of the matter, ought to be done by reason both of the abundance of matter there gathered together, and also of the affected place. But if any part of the mattered member shall seem to be putrified and rotten, it is needfull to cut it off, to the form or likeneese of an Olive or Mirtle leaf, that it may heal the more easily. But *Galen* commandeth to avoid and eschew alwaies any great incisions, who did heal such kinde of mattered tumors, both in the parts about the privy members, and also in the arm-holes, only by incision (as he used chiefly to do) and by medicines that were of force to dry. Now if need sometime required to cut off somewhat by reason of the plenty, not only of matter, but also of the corrupted parts, he used no greater incision then the breadth of a great Mirtle leaf. For by wide and large sections, when the member is brought unto a scarre, besides that it is made most filthy, it also becometh very weak and unfit to move withall. But these kindes of sections imitating the Mirtle leaf, are used in those tumors especially which do matter under the arm-holes and about the share. And in those truly the lengths of them must be drawn overthwart, and not by the straightnesse or rightnesse of the leg or body, for when we bend the legge or the arm, the skin naturally doth apply it self with it. But in other places we alwaies almost do use simple incisions. Now in this apertion or incision, seven things are especially to be considered, according to the consent of the later Chyrurgions. First, that incision be made in that place wherein the matter is contained. The second, that incision be made in the neather place of the tumor, that the mattered and corrupted filth may the better be voided out. The third, that it be made next the wrinkles and processe of the muscles. The fourth, that you do avoid and eschew the sinews, veins, and arteries, as much as you can. The fifth, that all the matter be not brought out abundantly all at once, especially in great abscessions, lest that by too much emptying out, and that suddenly, and also by the resolution of the spirits, there follow weakneese and faintneese. The sixth, that the place be handled and touched very gently, and with as little pain as can be. The seventh, that apertion being made the place be wiped very clean, and filled with flesh again, and brought to a scar after the manner of ulcers. But *Galen lib.* 13. *Therap.* warneth us chiefly to mark two things in the incision of a suppurated abscession, writing after this manner. 1. If at any time the abundance of matter exceedeth and overcometh

A mattered tumour is more safely opened with a knife then with burning medicines, Lib. 13. *Ther.*

A section imitating the Olive, or Mirtle leaf.

Great hurt cometh by wide incisiõs.

Why mattered impostumes about the share must be cut overthwart.

Seven things to be diligently marked in the apertion of an abscession already mattered.

1.
2.
3.
4.
5.
6.
7.

Two things considered of Galen in the apertion of a mattered tumour.

cometh your medicines, neither do they seem unto you to be able to digest all the corruption: it is requisite to make an issue by incision for that matter which yeeldeth not to digestion, in that place specially where it is most high. 2. Moreover, in the incision also of another abscession which pertaineth unto flux, and yet respecting both the kindes, you must not forget to cut and lanch that which is already come to suppuration: and then apply some medicine thereto which can dry it without erosion or gnawing. But after the impostume is opened, you must use remedies that be of a scowring and cleansing nature, and fit to purge the filthy ulcer, as are, soft flax or lint, and soft linnen, Emplaisters and Oyntments which shall be spoken of in their particular Chapters. At the first time *Guido* did apply the yolk of an egge being thickned with Allum *Zuccharinum*, which medicine *Gulielmus à Saliceto* did also use. But afterward you must come to the applying of *Mel Rosarum*, and *Mundificativum ex Apio*: and last of all to *Unguentum Apostolorum*, and *Ægyptiacum*, if the matter so require. But above, without you must minister ointments, as *Basilicon*, *Diachylon*, and *Diaphœnicon*, and other of that sort, which are appointed for ulcers. For when you have cut an abscession, it must be cured after the manner of other ulcers, *Galen, lib.* 13. *Therap.* after the skin was cut in those phlegmonous tumors which chance about the arm-holes and privy members, he did fill the affected place with that medicine which the Greeks call *Manna*, which is, *Thuris purgamentum*. For this hath a light astriction or binding. But you must also (saith he) first asswage the lanced member, as much as you see cause, first with foments, then with cataplasmes, and straight after with some moistening medicine, or else with such as do not much dry (all these being applied outwardly upon the ulcer,) For in the vety ulcer, both of *Manna* (as hath been said) and also of those remedies which are taught and declared by using of lint, those things are first to be layed on, which do move and provoke the matter, and afterward those that do purge and cleanse: after the applying of which things, if there remain any hollowness, you must minister such things as may fill the same: but if it fall out otherwise, you must use things to bring it to a scar. Moreover, if the sick will not suffer incision to be made, either with some bright instrument, or with a penknife, by reason of the softness thereof, then the apertion is to be finished with burning medicines. For this purpose *Avicen* praiseth the seed of Line or Flax, leaven and Doves dung, which you may make more excellent and forcible if you mingle them with a little soft Sope, or with the filthiness that cometh of Mustard seed. But that medicine which is called *Ruptorium*, or *Causticum*, which is made of Lime and Sope, in this matter is most excellent, and obtaineth greatest fame. Hitherto have we spoken of tumors above nature generally: now it followeth that we intreat of the particular differences of them as they follow in order.

Detergentia.

Ointments are to be applied above a tumour that is opened.

The use of Manna and Thus, after the incision, & the vertue of them.

The lanced part must first be eased.

Whatthing is to be layed to an uldcer, Avicen in fine tract. 1. *Fen.* 3. *l.* 4.

CHAP. VII.

Of a true Phlegmone, and of other tumours ingendred of bloud.

HAving spoken generally of those tumours which consist above nature, it is convenient that we intreat particularly of the differences of every

one of them, taking our exordium from *Phlegmone*, as a tumour which chanceth very often, and exciteth (as *Galen* saith) very dangerous symptomates. Therefore *Galen lib.* 1. *de morbis & symptomat.* taketh *Phlegmone* two kinde of waies. One way generally, after the manner of the ancient Writers which were before his time, that is, for every kinde of inflammation of any member, or for any heating or burning, that is, for every hot and flaming disposition, which the Greeks do properly call φλόγωσις. Another way, both with *Galen* and other late Writers, it is taken for a true and pure tumour ingendred of bloud that is the best, and that also which retaineth but mean thickneſſe or grosseneſſe. And this truly borroweth his name of the kinde thereof, and of the Latines it is called diversly, by reason of the kinde *Inflammatio*, of the Greeks absolutely, *Phlegmone*. But this after the minde and consent of the later sort is two-fold, *viz. Vera & non vera*. A true *Phlegmone* is caused of good bloud, which is the best both in quality and substance or essence, but yet more abundant then naturally should happen to the member. But *Phlegmone* which is not a true and lawfull *Phlegmone*, is caused of naughty and unnaturall bloud. For bloud is a hot and moist humour, proceeding from a temperate part of the very *Chylus*, which is a certain juyce that cometh of the meat in the first digestion; and it is two waies, naturall and not naturall. Naturall bloud is a hot and moist humour, slender, and mean in substance, but of a very red colour, in savor and taste it is sweet, gentle and good. But that bloud is said to be unnaturall, which differeth or digresseth from the former description of bloud, yet notwithstanding, containing it self within the bounds of his breadth and largeneſſe, which if it doth once passe, it is no more to be called a bloud, but some other humour. But bloud doth chance to degenerate from his proper nature, two kinde of waies. The first way is (as they term it) in it self, that is, in respect of it self, (his proper substance being changed without any commixtion with another.) The second way is by another, or in respect of another, and yet it consisteth two waies by it self, that is to say, either because the substance thereof is more thick, or more thin then it ought to be: or because it is burnt, and that which is thinneſt of it, is turned into melancholy; but that which is thick into choler, and that without separation. But in respect of another, bloud becometh not unnaturall, whenas another humour is mingled withall. Which may happen many waies, according as the divers kindes of choler, fleam, or melancholy may be commixed with bloud. By which thing it is manifest, that of bloud, there are ingendred four kindes of differences of tumors above nature. First, of naturall and good bloud there is ingendred a true *Phlegmone*: but of bloud which is corrupted through the admixtion of other humours, there do grow three differences of that kinde of *Phlegmone*, which is neither true nor lawfull; because that the three other humours, that is to say, fleam, choler, and melancholy, may be easily commixed with bloud. Therefore if melancholy be mixed with bloud, it is called *Phlegmone Scirrhodes*: if choler (which then is conflated of both kindes) it is called *Phlegmone Erysipelatodes*: if fleam, it is termed *Phlegmone Œdematodes*. But of bloud which is filthy and corrupted through the aduſtion and corruption of his own proper substance, according to the manner of the thinneſſe or thickneſſe thereof, there are ingendred either Carbun-

Phlegmone taken two waies.

Phlegmone taken for Phlegosis.

Phlegmone also is taken for an inflammation coming of the best bloud.

Phlegmone duplex.
1 *Vera.*
2 *Non vera Sanguis quid.*

Sanguis quotuplex.

Bloud doth degenerate from his proper nature two waies.

Four differences of tumours caused of bloud.

Carbuncles, which are called of the Greeks *Anthraces*, or else *Gangrena* and *Sphacelus*, which we call Cancers. Of the which diseases we will speak hereafter in that which followeth.

CHAP. VIII.

Of the Causes, Signs, and Judgements of Phlegmone.

THere are three causes of *Phlegmone*, as there are also of all other tumors besides nature, which do chance through the defluxion of humours, *viz.* 1. *Primitiva*, which we call both *pregressa* and *evidens*: 2. *Antecedens*: 3. *Conjuncta*. Evident causes of Inflammation are outward causes, as beating or belking, diruption, convulsion, breaking or bursting a wound, a voluntary ulcer, a loosenesse, and other of that sort which do provoke flux, by by exciting pain in the affected member. The Antecedent cause is abundance of bloud, which is good and faultlesse, as when the veins touch nigh together to the moderate repletion of the Arteries. For then is bloud provoked (as a certain superfluous thing) to flow and descend to some member which is either weak or immoderately hot, or affected with pain, where it is thrust, and abideth compact together, unlesse it be by and by represt from the beginning, as we have said before in our generall Chapter to the which we must therefore have continuall accesse, that we may attain to a more perfect knowledge of particular tumours, whereof we now intreat. The Conjunct or continent cause, is the bloud it self, which is already stuffed in the affected place. The marks or tokens of *Phlegmone* are the tumour, or the augmenting of the member above the naturall habit, vehement heat, so that the member seemeth to burn. There appeareth redness in the outward parts, such as is wont to come through bathes which are made hot either with the fire, or by some other means. There is extream pain, unlesse the member hath altogether a dull sense. There is also grievous beating, and pulsation very vehement inwardly. There is also extention or stretching out of the member, which not only we alone have found out, but also the Patient himself may perceive by his own feeling. There is furthermore resistance of the member, if it be touched after the manner of extension. There be also other such like signs, which do testifie that abundance of bloud is present in some part of the body. *Phlegmone* hath four times: 1. the beginning. 2. the encreasing. 3. the state: and 4. the declination: except at the least way, flux hath recourse within, or it be straightway represt by repulsive medicines. But when it shall lightly passe over these four times, it is needful either to resolve and draw out the matter of it, or to bring it to suppuration, or else to putrifie and rot it, or to turn into a *Schirrus*, and stony hardnesse. And truly the signs of all these are to be sought out of the Chapter that intreateth generally of them: where the marks of all times, and the means to finish tumours above nature (which they commonly call *Apostemata*) be declared and expressed. But *Phlegmone* is accompanied with many other evil symptomates which do alter and change the order of his cure, as are, vehement pain, which doth greatly occupie the sensible part; recourse of the matter from the kernels (which the Greeks call *Adenæ*, and commonly they be called *Emunctoria*) to the internall parts. Also mortification of the affected

The causes of phlegmone.

1. Pregressæ.

2. Antecedens.

3. Conjuncta.

Signs of a true Phlegmone.

Four times of Phlegmone. Judicia.

Symptomates which hinder the cure of Phlegmone.

affected member (which they call *corruptio esthiomenica*) proceeding of too much refrigeration, and of a strong compacting or stuffing of the matter which did cause the inflammation. Also a stony and almost an indissoluble hardnesse commonly called *Sclirotica*, which proceedeth through a certain overthwart and untoward dissolution of the thinner humour. Wherefore in curing tumors which consist above nature, we must diligently oftentimes mark and consider how farre we mean to proceed in the matter, and what accidents may chance unlooked for, that so we may chiefly insist, and be occupied about that most which appeareth, and is most urgent: which *Galen* hath admonished us of very well, *lib.* 2. *ad Glauconem*, and 13. *Therap.* speaking after this sort: In diseases, whose resolution is difficult and hard, it is to be feared lest some remnant of them be left behinde, which is very hard. Wherefore in every resolution, we must diligently consider into what thing every tumor, whose cure is once begun, may be changed. For that cure which is attempted by medicines that do mightily dry, doth leave very hard knobs, which are hard to remove. Hitherto *Galen*. But the time requireth, that we now declare the cure of *Phlegmone*.

CHAP. IX.

The order of curing the Phlegmone caused of the defluction of humours affecting the outward parts of the body.

The method of curing Phlegmone which is yet ingeneration.

SEeing that *Inflammatio*, which is called of the Greeks properly *Phlegmone*, doth ingender and grow through the influxion of bloud, happening more abundantly to some member then nature requireth, and flux also (*Phlegmone* being yet but beginning to reign) is partly in begetting, and partly begotten already: there must needs truly be a double consideration in the cure of the *Phlegmone* being yet but beginning, that is to say, to empty out and avoid that which hath flowed already, and to hinder and stop that which is now a flowing. Moreover, we shall stop flux, if we shall draw back and repell the humour that floweth, if we will adde strength to the afflicted member, and if we shall seek to remove that which causeth the flux. We shall draw it back and bring it into a contrary defluxion of the other humours, by bloud-letting, if strength and age will suffer it: but if not, we shall do it by applying cupping glasses, or by using bindings and frictions, and by heating those parts which have a direct passage to the affected part. We shall bring back and repell flux, by ministring those medicines which are able to drive and turn the flux another way. We also shall remove the causes that do bring or fetch defluxion to the member already infected with *Phlegmone*, by confirming and strengthening the member, if it be weak, by using astriction if it be too loose, by cooling if it be too hot, as it is wont to be, by easing the pain if it be vehement, and by emptying the whole body with bloud-letting, if it doth abound with bloud, and if it sendeth infection to the member, of all which things we will speak by and by. But we do empty out and avoid that which is flowed already, and hath gotten it self into the affected part, not only by those medicines which do digest, that is, which do discusse and dissolve, but also by those remedies which do binde together

By what means the flux is stayed.

1. *Retractio.*

2. *Repulsio.*

3. *Causæ summotio.*

Vacuation of that which is flowed already.

Gal. Ther. 13.

together and refrigerate. And truly in Phlegmonous tumors now beginning, we must rather use (saith *Galen*) cooling and astrictive medicines, then those which do concoct and digest, and so much the rather, if that which floweth be not of a thick substance, But if blood be greatly compact together in that part which *Phlegmone* hath caught and taken up, you must not apply any longer repercussive remedies, as we said before, but then it is convenient to use those which can digest. Also in an old and inveterate inflammation, which after the evacuation of the whole body, and some other fit cure, hath left behinde it a certain hardness and blackness in the member, it is not unprofitable (*Galen* also affirming the same) to take away the bloud by scarification. And these things have we spoken briefly and by a generall method; concerning the cure of inflammations that do happen through the defluxion of humours, which the Greeks properly are wont to call *Phlegmone*: which things may be sufficient to content a reasonable Physician, and one which is exercised in this kinde of study. But because we have taken in hand to write these things for the practitioners of Chyrurgery, and not for the learned only, it shall not be amisse, neither any thing from our purpose, if after this generall and compendious method, we set down more particularly those things which not only the ancient Physicians, but also the later sort of Chyrurgians have left behinde them in writing. Therefore above the generall rule, as they term it, the Chyrurgians of our age are wont to reduce the order of curing *Phlegmone*, unto four branches or particular intentions: that is to say, into a just observation of a good diet, 2. the stopping of flux, or the turning away of the matter which went before, 3. the emptying out of the humour, which hath already entertained himself in the member (which they call *Materia conjuncta*) 4. and the correcting or amending of the symptomates. The first intention therefore is made perfect by the due using or administration of six things commonly called unnaturall things, and by the using of those things also which are said to be annexed unto them. And these things which are six in number, called of the Physicians, *Res non naturales* (as hath been declared from the beginning of this Treatise) are, the ayr, meat and drink, moving and rest, sleep and watching, emptying and filling, the affections of the minde, or the accidents. All which things (because *Phlegmone* doth commonly provoke feavers) ought to pertain unto coldnesse and moderate moistnesse. For which causes we have thought good to set down these precepts following. Let the sick be in a pure and clear ayr, and that somewhat cold. Let him keep a thin diet, cold and moderately moist. Let him drink small Ale, or Beer, or other small drinks. But if a vehement feaver shall have any accesse (which is wont often to happen) let him altogether abstain from wine. Let him not exercise or move that member which is beset with *Phlegmone*. Let him be quiet as much as he can, especially if there be very great abundance of humours in the body. Let him keep a measure in sleeping and watching: and let him shun sleeping on the day time, specially about noon. Let him diligently beware of drunkenness and gluttony, Let the belly be alwaies kept soft and soluble, and new and then let it be washed with Clisters if need require. Let him fly anger, cryings out, and wrath as deadly enemies. Let him abstain from venerous acts as a mortall foe.

Scarificatio.

Four intentions in the cure of Phlegmone

1. *The first intention is an order in diet.*
Res non naturales.
Aer.
Cibus.
Potus.
Motus.
Quies.
Somnus.
Repletio.
Inanitio.
Animi pathemata.
Venus.

The

2. The aversion of the flux is the second intention.

A vein is alwaies to be cut directly.

The second order in curing *Phlegmone*, which is the turning away of the flux, is dispatched by letting of bloud, if strength and age do suffer. But in all members of the body, whether you intend to revell, that is, to draw back again another way, or to turn it from the place at the side, either straight over against the place, or directly forth, which is called in Greek κατείζειν, a vein must alwaies be cut, although there be great abundance: but directly, the right sides do answer to the right parts, and the left to the left. Therefore if *Ophthalmia* doth annoy the right eye, or the Squinancy doth affect the right side of the throat, the shoulder vein, or some other in his place (if that doth not appear) must be cut in the right arm, by and by at the beginning of the flux. But if a humour doth flow in the knee, you must cut a vein in the elbow, either the outward or the middle vein, except you mean to scarifie the other leg, or break the vein asunder in it, as *Galen* counselleth in a certain place.

The choice of bloud-letting is declared of the affected part.

Therefore the election of the cutting any vein, and the invention to turn the humour another way, which *Hippocrates* calleth *Antispasis*, is manifested and declared by the affected part, and by the place of situation of the member that is to be cured, as *Galen* 13. and 14. *Meth. med.* and in other places doth oftentimes teach. But that body which *Phlegmone* occupieth, not only when it is plethorick and full of humours, but also when the greatnesse of the evill doth exhort us to it, though it be but meanly stuffed with humours, we must empty and evacuate by letting of bloud, if we will follow the advice of *Galen*, who *lib.* 13. *Meth. med.* commandeth that it should be so, writing thus: Pain, and truly the heat of the member wherein *Phlegmone* hath setled himself, although the whole body be void of excrements, do happen by reason of the flux. But then it is expedient to do it but meanly, that is, to draw forth bloud, and to make evacuation, no further then it shall best agree with the age and nature of the Patient. Further, you must have consideration both of the time of the year, of the nature of the air wherein the sick remaineth, and also of the former custome of the man. Also these do profit not a little to draw back the bloud that floweth to the affected part, walkings, frictions, and binding of the opposite member, but first chiefly the detraction of bloud, as hath been said. Therefore if *Phlegmone* appeareth in the hands, the legs are to be exercised, bound and rubbed; if in the legs, the hands must be also so used. But these things belong more unto the Physician then to the Chirurgian.

3 The third intention to the evacuation of the humour already compact in the member.

Repressives in the encrease must exceed digestives.

We now dispatch the third scope or intention, in the beginnings of *Phlegmone*, only by applying repulsive things to that member which laboureth with the inflammation, excepting these cases before rehearsed. For that which is filled with corrupted water, as *Galen* saith, is emptied out, not only by those medicines which digest, but also by those which do binde and refrigerate: as be those which are called *repellentia* and *regerentia*, repulsives and restitives. But in the increasing thereof at the present intention, that is, to empty that which is flowed, and also to stop, that no more doth abound, you must joyn digestive medicines with repressives, but yet so, that the abundance and strength of the one may prevail with the other. But in the state they must equally be commixed together by even portions, and somewhat more milde, in mitigating, remedies must be applyed, if pain be vehement. But in the end and declination

declination of the ſtate, it is requiſite to evacuate by digeſtives only that which is compact together, if that *Phlegmone* muſt be ended by reſolution or diſcuſſion. If truly it doth turn into abſceſſions, and that it cannot be that the gathering together and eruption of the matter ſhould be letted, it ſhall be lawfull to uſe medicines which can both matter, open, and cleanſe the ulcer. Furthermore, thoſe remedies which do dry, are profitable in the end of both the evils, that is, of *Phlegmone* and *Abſceſſus*, for they do altogether conſume that which remaineth of the humour: but when inciſion is made in the abſceſſion, which is already come to ſuppuration, you muſt lay on ſuch a medicine as may dry without eroſion or gnawing, as hereafter ſhall be ſhewed. But in thoſe Phlegmonous tumours which now are but in the beginning, the moſt apt remedy to repell and drive back, is *Oxicraton* in *Galen*, which the Latines call *Poſca aquoſa*. It is a mixture of water and vinegar, ſo tempered together that it may be drunk: and then a ſponge being wet and laid in this *Oxicratum*, muſt be applied to that part where *Phlegmone* is. But in ſtead of *Oxicratum*, by the counſell of *Galen*, we may take ſharp wine, or apply cold things only to the parts which are about the ſinews. Theſe are the words of *Galen*: In thoſe parts which are about the ſinews, it ſhall be ſufficient in the beginning of *Phlegmone*, to lay on a ſponge dipped either in cold water, wherewith a little vinegar is mingled, or in water only, or in ſharp and ſowr wine. For the ſame purpoſe alſo this Cataplaſme of the ſame *Galen* is very effectuall, made of Syngreen and the rindes of Pomegranates ſodden in wine of *Rhu*, that is, *Sumach* and *Polenta*. This by reſtraining doth repell that which floweth, and by drying doth empty out that which is contained in the tumour; and both waies it doth ſtrengthen and corroborate the affected parts. The remedy hath been deſcribed of the latter ſort: of *Avicen* after this ſort as followeth: ℞ of the juyce of Syngreen, ℔ j. of wine that is thick of ſubſtance, and ſharp in taſte, ℔ ß. of Barley meal one quart, of the rinde of Pomegranates, and *Sumach* powdred, ana. ℥ ß. boyl them and make an oyntment. There is alſo another which greatly availeth for the ſame purpoſe, invented of *Haly Abbas*: ℞ of *Santalum*, white and red, ana. ℥ iij. of *Memitha*, which is called *Glaucium*, ℥ ij. of *Terra cimolia*, and Bolearmoniack, ana. ℥ j. ß. Let all be brayed into very fine flower or powder, and well ſearced, then diſſolve them in the juyce of Syngreen, or Purſlain, or Lettuce, and make a Liniment. Another alſo in the beginning of Phlegmonous inflammations, very common and much uſed, which is very profitable for green wounds, and bruiſes taken lately. It is made of the white of an egge, or oyl of Roſes, and of the diſtilled water of Roſes, that is, of Roſewater, wherein you muſt wet fine clothes, and lay them to the inflamed member, and let them be changed often. But there are many other medicines both ſimple and compound, which do profit in the beginning of *Phlegmone* to reſtrain and repell flux, which are to be ſought out of other Authours which have written of this thing. But theſe ſhall content us for this time.

If Phlegmone doe turn into abſceſſions.

Repulſives are to be uſed in the beginning of Phlegmone.

Oxicratum Lib. 13. Method. Medendi.

Galeni Cataplaſma. lib. 2. ad Glauc.

Fren. 3. lib. 4. tract. 1. cap. 3.

Haly Abbas Linimentum.

Aliud.

Remedies to be uſed in the encreaſing of Phlegmone

Among the remedies which in the encreaſe of *Phlegmone*, being outwardly applied, do greatly help, oyl of Roſes is marvellouſly effectuall, (the Greeks call it *Rhodium*.) For this doth partly draw back, and partly doth digeſt through the

the vapour: because it perfectly holdeth a middle nature between the oyl and the Roses. Therefore in oyl of Roses there is a certain astriction, which cannot (saith *Galen*) overgo the weak parts of the tumour, but when they have pierced somewhat deeper, it beginneth then to work outwardly according to the strength, both to thrust together, to draw into one place, and to thicken greatly; whereby it cometh to passe, that in the augmenting of Phlegmonous tumours, oyl of Roses is a most excellent and ready help. In the augmenting of *Phlegmone* there is another in *Avicen* very profitable: ℞ of the leaves of Mallows, M. j. of Wormwood, Roses, ana. ℥ ß. of Barley meal, ℥ j. oyl of Cammomill, quart ß. Seethe them, and bray them together, and bring them to the fashion of a soft Emplaister. Another of the same ℞ of wine boyled either to the half or third part (the one we call *Sapa*, the other *Defrutum*) quart j. Rosewater, and Vinegar, ana. quart ß. Saffron, ℥ ij. Let them be a little heat over a soft fire, then strain them, and dip a cloth in the liquor of that decoction, which you must apply to the phlegmonous member after the manner of an Epitheme. Moreover, such kindes of remedies which are used in the encreasing of the inflammation, and have their power and vertue commixed together of repressive and digestive medicines, ought seldomer to be removed and changed, then those which repell the matter, being ministred in the beginning of *Phlegmone*.

Lib. 3. de simp. medic.

Oyl of Roses a present remedy in the encrease of Phlegmone.

What things do help in the state of Phlegmone

Aëtius, in the vigour or state of *Phlegmone*, and when there is vehement pain felt, hath set down these remedies: as Mallows mingled with a little bread, and with oyl of Roses. Also Melilot boyled in the liquor called *Passum*, and applied with a little bread: of the like vertue (saith he) are Dates sodden in *Passum*, and mingled with the bread and oyl of Roses. Another also which digesteth through breathing in the vigour of *Phlegmone* very effectuall: ℞ Pellitory of the wall, Mallows, ana. M. j. fine branne, the flower of meal, ana. pug. j. Fenugreek, Dill, ana. ℥ ß. oyl of Cammomill, quart ß. Let them be boyled in wine, and brayed together till they be well incorporated, and make an Emplaister. Another taken out of *Galen, lib.* 13. *Therap.* ℞ of the crums of bread made of corn, ℔ j. steep it in hot water the space of one hour, then strain it, and commix therewith of the best hony quart j. and make it to the form of a Cataplasme. This doth dissolve and mitigate pain. *Avicen* counselleth to minister in the vigour of *Phlegmone*, *Unguentum Basilicon*, and that which is made of the juyces thereof, called *Diachylon*: but the one is good to mollifie, the other to ripen and bring to matter; although notwithstanding both of them do carry with them a digesting quality. But these and other such remedies, which are ministred to dissolve that which is already flowed, and to ease pain, because they are of a very moist nature, must be changed very seldome. Furthermore, whenas by the remedies before-mentioned, the humour which is fallen into the member that is troubled with *Phlegmone*, is dissolved and discussed, and the tumour together with the extension thereof is diminished, and the grief somewhat asswaged, then it is to be judged that the declination of the inflammation is at hand, at which time you must use only discussive things, as are wilde Mallows bruised and annointed. Raisins (the kernels being taken out) applied with bread and a little honey, and

Emplastrũ Galeni.

What remedies must be used in the declination of Phlegmone

Barley

Barley meal used also with hony. Also moist wooll, flax, a sponge or some such like thing, wet in hot wine, then strained or wringed, you must minister it: for all these have an excellent discussive nature, and provoke not pain. But if by reason of the stubbornnesse and hardnesse of the disease, the affected place doth contain too great plenty of matter, and that such as resisteth resolution, you must not by and by (as some do) break forth unto Chirurgery, that is, to make incision, or to scald it and burn it; but you must labour by all means possible, that the humour collected together may be digested and dissolved by such medicines as can work this effect. For it is convenient to attempt the digestion of the humour by such medicines as can profit in that case, before you begin to cut the inflammation. But if the tumour will not yeeld to digestive medicines, and no further hope doth remain to dissolve that which is compact in it, but the matter seemeth rather to pertain unto suppuration, you must come unto those things which can ripen and procure matter. And we hope that a tumour (although it degenerate into abscession) may through the vapour be digested, if the matter which exciteth the same be thin, and little, and fit to be resolved: or if it remaineth not any thing deeply within, and the skinne of the affected member be thin. But if the humour be plentifull, and thick, and lurketh very deep, and the skin also thick, exhalation or resolution is not to be hoped for. Therefore you must come unto those helps which can ripen and provoke matter, of which sort is this Cataplasme, made of wheat meal, sodden moderately in water and oyl: for this (*Galen* being our author) doth speedily bring to suppuration those inflammations which will not yeeld to digestion, and it hath also a heat like unto our heat, that is, temperate and mean; and by reason of the meal and oyl (which have a certain clammy and gluish property, whereby in stopping the pores they hinder the naturall heat of the member) it hath the force of an Emplaister: which two things are most required in medicines that do ripen and move matter. There are some which do mingle with this Cataplasme a little Saffron to colour it. But if a tumour by reason of the thick and viscous humours which are stuffed in it, be hardly brought unto suppuration, this Cataplasme doth notably help which is made of the decoction of the roots of *Althæa*, and of figges that be sweet and fat, which doe resemble the thickneſſe of hony, commixed with wheat meal, as followeth: ℞ of the aforesaid decoction, ℔ j. of wheat meal ℔ ß. boyl them throughly together, and bring them into the form of a Cataplasme. But if in stead of wheat meal, you use barley meal, or crible bread, which the Greeks call συγκόμισον, it more availeth to discusse the inflammation then to bring it to suppuration, as *Galen* hath noted, *lib. 2. ad Glauc.* There is another also exceedingly profitable to provoke matter in the delination of *Phlegmone*, which is commonly used of the common Chirurgians: ℞ of the bark or the root of Marsh mallows, that is, of *Althæa*, of the root of Lillies, Grownswell, called in the Greek ἐλεγερο- leaves of mallows, an. M. j. wheat meal quart j. of the meal of Flax seed, ℥ j. fresh Swines grease, ℔ ß. Seethe the herbs in sufficient quantity of water, and bray them with the other things in a mortar, and make a Cataplasme. But if (when the matter is gathered together and dispatched) the abscession whereinto *Phlegmone* is turned, doth not open

What resolution is to be hoped for.

Pusmoventia.

Lib. 2. ad Glaucon.

Haly Abas remẽbreth this Cataplasme.

A common Cataplasm.

open of the own accord (the members now being free from the inflammation) you must go about to evacuate and empty out the matter which cannot be digested, with a penknife, or some other instrument, or by some drawing medicine. Then you must bring the ulcer unto a scarre, like unto other ulcers, which you must do by cleansing the sore, by filling it with flesh, and joyning it together, which at the last will cause a scarre. Moreover, if the matter be thick which bringeth forth the tumour, and very disobedient to resolution and digestion, and be exceeding compact in the passages of the flesh (as is wont to be in continuall inflammations which be naughtily cured, the thinne part of the humour being resolved, and the thick part remaining still in the passages) then you must not be afraid to use scarification, especially (as *Galen* admonisheth, *lib. 2. ad Glauconem*) when hardnesse, blewnesse, or blackenesse do appear.

Sympto-matum correctio.

The fourth intention, which in the cure of *Phlegmone* was propounded to the Chyrurgian or Physitian, is the correction and the removing of the symptomates which do so suddenly come upon the inflammation, and those are pain, recourse of the matter, whereof the tumour is raised to the outward parts, putrifaction and corruption of the mattery member, and as it were a certain stony hardnesse remaining behinde, by reason of some mighty drying and digesting medicines. Therefore if vehement pain shall happen to the tumour, you must labour by all means possible to mitigate and asswage the same: because (besides that it weakneth the strength, and hindereth the lawfull duties of the body) it provoketh flux, and draweth bloud unto it. If pain therefore do grievously torment in *Phlegmone*, straightway you must lay on those medicines which can lenifie and ease the vehemency of the pain without any hurt, as is this of *Galen*, which was made of the liquor called *Passum*, of oyl of Roses, and a little wax mixed with them both: but this is to be taken in moist wooll, which hath much oyl in it, and to be ministred cold in Summer, and hot in Winter. Therefore such a medicine being tempered and applied, as is said before, doth rarifie, extenuate, digest, and evacuate: it maketh the humour that is sharp, viscous, grosse, or plentifull, and which cleaveth to the aggrieved parts, to be equall, constant, and moderate; and it discusseth the thick vapour which can finde no fit issue, and so it mitigateth pain. It bringeth no hurt with his heat, for it maketh dull or taketh away the heat of the oyl of Roses. Whereby it cometh to passe that this remedy doth asswage pain without doing any hurt, and disprofiteth not the evil, as hot water, oyl, and wheat meal, which things in an inflammation that happeneth with pain, cannot be profitable (as *Galen* witnesseth.) For these do loosen and release through their heat and moisture, and do resolve the strength of the member, whereby it is made more weak and more prone and apt to entertain flux. To the same use (that is, to allay the pain in *Phlegmone*) you may apply effectually oyl of Roses, yolks of egges, crummes of white bread steeped in hot water, and then strain them, and commix them with oyl of Roses. These also are a present remedy, Mallows sodden in water, and mingled with branne and oyl of Roses, or with oyl of Violets. But *Avicen* in mitigating every pain useth Saffron, which he profitably commixeth

Dolor.

Lenifiers of pain in Phlegmone

Lib. 2. ad Glauco.

eth with aſſwaging medicines. Furthermore if the ſharpneſſe of pain be ſo great and vehement, that it cannot be eaſed with thoſe things, which becauſe they mitigate and lenifie pain, (the ſuccors of nature being ſtretched out) are properly called *Anodyna & paregorica*, that is, provokers of ſleep, and helpers of pain, you muſt paſſe over unto thoſe aydes which we call *Narcotica*, that is, ſtupefactives. Among the which we have tryed by daily experience, beſides the authority of ſome Writers, that Henbane hath profited in this caſe marvellouſly, whoſe leaves you muſt take, and bake them in the hot embers, then mingle them with ſwines greaſe, and apply them to the place. This doth pacifie vehement pain, and bringeth phlegmonous tumours unto ſuppuration. But while you attempt this thing, you muſt have a diligent care, leſt you apply too much moiſture, becauſe it is a thing which in the beginnings of inflammations, when flux aboundeth with great grief, it is very pernicious (as we ſaid a little before.) But if you fear recourſe of the matter that exciteth *Phlegmone* to the inward parts, and that chiefly toward the principall members, you muſt cauſe it to come forth by ſome drawing medicines, or elſe by applying cupping glaſſes, which do draw vehemently from the inward parts. But if by reaſon of vehement drying and digeſting medicines being raſhly applyed to the inflammation, the relicts of the tumour do turn into *Scirrhus*, you ſhall boyl in water, the roots of wilde Cucumber (which is commonly called in Herbaries and ſhops, *Cucumer aſininus*) or of Briony, or of *Aſarum*, ſeething them oftentimes alone by themſelves (as *Galen* commandeth) and ſometime putting to them fat figges. Then commix Meal with water, to the which alſo put a little ſuet, either of a Gooſe or a Cock; but if there be not plenty of theſe at hand, adde ſwines greaſe, and make Cataplaſmes. This doth notably heal that Scirrhous affect, which through mighty drying and digeſting medicines in the member which *Phlegmone* occupied, doth ſtill remain behinde: alſo the aforeſaid Herbs together with the roots of *Althæa*, being after moderate boyling well mingled with bread and ſuet, and then applied to diſcuſſe and diſſolve ſuch hardened tumours: as *Galen* doth plainly teach, *Lib. 2. ad Glauconem*. Therefore if you fear, that Phlegmonous tumours, which are ſcarcely digeſted through their vapour, neither yet are eaſily concocted, be turned into *Scirrhus*, you muſt alwaies commix with digeſtives thoſe things which can mollifie and ſoften. Moreover, if any part of the mattering member ſhall putrifie, you muſt ſtraightway cut it out, or elſe ſeek to cure it by many deep ſcarifications, afterward you muſt ſprinkle on it ſalt water, and then lay on it an Emplaiſter made of the meal of Beans or Tares ſodden in *Oximel*. There be other things alſo to be proved in this caſe, which we will by and by ſet down in the cure of *Gangræna*. But now it ſhall be more profitable, if we comprehend the Chapters concerning the cure of ſuch Phlegmonous affects; in ſome ſhort ſentences. And firſt we will begin to declare the ſumme of the cure of *Phlegmone*, being yet but beginning, and not yet vexing with any grievous pain. Let the whole body be emptied with convenient purgations, and eſpecially by letting of bloud, if nothing do let it. 2. Let the inflamed member be alſo waſhed and annointed with ſuch things as have power to drive back the flowing of the

Nota de Hyoſciamo.

Recurſus materiæ ad interiora.

Durities relicta.

Galens Cataplaſm for hard tumours.

Putrefactio

Galen lib. 2. ad Glau.

1.

2.

3. humour. 3. Let the humour which is contained in the aggrieved place, be em-
4. ptied out by drying and digesting medicines. 4. Let the affected part, and
The summe of the cure of Phlegmone when it afflicteth with much pain. those also which are about it be strengthened and fortified. Now followeth the summe of the cure of the said *Phlegmone*, when it tormenteth with a more grievous pain. 1. Whenas inflammation being caused through the defluxion of humours, doth vex with great pain, you must mitigate the vehemency of the same without any hurt doing. 2. Then, you must not minister those things which do strongly binde, or unloosen, through their heat and moisture, or resolve strength. 3. But you must apply to the inflamed place such helps as
1.2.3. by meanly binding can repell that which floweth, and evacuate that which
4. infesteth the infected member. 4. Apply to the tumour, a sponge dipped in sharp wine or *Posca*, that so you may prevent the passage of the humour that
5. floweth. 5. If these things shall profit, and yet the matter appeareth not any where, you must use soft and gentle Emplaisters, and those especially which are
6. made as remedies against flux. 6. Among those things which are of power to dry and repell the flux of bloud without pain, you must chuse the best, as is that resolution with oyl of Roses, which is made of the stone *Chaleitis:* then
7. lay upon it pure wooll dipped in sharp wine. 7. But when matter appeareth in the member, you must often apply the foresaid Cataplasme, or that rather
8. which is made of Barley meal. 8. If the abundance of thick matter doth exceed the medicines, so that there is no hope of resolution, you must make an issue for that which yeeldeth not unto digestion, in that place especially where it is
9. higheſt. 9. After incision, you must dry the wound, if pain be not urgent,
10. and cleanse it and scowr it without grief. 10. If after incision pain be vehement, you must first asswage it with foments, then with a Cataplasme, straight
11. after with some moist medicine, or with such a one as dryeth not. 11. If the member be still inflamed, lay on a Cataplasme made of a certain pulse called Chittes, which doth empty out and drive back.

CHAP. X.

Of a Carbuncle, and a Cancre, and of the malady named Sphacelus, all which they call sanguinea pustulæ, that is, bloud-pushes.

De Carbunculo.

ἀνθραξ γαγγραινα. σφακελος Gangræna & Sphacelus do follow great Phlegmones The generation and description of a Carbuncle

SEeing that we have entreated abundantly, as much as pertaineth to a Chirurgian, of *Phlegmone*, which is the first difference of inflammations, and most incident to mans body: it now remaineth that we speak first of *Carbunculus*, which is called in Greek ἀνθραξ, next of *Gangræna*, the Cancre, and last of *Sphacelus:* (which with the expounder of *Avicen* they commonly call *Esthiomenon*) for that hath his beginning of a bloudy flux, as *Phlegmone* hath, and doth provoke a most sharp Feaver, but these are wont oftentimes to accompany great *Phlegmones*, as *Galen libello de Tumoribus præter naturam*, and in many other places hath diligently noted. A Carbuncle therefore proceedeth of the flowing of bloud, which is black, thick, filthy, burning, and exceedingly hot; with the which if there be mingled but certain thinne humours, there are raised upon the out-side of the skinne, whelks or

pushes

pushes, like things that be burned or scalded, and then this inflammation is called *Carbunculus cum pustula*, the Carbuncle with the push, which evil doth happen very often. In the mean time notwithstanding it beginneth (although seldom) without push or pushes, but then is caused a crusty or hard ulcer. I say without push or pushes, because sometime there ariseth with this evil, one only push of some greatnesse, which being broken, the ulcer is brought forth with a scurfe or scab: but oftentimes not one push alone doth break out, but many little and slender ones, sticking thick in the member like unto the seeds of Hirse: which being burst forth, there doth likewise arise a certain crusty ulcer, such as hot iron doth cause. But between their beginnings, before that the pushes do appear, they trouble the member throughly. Now these scales or scurfe do sometime receive an ashy or earthly colour, sometime blackness, and in that place the skin cannot be eased, but it is as it were fastened to the inner flesh. The flesh also about it is brought to an exceeding hot inflammation, which the Greeks call *Phlogosis*, and is black in colour, and shineth after the manner of Lime or Pitch, as though there were a little black commixed with a great quantity of red. This colour is caused altogether of melancholy. And these truly are the signs and tokens of a Carbuncle drawn from the very effect it self, to the which may be added a very grievous and vehement pain of the afflicted member, as though it were bound with strong chains. They also which are thus affected, do necessarily fall into a Feaver, and that sooner then they which are troubled with *Phlegmone Erysipelatosa*. But if any poyson do lurk within (as oftentimes it chanceth) the sick persons are miserably tormented with perbreaking and continuall vomiting, together with want of appetite, and loathing of meat. There are present also with them quaking of the heart, panting or moving of the stomack, and an often fainting of courage. This evil is called properly of the Chyrurgians of our age, *Anthrax*, differing from *Carbunculus*, by reason of the malice and cruelty of the evil: When as in very deed ἄνθραξ among the Greeks is the very same that *Carbo* or *Carbunculus* is among the Latines. Therefore it is superfluous to distinguish and to handle in divers Chapters the signs and cure of them (which all Chyrurgians almost do use at this time.) But these Carbuncles do chiefly arise of violent causes, killing the people suddenly; and they follow a pestilent Plague. Wherefore there is required a diligent heed or care about them, neither must they in any case be neglected. Moreover, although ὁ ἄνθραξ or every Carbuncle be a sharp disease, dangerous and contagious; yet the worst of all, and the most deadly, is that of *Avicen*, which doth arise in the purest places, and near to the principall members. For it is to be feared, lest the venimous matter which exciteth the Carbuncle, do suddenly return to the inward parts, and to some principall member: which if it shall happen, the sick is in great danger of his life, especially if any evil signs shall bewray the same. But if the exhalation thereof be only filthy and corrupted with abominable poyson, it is enough to kill the man. If a Carbuncle chanceth about the stomack, or about the cheeks, or jaws, it suddenly oftentimes (as *Celsus* saith) bursteth out the stomack. And lesse deadly is that Carbuncle in *Avicen*, which appeareth first red, and then yellow, or of an Orenge colour.

Carbunculus duplex.
Signes of a Carbuncle,
1. Ulcus crustosum.
2. Some great Whelks, some small.
3. The colour of the crust, either earthly or black.
4. The flesh black about it.
5. Grievous pain.
6. A vehement pain.
7. Nausea.
8. Vomitus.
9. Want of stomack.
10. Cordis tremor.
11. Animi deliquium. Indicia.
1. When a Carbuncle is most deadly, (the judgement hereof being taken from the affected place.)
2. Another judgement taken from the affected place.
3. Judgement of the colour.

4. Judgement of the accidents. But if it waxeth blew or black, it killeth almoſt every man, and there is none that is judged more dangerous of the own nature then it. If the accidents which are wont to accompany this diſeaſe be very much remitted or releaſed, there is ſome hope of recovery: but if it be ſtill more and more ſtretched out, and made more vehement, then truly the matter is in great deſpair.

CHAP. XI.

Of the cure of a Carbuncle.

The cure of a carbuncle muſt be begun by bloud-letting. *Vena è directo ſecanda.* *Deep ſcarification.* *Sprinkling of hot ſalt water.* *Arſenicum Sanguiſugæ.* *Flux in a carbuncle cannot be turned away, neither ought it.* *Lib 14. Ther A Cataplaſme good for a carbuncle.* *Cataplaſma de Arnogloſſa.* *A Cataplaſme of Pomegranates.*

Galen lib. Method. med. 14. & ſecundo ad Glauconem, commandeth that the cure of a Carbuncle (having ſet down a convenient order of diet) muſt be begun with bloud-letting by and by at the beginning (if none of thoſe things do let which are wont to forbid the cutting of a vein,) who alſo willeth to draw bloud even to the fainting of the heart: for it profiteth much thoſe that be troubled with this evil. And this alwaies is to be marked, that the vein be ſtrucken directly againſt the ulcer. But the choice of the vein is manifeſted unto us of the affected member (as we have ſaid in the cure of *Phlegmone.*) Therefore in that matter, even a skilfull Phyſitian muſt take counſell of the Chyrurgian, who hath the knowledge to declare from what place and how much bloud is to be drawn out. The vein (as it behoveth) being cut, if nothing (as I ſaid) do hinder you, it ſhall not be amiſſe to ſcarifie the ſaid tumour, uſing ſomewhat deep cuts or wounds, by reaſon of the thickneſſe of that malicious humour, that is, ſuch cuts as are ſomewhat deeper then ordinary (as it pleaſeth *Galen.*) There are ſome which would have ſcarification made in the cruſty or hard ulcer only, and then they ſtraightway ſprinkle thoſe inciſions with hot ſalt water, that bloud might not meet together in them and increaſe, but that it might be emptied out. Sometime they alſo apply ſome gnawing medicine, as Arſenick, which in this caſe among the reſt hath the greateſt vertue: but ſome do miniſter to the ſcarified place horſe-leeches, or bloud-ſuckers. But ſtrong repulſives are in no wiſe to be uſed or applied to the aggrieved member (although refrigeration be needfull, which indeed doth belong unto the inflammation;) for you cannot ſo turn away the flux, or prevent the malice thereof, becauſe of the thickneſs of the humour. And if at any time you ſhall do it, you ſhall finde ſome other naughty humour (as *Galen* ſaith) which is ſetled in the depth or inward parts of the body: but this humour muſt not be ſuffered to flow abundantly (the ſame *Galen* being our Author.) Therefore ſuch remedies are to be ſought for, as by a moderate repreſſion can digeſt or diſperſe the humour. Such truly is that Cataplaſme, both that which is made of Plantain, and alſo that which is made of Lintels twice ſodden. But with this you muſt commix crummes of bread which hath been baked in an oven. Let the bread (after *Galens* counſell) be neither altogether without Branne, nor very full of it. But this kinde of Cataplaſme is called of the later ſort *Emplaſtrum de Arnogloſſa,* which they make after this ſort: ℞ of Plantain, Lintels, Bread baked in an oven, of each a like portion, let them be boiled in water. To theſe *Avicen* putteth Gaules, who alſo for this purpoſe doth allow the Cataplaſme which is made of the two Pome-

Pomegranates sodden either in vinegar or in sharp or tart water, and these they apply both to the affected member, and also to the parts about it. Of this minde also is *Paulus Ægineta*, who saith, that if you will pluck up a Carbuncle as it were by the roots, and dissever it from having any society with the parts about it, you must seeth in vinegar a sharp Pomegranate cut in small pieces: when the sore is corrupted you must wipe it smooth, and cleanse it with a linnen cloth, and when it waxeth dry, you must moisten it with Vinegar. Also the kernell of the old filberd nut, or of the young, doth ripen and break Carbuncles. But the best remedy for the parts lying about it, is the oyntment made of Bolearmoniack, of the oyl of Roses, or Mertles, and of Vinegar, which is used, because the humour which hath flowed already, should not return back again within. There are some which do draw, and allure the poyson and malicious humour in a pestilent Carbuncle, with sucking or drawing it with cupping-glasses, and with medicines that can bring the humour to the place which is beset with *Carbo*. Which thing truly I would also counsell to do, if *ἀνθραξ* doth occupy the arteries, and the parts about the lesser veins, and if the flux doth move but slowly. But if it rusheth or breaketh forth strongly and abundantly, the rage of the humour must be tamed and bridled by medicines that can moderately represse (as of late we recited out of *Galen*,) lest that there be caused too vehement pain through the flux that floweth so strongly in the affected member, and so the evil be made more painfull and angry. But upon this harder crusty ulcer, especially when the member is putrified, you must lay some strong medicine, both which can greatly dry (but not that which can concoct or digest) and also which can move the matter, (seeing that so you shall favour the putrefaction of the member:) of this nature is that of *Andron*, *Musa*, *Pasio*, or *Polyida*: and it must be washed in some sweet Wine, or in *Sapa*, by reason of the thickness of the filthy humour. That Cataplasme also which in *Galen* is made of the meal of Tares or *Oxymel*, is rightly applied, whenas the ulcer is malignant and corrupted. But commonly the ointment called *Unguentum Ægyptiacum* is to be applied. But if these things do little profit, you must come unto more sharp remedies, which have even a fiery force. Of the which kinde are these, the root of *Dracunculus*, of *Aristolochia*, broken and laid in Vinegar, Lime, Arsenick, yellow Oker, and other of this sort, which do burn like fire. These do profit sufficiently, if they do throughly resolve the corrupted member, even from the quick. This being done, whatsoever is corrupted and dead within, you must by and by pull away, and pluck it up by the roots. But when after these gnawing medicines there followeth a scurfe or scarre, which is drawn every way from the quick flesh, the wound truly, which is raised through them, must be diligently regarded, as in sores that be burned. But being in extream diseases, (as *Hipocrates* saith) extream remedies are perfectly the best: we are constrained sometime (our medicines not prevailing with the evil) to root out a malicious Carbuncle by actuall or manuall instruments (as they call it) that is, with a bright knife or some other such thing. But the end of burning is, while there is sense of pain every way, as *Celsus* hath taught very well. After these things the crust or scab which is upon the

Paulus.

Nuxa vellana.

Remedies to draw the poyson in a carbuncle.

What must be applied to a crusty ulcer.

A Cataplasme of the meal of Tares and Oxymel.

Unguentum Ægyptiacum.

Aduentia medicamenta.

When adustion must be used.

Finis aduendi.

ulcers muſt be reſolved by ſuch medicines as are meet for that purpoſe. But if the ſick ſhall refuſe to ſuffer aduſtion, the help of ſome poor and baſe fellow is to be uſed, who by laying hold on the Carbuncle with his teeth, may quite extinguiſh and pull up the ſame; as were in time paſt certain people in *Italy* named *Pſilli*, who did ſuck their wounds which they received by the ſtinging of Serpents, and that without any harm taking thereby. Moreover the Carbuncle being thus taken away, or conſumed any other way, the hollowneſſe thereof (the inflammation now ceaſing) muſt firſt be cleanſed, and afterward being made pure and clean, it muſt be healed with filling medicines (which the Greeks call *Symulotica,*) which when it is throughly filled, neither doth there remain any hollow place at all in it, it is convenient to uſe thoſe things which can bring it to a ſcarre, as in other ulcers. But if the evil do not rage very much, but ſhall ſeem to offer us truce and peace, it is ripened and opened (as *Avicen* ſaith) by applying Figgs commixed well together with leaven and ſalt. And when this Cataplaſme or the like is layed to twice or thrice, the place is wont to appear altogether black, and full of chinks or clifts: and then the place is to be ſcowred and cleanſed with mundificatives made of *Apium*. That medicine alſo which is made of the yolks of eggs and of Salt, if it be often applied, it ripeneth and openeth a Carbuncle (as *Theodoricus* writeth.) For the ſame purpoſe we uſe commonly at this day that medicine which is made of Hony, Salt, Wheat-meal, and the yolks of egges. *Conſolida major*, that is, Comfery (which the Greeks call *Symphyton*) being brayed between two ſtones, doth heal *Anthrax* very marvellouſly (as they report,) and within the ſpace of one day it quite deſtroyeth it, ſo that it needeth no other curing any more after; beſides alſo it is a common help for other wounds. Some alſo do declare wonderfull things of *Scabioſa*, becauſe that (being eaten or drunken in wine) it thruſteth out internall tumors to the externall places, and it doth diſſolve and diſcuſſe them without pain.

Pſilli.

Maturativum Avicennæ.
Mundificativum ex Apio.
A common Cataplaſme uſed in Paris.
Conſolida major.
Scabioſa.

In the ulcers of a Carbuncle, theſe do reſolve the cruſts of the ſcurfe, freſh butter, ſwines ſuet, and other fat things of that ſort. For this purpoſe, alſo this Emplaiſter following doth marvellouſly profit: for beſides that it reſolveth the ſcarre, that is, the cruſt, more ſpeedily then the aforeſaid things, it alſo aſſwageth the pain that is cauſed either of the ſharp and burning medicines, or of the bright inſtrument, and it mightily diſcuſſeth the malignous humour which exciteth the Carbuncle: ℞ of Wheat and Barley meal, ana. ℥ iij. of the which make a ſolid Emplaiſter with the decoction of Mallows, Violets, and the roots of *Althea*, and put thereunto of Butter, and ſwines ſuet melted, ana. ℥ ij. the yolks of two egges, which muſt be put in when they are taken off the fire, and all theſe muſt be diligently commixed and incorporate together with the foreſaid roots and herbes; which muſt be well beaten and brayed together the one with the other, and then ſifted through a ſearce. As concerning their diet, Epithemes, Cordials, and other of that kinde, which are made to ſtrengthen the heart, alſo evacuations, if they be needfull, do altogether pertain unto that part of Phyſick which cureth with diet and medicines. Wherefore in miniſtring them, you muſt take the advice or counſell of ſome learned Phyſitian. But commonly all men almoſt do uſe *Theriaca*, which is wont

What things do reſolve the cruſts of ulcers.

Theriaca.

wont to be miniſtred to the greatneſſe of a Bean, made of the water of Scabious, or if a very ſharp and vehement Feaver be preſent, you muſt make it of Roſe-water, or water of Bugloſſe: which the ſick muſt take ſix hours after meat. But becauſe we have made mention before of the Trochiſks of *Andron*, *Polyida*, and *Muſa* (which *Galen* ſo greatly uſed) it ſhall not be amiſſe to ſet down here the deſcription of them.

℞ of Cytrines, that is, of the firſt flowers or buds of Pomegranates, ℥ x. of Allum that may be cut, ℥iiij. of Copperas or Vitrioll, ℥xij. of Mirrhe, ℥iiij. of Frankinſence, *Ariſtolochiæ*, and Gals, ana. ℥ viij. of Salt ammoniack, ℥iiij. *Andronis Trochiſcus.*

℞ of Pomegranate rindes, ℥vj. of Mirrhe, ℥viij. of Allum that may be cut ℥ v. of Frankinſence, ℥ iiij. of Copperas, ℥ iiij. of the gall of a Bull, ℥ vj. Let theſe be taken in ſweet wine. *Polyidæ Paſtillus.*

℞ of cut Allum, ℥ ii. Frankinſence, ℥ iiij. of Myrrhe as much, of Copperas, ℥ij. of the flowers of Pomegranates, ℥xij, of Buls gall, ℥vj. *Alocs*, ℥viij. Take theſe in ſharp wine. *Polyidæ paſtillus alius.*

℞ of cut Allum, *Aloes*, Myrrhe, Copperas, ana. ℥ vj. of Saffron and of the dregs of the oyl of Saffron, ℥ iij. of the flowers of Pomegranates, ℥ iiij. Let them be taken in *Mulſum* made of *Falernum*. *Muſæ trochiſcus.*

CHAP. XII.

Of Gangræna and Sphacelus.

Galen lib. 2. ad Glauconem, calleth them Cankers, which by reaſon of the greatneſſe of the inflammation be made and changed into mortifications, yet they be not throughly ingendred and already confirmed. The force and tyranny of this evill is ſo outragious, that except it be remedied very ſpeedily, the affected member doth eaſily repreſent the habit of death, that is, it doth very readily draw together the extinction and quenching both of *Gangræna* life, ſenſe, and moving. But when the member is ſo corrupted and ſo feeble, that it is altogether without ſenſe, and as it were dead, ſo that whether it be ſtricken, or cut, or burned, the ſick feeleth it not, then the Greeks call this evill no longer *Gangræna*, but *Sphacelus*, the Latines *Syderatio*, the latter ſort call it *Eſthiomenon*: which name alſo they give unto *Gangræna*. But *Avicen* calleth it *Eſthiomenon*, whenas the corruption thereof doth paſſe to the continuall parts, which term the Grecians do uſe in another order, Some call this affect ſometime *Herpeta Eſthiomenon*, ſometime very improperly, *Cancer ulceratus*. But this affect chanceth alſo to the bones, whenas the fleſh being beſet and compaſſed about with them, bringing forth and ingendring filthy and ſtinking corruption, doth infect them with this horrible poyſon, and conſumeth them with moſt corruptible rottenneſſe. Therefore whenas the member ſhall together appear void of life, ſenſe, and moving, you muſt by and by pare it to the quick as near as you can to the ſound fleſh. *Sphacelus* therefore differeth from *Gangræna*, becauſe the one doth grow up in the bones, (as we have declared) and not in the fleſh and the veſſels of the body only, but the other cometh not to the bones, notwithſtanding it is one kinde of *Sphacelus*, but it borroweth a proper and ſingular name beſide the common term. This kinde of corruption being

What a Canker is, and whence it had his beginning. Gangræna peſſimus tyrannus. Sphacelus. Syderatio oſſium. The benum-med mem-ber muſt ſtraight-way be pared.

Ignis Sancti Antonij. perfect in the affected part, and altogether deprived of ſenſe, is called comonly in *France*, *Ignis Sancti Antonij*, in another place, *Ignis Sancti Martialis.*

Three cauſes of mortification. But this mortification of the members, or the extinguiſhing and deſtroying of the life in them, chanceth three waies. One way, whenas the member can no longer receive the life that is ſent to it from the heart through the Arteries,

1. by reaſon of the diſſolving of the mixture and conſent of the affected member. Which mixture and harmony of the member is diſſolved and deſtroyed,

What things do diſſolve the mixture of the member. either becauſe of too much cold, as ſometime it happeneth in ſharp and boiſtrous winter (or by reaſon of immoderate, raſh, and unadviſed refrigeration of the inflammation, or elſe becauſe of the exceeding and unmeaſurable vehement heat, and poyſon of the inflammations, and malignant ulcers (as they

2. call them.) Another way *Gangræna* and *Sphacelus* are cauſed, whenas the life being gotten into the member, is choaked and ſtopped, as it oftentimes happeneth in great inflammations, which ſometime do cloſe up and ſtop the veins, arteries, and pores of the skin, that there the ſpirits (the breathing forth of the vapourous ſtreams, and the drawing in of the ayr, being altogether hindred)

3. are ſtrangled and choaked. The third way theſe mortifications, and deſtroyings of life are cauſed in the members, whenas the paſſage and flowing of the vitall breath from the heart to ſome member is letted and forbidden: and that happeneth either by reaſon of a vehement and ſtrong binding, or elſe becauſe of ſome bruiſe received in thoſe paſſages and pores through the which the breath is carried. To conclude, *Gangræna* and *Syderatio*, which the Grecians call *Neroſis* and *Sphacelus*, do chance unto mens bodies, deſtroying either the member or the vitall faculty, or the naturall heat and temperature of the body. But the ſigns of *Gangræna* and *Syderatio*, *Galen* in his little Treatiſe of tumours above nature, declareth to be theſe. Firſt truly that flouriſhing colour is extinguiſhed in them, which is wont to be in phlegmonous inflammations: then pain

Signs of Gangræna and Sphacelus.

1.

2. and beating of the pulſes, that is the moving of the arteries, which is felt of the ſick, do depart a little aſide, yet their naturall diſpoſition is not altogether ended, but their ſenſe altogether dead and mortified. Whereupon the member

3. ſtraightway appeareth black, and it is very ſoft and full of corruption, it breatheth out a filthy ſavour, and it is like unto a dead thing without life. Whereby it

4. cometh to paſſe, that when it is touched with the finger, it eaſily yeeldeth very deeply, neither after doth it riſe up again or return, but the skin appeareth as though it were ſeparated from the fleſh. But this mortification of the affected member (which the Grecians call *Gangræna*) is of ſo great cruelty and madneſſe (as *Paulus* ſaith) that except you preſently ſeek a remedy for it without all

Indicia, lib. 4. delay, the affected member ſoon periſheth, and then it invadeth the other parts that be next unto it, and killeth the man. But if (as *Celſus* reporteth) it yet hath

Lib. 5. but ſmall power, but is now in beginning, it is not very hard to cure, eſpecially in a young mans body, and ſo much the rather if the muſcles be ſound and whole, if the ſinews be not hurt, or ſmally affected. But when this evill hath taken deep root, and is turned again into *Sphacelus*, it is uncurable, and very many do die of a cold ſweat.

CHAP.

CHAP. XIII.

Of the cure of Gangræna cauſed of great inflammations, and of the deſtroying or curing of Sphacelus, which is ingendred of Gangræna.

BEcauſe the abundance of bloud doth ingender a Canker, the order of the cure thereof muſt be ſtraightway attempted by a plentifull and copious evacuation of the corrupt bloud, which is packed together in the affected member. But in the mean ſeaſon, you muſt not neglect thoſe things which ſhall ſeem to belong unto diet, medicines, cutting of a vein (if need require) and ſtrengthning of the heart, in which things the Chyrurgian muſt take the adviſe of ſome learned Phyſician, who knoweth how to inſtruct him therein, (as the matter ſhall require.) But there muſt be great plenty of that congealed bloud (which cauſeth mortifications) drawn out from the affected part, either in the vein that is cut, if it appeareth any thing full and ſwoln about the ſame member, or in the whole skin of the part affected, together with his ſubſtance either kept down and made obedient, or cut, or divided by many deep ſcarifications. Some to this end do apply horſe-leeches, and they do open a little the veins that be next the ſore; but thoſe deep and often ſections or ſcarifications are much more effectuall to cure that evill. But becauſe of the greatneſſe of the Canker, we uſe great ſections, or often inciſions (which we call ſcarifications) the one, when the evil is more rotten, the other when it only beginneth to rot. For the greater the evil is, the greater remedy it requireth (as every man may know.) But when you have drawn out bloud abundantly by thoſe deep ſlaſhes or cuts, you muſt waſh the place with ſalt water, that the thick bloud which otherwiſe would abound there, may be brought forth. Then you muſt apply ſome medicine that can let and diſſolve putrifaction, as is the meal of Tares or Darnell (which the French-men call *Turaria*, becauſe it doth provoke drunkenneſſe after the manner of wine:) or if there be ſcarſity of them, you muſt uſe the meal of Beans with *Oximel* and *Syrupus acetoſus*. It ſhall be profitable alſo to waſh the ſcarified place twice a day with hot vinegar, but eſpecially with *Mulſum*. For theſe by reaſon of the drineſſe do conſume the filthineſſe and corruption, and do cleanſe it; but becauſe of their coldneſſe they do challenge of putrefaction that which is not yet defiled and corrupted. But when this fervent heat is now abated, and the fury of the evill ſomewhat remitted and ſlaked, you muſt lay above upon the ſore that ointment which is commonly called *Unguentum Ægyptiacum*, made of Verdigreaſe, Alume, Hony, and Vinegar, of each a like quantity commixed and boyled together. This doth ſtop putrefaction and reſolve it: and it doth diſſever alſo the putrified and corrupted humour from the ſound and whole parts, and it doth cauſe it to fall and periſh. Moreover, it procureth a cruſt or ſcar, and preſerveth and defendeth the whole parts from any infection. But if you will apply a more ſtrong and effectuall medicine, mingle ſalt with the aforeſaid things: or if the evill ſhall encreaſe yet more and more, miniſter ſome of the Trochiſks before mentioned, being throughly brayed and beaten together

Emptying of corrupted bloud.

After ſcarification you muſt waſh the place with ſalt water.

Medicines putrefactive.

Unguentum Ægyptiacum.

Burning Trochiſks.

together and then washed in Vinegar and Wine, as that either of *Andron*, or *Polyida*, or *Musa*, or one of those which are called of the latter sort *Calidicon Aldaron*, or that made of *Aspodelus*, which by reason of the burning force do separate the corruption from the sound parts. In this matter before all other things *Arsenicon* is praised and allowed of, which they call *Sublimatum, purum* or *correctum*, which must be dissolved either in some powder or in Wine, and taken in linnen or cotten (which the Frenchmen call *Coton*) and so applyed between the sound and corrupted member: for this doth straightway stay the evill, and that truly without pain. But if necessity requireth, you must divide the good from the evill with a certain instrument called a probe, or slice. But in ministring medicines (that the matter may be handled more without care) you must be diligent to know the nature of the sick body (as *Galen* hath well taught us, saying:) If the body be rusticall and hard by nature, it requireth very vehement medicines: but if it be tender and soft, it requireth more gentle and milde medicines. Infants also or children, and they which love to live at their own pleasure in idlenesse, must have gentle medicines ministred to them. Moreover the nature of the parts which are evill affected must be regarded as well as the whole body; when you do either cut off, or cut about that which is putrified and corrupted. For there are some sores, which very quickly do come to matter and corruption, if they be negligently cured: and some very slowly: some also do slowly feel the force and benefit of medicines applyed, and some very soon.

Arsenicon sublimatum

Lib. 2. ad Glauc.

Furthermore if (notwithstanding these burning medicines) the evill shall yet remain, you must burn that place which is between the whole and corrupted member. But all these remedies are wont sometime to profit nothing at all, and then this is the only help, although (as *Celsus* saith) it be a miserable help, that is, to cut off the member, which by little and little waxeth dead, that so the other parts of the body may be without danger. For that which is once corrupted, even with touching, it doth infect and corrupt that part which is whole and sound, after the manner of poyson, But if at any time you shall cut off this putrified and dead member, or shall lance off that which is corrupted in any member even unto the sound flesh, then by the counsell of *Galen* for more quietnesse sake, you must sear or burn with some bright instrument that member, which as a root is joyned to the whole and sound body, for so you shall quickly stay the flowing of bloud, and debarre corruption. Now adustion being done and ended, you must use the juyce of leeks, or (as *Paulus* saith) you must apply salt with the leeks, or some of those remedies which we have spoken of a little before. For these do dry and binde the corruption, and do also stop the flux of humours. But when by using these remedies, rottennesse or corruption shall seem to cease: that the crusts and scurfe may soon fall away, you must use a Cataplasme made of bread, or barley meal, or wheat meal boyled in *Hydralcon*. Also that medicine which they call *Cephalicum*, annointed with hony. These through their cleansing or scouring, do resolve the crust from the flesh which lyeth under it. Moreover, that medicine which is called *Tetrapharmacum*, and that also called *Macedonicum*, by moving and mollifying the matter, do bring the scurfs from the parts that lie under them,

When adustion is to be used.

If the Canker turneth into Sphacelus.

Lib. 2. ad Glauc.

Lib. 4.

Remedies that can loosen the crusts from the seared members.

them, as all other things do, which do bring the sores unto suppuration. For these remedies do both mollifie, and ripen or end the matter under the crust, which matter doth resolve it: (I mean that matter which lyeth between the crust and the flesh.) Bread also beaten and brayed in *Apium*, or *Ocinium*, thorough their cleansing, doth mightily draw the crusts from the whole parts without erosion or gnawing; of the like vertue also is *Iris*, or the root of *Panax*, or of *Aristolochia*, or of *Acorus* mixed with hony. But they are commonly wont to use butter, or some other anointing thing to resolve the crusts. But when the crust is fallen off, they wash the place with Vinegar, and apply this Plaister following, which is rehearsed by *Gulielmus de Saliceto*: ℞ Hony, ℔ ß. raw yolks of egges, three or four, of Barly meal, ℔ ß. mingle these together, and bring them to the form of an Emplaister. But two or three daies after, that the mundification or cleansing may be the better accomplished, you may adde to this Emplaister, of chosen Myrrhe, ℥ x. But in tender and young bodies for the separation of the crust, and detersion of the filthy corruption, the meal of Tares mingled with Hony, or Frankensense (which was used in *Galen*) doth abundantly suffice. These things being rightly ordered, such kinde of ulcers must be brought into some soundnesse of health with such kinde of medicines as can draw together the flesh, and procure a scarre: the Grecians call them *Synulotica* and *Epulotica*. 1. Empty out abundantly the corrupted bloud, which is stuffed in the affected member. 2. After scarifications or sections, wash the affected member with salt water; then lay on a medicine appointed for corrupted sores. 3. When the fury of the evil is somewhat slaked, minister *unguentum Ægyptiacum*. 4. If the evil will not yield to these remedies, seare with a bright and hot Iron that place which is between the filthy and corrupted member. 5. But if all these things shall nothing help, and now *Gangræna* is changed into *Sphacelus*, cut off that member very speedily which is so perished even to the whole, so that no filthinesse remain behinde. 6. When you have cut off that which is putrified, you must use some hot burning instrument, that so you may the more quietly pull up even the very roots of the evil. 7. After exustion, minister the juyce of Leeks, and other such things as do dry, binde, and stop flux. 8. Make no great speed to resolve the crust or scurfe, by using burning medicines, or some hot instrument from the subject places (for then there is wont to follow abundance of bloud.) 9. When rottennesse or corruption is ceased, and you fear no more the flowing of bloud, apply those things which can draw off the crust. 10. When the crusts or scurfs be fallen from their places, you must use the same cure as in other places.

Butyrum.

Emplastrũ Gulielmi a Saliceto.

Lib. 2. ad Glauconem

The summe of the cure of Gangræna and Sphacelus.

1.
2.
3.
4.
5.
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9.
10.

1. First, Appoint a thinne and cooling diet for them which are vexed with *Gangræna* and *Sphacelus*. 2. If nothing do let it, turn away the flux by letting of bloud: and draw it out abundantly, if it flow plentifully. 3. Purifie the bloud with the medicine which is called *Catholicon*, or with the black pith of *Cassia fistularis*, or with the decoction of *Tamarindi*, of Hoppes, and Fumitory. 4. Let the sick take *Theriaca*, and other of that kinde, which are able to defend the heart (which is the fountain and beginning of life) from those corrupted and filthy smelling fluxes, which are mounted up from the putrified members.

Aphorismes pertaining to a Physitian.

1. 2. 3.
4.

CHAP.

CHAP. XIV.

Of Eryſipelas and other tumours cauſed of Choler.

Fleam in the generation of humours is next unto bloud.

ALthough fleam in generation of humours, doth follow next unto bloud, and there be greater abundance of that humour in the body, next unto bloud, then of other humours; yet becauſe tumours above nature proceeding of choler (which they commonly call cholerick Apoſtemes) do in many things greatly conſpire and agree with bloudy tumours, it followeth (after the determination of *Phlegmone*, and other tumours conſiſting above nature, which proceed of bloud) that we now ſpeak of thoſe ſwellings which are cauſed of choler, and are called of the Greeks by this generall name *Eryſipelata*, but of the ancient Latines *Igues ſacri*. *Eryſipelas* therefore is the branch or bud of cholerick flux, moſt abiding about both the skinnes, that is, both about that which outwardly covereth all the parts of the body, and alſo about that filmy and thin skin which inwardly compaſſeth the internall parts. But oftentimes alſo it occupieth ſome of the fleſh that lieth under it, as *Phlegmone* (which is the iſſue of bloudy flux moſt incident to fleſhy bodies) doth alſo poſſeſſe ſome of the skin. Therefore when very thin choler or hot bloud, which is thin alſo in ſubſtance (called of the later ſort *cholera naturalis*, but of *Galen* χολὴ ξανθὴ) is ſpread abroad over the skin only, nothing moleſting the fleſh under it; and yet ſomewhat raiſing the member into a tumour with a languiſhing inflammation and yellow redneſſe, and altogether doth yield when it is touched; this affect is properly called of *Galen*, a true and exquiſite *Eryſipelas*. But this is for one conſideration, or (as they ſay) it chanceth uniformly, and without ulceration. *Avicen* calleth it *Spina*. But when an humour of bitter choler ſhall be more thick and ſharp, then that it can return again naturally, it doth exulcerate or fetch off that little outward skinne which the Greeks call *Epidermida*, and ſometime that exulceration of the skin in proceſſe of time pierceth ſomewhat deeply, ſo that it toucheth the inner fleſh under it, and then that affect is called alſo *Eryſipelas*, but with ulceration, which (as *Galen* ſaith) is all one with *Herpes*. But if it be neither a cholerick flux, nor a bloudy humour, but equally congealed of them both, it is not then *Eryſipelas* only, but *Galen* termeth it a diſpoſition throughly commixed with *Eryſipelas* and the inflammation. But of that which is predominant in the mixture, is the title given to the evil: For when bloud ruleth, it is called *Phlegmone eryſipelatoſa*: but when choler reigneth, termeth it *Eryſipelas phlegmanôſum*. But when neither hath ſuperiority, but the accidents of them both appear equall together in power, then that evil ſhall be called a mean between *Phlegmone* and *Eryſipelas*. Now alſo of the other mixtures, there ſhall be the like interpretation, that is, if much choler be mingled with a thin and ſmall humour, either of fleam or melancholy, it ſhall be called *Eryſipelas ædematôſum*, or *ſcirrhoſum*. Moreover when we ſpeak ſimply of choler, or of a bilious humour, after the manner of *Galen* and other Phyſitians, we mean pale choler, yellow and bitter, and not that which is ſowre and black. And this is called of others, *naturalis & certa cholera*, having his generation of bloud that is thin and hot. But melancholy we never abſolutely do term choler, but alwaies with an adjection of the humour

Eryſipelas quid.

Eryſipelas exquiſitum Spina.

Eryſipelas cum ulceratione.

Eryſipelas non legitimum.

Medium vitium.

Bilis.

mour, which joyneth the colour of the name. Choler therefore which is called of the Greeks χολὴ and commonly *Cholera*, is a hot and dry humour, proceeding of the thinner and hotter part of *Chylus*, or thinne and hot bloud (as we ſaid alate.) And this is two manner of waies according to the diviſion of the new Phyſitians, that is to ſay, naturall choler is a hot and dry humour, in ſubſtance thinne, of colour yellow or red, declining unto a certain colour like Orenge tawny, but in taſte very bitter, and ſharp or ſowre (as ſome untruly have affirmed.) Unnaturall choler is ſaid to be that, which doth degenerate from the aforeſaid bilious humours, and yet it keepeth it ſelf within the bounds of his circuit, which if it doth once paſſe or go out of, it is now not to be accounted choler, but rather ſome other humour. But this (I mean choler) doth happen to tranſgreſſe the limits of his liberty or circuit two waies. 1. One way (as we may ſay) by it ſelf. 2. The other way by admixtion with other. By it ſelf and in it ſelf it is alſo twofold. 1. One way, when as that naturall choler doth putrifie, and is buried within, and that is called *Aduſta per putrifactionem*, that is, burnt through putrifaction. 2. The other way, whenas unnaturall choler called *Vitellina*, is throughly concocted even with a fiery heat, in the liver, or in the ſtomack, or in the veins; and it is made of the colour of leeks, which they alſo call *Praſſina*, or it is cauſed to be ruſty or cankred, which truly are extream griefs. But unnaturall choler, or choler above nature, through admixtion, is cauſed, when as another humour doth come unto it extraordinarily. And this truly happeneth many waies. For if thin and wateriſh fleam be mixed with it, it is made yellow, and like unto Saffron; if thick and vicious fleam be commixed therewith, it is made like to yolks of eggs, but if burned melancholy be joyned therewith, it is made *bilis aduſta per admixtionem*. And ſo after *Avicen*'s minde and judgement, there are ſix kindes of naturall choler; with *Haly Abbas* four only; for he maketh no mention at all of two kindes of aduſted choler. But *Gal. 2. de virtut. naturalibus* ſaith, that there is no choler beſides nature, but that which is *vitellina*, very like both in colour and thickneſſe to the yolks of egges, for he ſaith that *porracea* & *æruginoſa bilis* are ingendred oftentimes in the ſtomack, of naughty and corrupted humours, by reaſon of crudity or rawneſſe of meats and drinks, as are, the herb called Bete, Onions, Coleworts. And alſo ſometime, when theſe things are not well digeſted, it ingendreth in the very veins, by reaſon of ſickneſſe, or ſome other evil diſpoſition. By theſe things therefore is gathered, that there are four kinds or differences of inflammations ingendred of choler (which commonly are called cholerick apoſtemes,) that is to ſay, of true, ſincere, and laudable choler (which we call thin and hot bloud) is ingendred that kinde of inflamation, which *Galen lib. 2. ad Glauconem*, calleth a true and exquiſite *Eryſipelas*, which is as it were a paſſion of the skinne only: in Greek it is called ἀκριβὴς ἐρυσίπελας. But of unnaturall choler, being mixed with other humours, there do ariſe three other differences, *Eryſipelas Phlegmonôdes*, *Eryſipelas ædematôdes*, and *Eryſipelas Scirrhodes*. And of choler which beſides nature is cauſed of aduſtion, by reaſon of thinneſſe or thickneſſe of the ſubſtance thereof, there are ingendred either *Herpetes eſthiomeni*, that is, *exedentes* which are of the ſame kinde with thoſe *Eryſipelata*, which do chance with ulceration,

Bilis flava duplex.

Not naturall.

Choler doth digreſſe from his own nature.

Bilis Vitellina.
Porracea.
Praſſina.
Aeruginoſa.

Crocea.

Avicene.
Haly.

Four differences of inflammations comming of choler.

Verum Eryſipelas.

Three unlawfull, Eryſipelas

Herpes exedens.

Phagedæna. Cancri ulceratio.

ceration, or there are ingendred *Phagedænæ*, which do somewhat deeply gnaw the flesh, together with the skin, and there are caused exulcerate cankers and other such gnawing evils: there are also ingendred *Cacoëthe*, that is, malignant ulcers which are called of the late Chirurgians *Pustulæ corrosivæ* Therefore in such kinde of humours, that is truly the most thin, which raiseth the exulcerated *Herpes:* and that most thick which provoketh the Canker. Then that which pertaineth unto thickness, occupieth the next place, which doth ingender *Phagedænæ*, as *Galen* hath noted *Lib.* 14. *Meth. med.* The causes of a true *Erysipelas*, as also of a true *Phlegmone*, are three, *Prægressæ*, which are called also *Primitivæ*,

Causæ veri Erysipelatis

2. *antecedentes*, and *conjunctæ*. But *Erysipelas* is seldom caused of any primitive cause: notwithstanding violent frictions, the applying and ministring of attractive medicines, do oftentimes excite and cause the same.

CHAP. XV.

Of the signes and tokens of a true Erysipelas.

Signs of Erysipelas.

THe marks and tokens of a true and exquisite *Erysipelas*, are gathered and known by conferring the same with *Phlegmone*, according to the doctrine of *Galen*, 14. *Therap.* and 2. *ad Glauconem:* whereby it plainly appeareth, that a true and lawfull *Erysipelas* is a certain *Species* of *Phlegmone*, that is, of an inflammation as it is generally taken. The signs therefore of *Erysipelas* are these, a red colour to behold, declining somewhat to yellow, which yellowish colour doth easily yield to touching or handling of it, that is, by thrusting it down with the fingers, and then it slideth in again, a small tumour rather remaining in the skin, then descending deeply, vehement heat causing a more vehement feaver then that which is ascended of *Phlegmone:* for *Erysipelas* is far away more hot then *Phlegmone*. No great or strong breaking of the pulses which is the proper symptomate of a great *Phlegmone*. A biting and pricking pain without any extension, as it chanceth in *Phlegmone*, and many other like signs which do signifie the dominion and rule of choler. But that which pertaineth unto the judgement hereof, *Erysipelas* doth chiefly lay hold on the face, and beginneth commonly in that part of the nose which is commonly called *Lepus*, then straightway it spreadeth over the whole face, and that through a double occasion, that is, for the thinness of the skin, and lightness of the choler. But in the uncovering or laying naked of any bone, *Erysipelas* is a sudden and marvellous disease, as *Hippocrates* writeth, *Lib.* 7. *Aphorisme* 19. that is to say, it is an evil symptomate, if the flesh lying round about the naked bone doth seem to be occupied of *Erysipelas*, but this, as *Galen* witnesseth, chanceth very seldom. Again, the same *Hippocrates* writeth in the Aphorisme following, that of *Erysipelas* there cometh corruption, suppuration, together with the disease, which things (saith *Galen*) never do chance to *Erysipelata*, except it be to them which are very malignant. A true and lawfull *Erysipelas* hath four times or seasons, as other tumours also above nature have: the signes whereof are to be sought out of those things which went before. An exquisite *Erysipelas* is seldome ended by suppuration, but chiefly through an insensible transpiration or resolution. There happen sometime in *Erysipelas* certain symptomates, which oftentimes by reason of their greatnesse do exceed the very cause of the evil it self, and therefore they do

A yellowish redness yeelding to the finger, a small tumour, vehement heat. Smal pulse. Pricking pain. Indicia.

hinder

der the order of the cure, that is, they do change and pervert the method of curing (as hath also been said before in *Phlegmone*.) Moreover also *Erysipelas* followeth the moving of a Tertian feaver, with whose matter it hath a certain analogy and proportion: for the matter of them both is a cholerick humour. But it is not good to drive or turn *Erysipelas* from the outward parts to the inward, but contrariwise from the inward members to the outward parts, as *Hippocrates* hath written, *lib. 6. Aphor. 25*. But those *Erysipelata* which do arise about the head, do put us to more trouble, which (as *Paulus* saith) are wont to be so dangerous, that except they be holpen with some effectuall remedy, they somewhat strangle and choke the sick. *Hippocrates* also writeth that *Erysipelas* is very mortall and deadly, if it chanceth in the womb of a woman with childe, for *Erysipelas* being thus ingendred in the womb, the childe of necessity dieth. For it also inflammation.

the order of a tertian feaver.

Erysipelata about the head are very hard to be cured.

in the womb of a woman killeth the childe.

CHAP. XVI.

Of the Cure of Erysipelas.

SEeing that *Erysipelas* (as also *Phlegmone* whereof we intreated a little before) is a hot affect, and ingendred of the defluxion of humours, the method of the whole curing thereof shall also be twofold; that is to say, refrigeration, and evacuation. And as in *Phlegmone* the order of avacuation doth surmount and overcome the method of refrigeration, so in *Erysipelas* refrigeration is more needfull then evacuation; for the one doth trouble and molest in quantity, but the other (which is *Erysipelas*) in quality. Therefore *Erysipelas* must be greatly cooled and little emptied, whereas contrariwise an inflammation ought to be plentifully evacuated, and little refrigerated. Although there be a common Chapter and summe of curing both effects, (as *Galen* saith) that is, the vacuation of the troublesome humour: and therefore after that *Erysipelas* hath been cooled, we use those medicines which can digest or discusse. Furthermore, that we may attain unto this universall method which we have said to be twofold (I mean refrigeration and evacuation of the noysome humour,) it shall not be amisse, if we declare this cure by four other particular orders after the consent of the Chyrurgians of our time. The first scope consisteth in the right observation of a good diet. The second concerneth the aversion of the humour that floweth to the affected member, which they call *Antecedens materia*. The third consisteth in the emptying out of the humour which hath flowed already into the diseased part, which they also call *Materia conjuncta*. The fourth and last is busied and occupied about the correction and keeping back of the evill symptomates that may happen thereunto. We shall easily dispatch the first scope, if the applying of all those things which they call *Res non naturales*, shall belong unto moistnesse, and to coldnesse, as is a feaver Tertian; seeing that *Erysipelas* hath his beginning of choler, which is of a hot and dry temperature. Therefore chuse and prepare an ayr as neer as you can, that is somewhat cold and moist. In Summer let the sick be in a very cold house, somewhat within the ground, that is windy, and toward the North. But if there be no such place to be had, and the ayr be very hot, make it ready for him

Two generall orders in the cure of Erysipelas.

Four particular intentions of curing Erysipelas.

1.
2.
3.
4.

Three unlawfull Erysipelas. Herpes exedens.

him your ſelf by Art. Pour cold water very often out of one veſſell into another, ſprinkle the pavements of the houſe daily with water that is altogether ycie and coold. Spread upon the floor, Roſes and Violets, Vine leaves and branches, Sallow boughes, and other flowers, and buds which are of a cold and moiſt faculty. Let no great company of men come into the parlour or place where the ſick abideth. Let him eſchue all fat, ſweet, ſowr, and hot meats. Let him eat Lettuce, Gourds, Purſlain, Sorrell, (which they call *Acetoſa.*) Rice, and other things of that kinde, which do thicken and refrigerate bloud. Let him altogether abſtain from wine. Let his drink be Ptiſan broth, or Barley water. Let him keep a temperate diet. Let his belly be alwaies ſoft and ſoluble. Let him abſtain from all exerciſe and moving, eſpecially that which is vehement and immoderate. Let him eſchue anger, contentions, and all vehement motions and perturbations of the minde, as mortall enemies. Let all things be clean and handſome about him. Let him refrain from carnall copulation. And let theſe things ſuffice concerning the firſt ſcope. But we ſhall alſo bring to paſſe our ſecond intent about the cure of *Eryſipelas*, if by convenient evacuation we take away the humour which is left behinde in the body. Therefore in a true and lawfull *Eryſipelas* (not neceſſarily as in *Phlegmone*) we muſt draw bloud out of a vein, but we muſt alſo purge the belly downward with ſome medicine which can expell choler (called of the Greeks *Cholagogon*) if that the affect be great, and the body doth ſeem to abound with choler; Therefore when *Eryſipelas* doth accend and kindle feavers, and thoſe more vehement then *Phlegmone*, thoſe medicines which are exceeding hot, as the juyce of *Scammonium* (called of the new Greeks *Diacrydion*) and that alſo which is commonly called in the ſhops *Electuarium de ſucco Roſarum*, are in no wiſe meet or convenient for this diſeaſe, and therefore you muſt uſe either Rewbarb, or that potion which of *Raſis* is called *Aqua Tamarindorum*, which is made as followeth: ℞ Damask prunes xxiiij. *Tamarindi* that be new, ℥ x. or broken Sugar, quart ß. to the which things to make them more effectuall, you may adde Rewbarb that is well waſhed: But if the evill be very little and ſmall, theſe medicines called *Cholagoga* ſhall not need, but it ſhall be ſufficient to uſe at that inſtant ſome ſharp clyſter, (as it pleaſeth *Galen.*) But in a phlegmonous *Eryſipelas* your labour ſhall not be fruſtrate, if you begin the cure with bloud-letting (if nothing do let it.) For that kinde of *Eryſipelas* doth often lay hold on the face; whereupon *Paulus* commandeth, that by and by in the beginning you muſt cut a vein in the elbow, eſpecially chuſing it in the ſhoulder vein. But if that do not appear, you muſt take that which is moſt object to the ſight. And if any thing do hinder the detraction of bloud, he commandeth to uſe a purgation made of ſome medicine which is dedicated and appointed to drive out choler; yet *Paulus* doth not contend with *Galen:* for whereas *Paulus* hath commanded to cut a vein in that *Eryſipelas* which doth riſe about the head and face, he meant that of a phlegmonous *Eryſipelas*, which very often moleſteth the face: but *Galen* ſpeaketh of a lawfull *Eryſipelas*, wherein he uſed no detraction of bloud. But in *Eryſipelas ædematoſum*, or *ſcirrhoſum*, you muſt uſe a purgation which hath a mingled and manifold force, that is, which can purge, partly choler, partly fleam, or melancholy humour.

Cibus.

Potus.

Motus. Animi affectus. Venus.

Secundus ſcopus.

2. ad Glau. In a phlegmonous Eryſipelas it is good to let bloud.

And

And truly in all these things the advice of some wise and learned Physician is to be asked, from whose counsell and decree the Chyrurgian ought not in any wise to swerve or digresse. And let this be sufficient, that once you have been admonished, that the Chyrurgian ought not to attempt any thing at all in those things which belong unto purging and bloud-letting, without the counsell and warrant of some cunning Physician, except sometime necessity shall compell him, and when no Physician is ready at hand. The third intention is finished and performed by cooling and repelling medicines in the beginning of the flux, excepting those causes which we have mentioned in our generall discourse. But the beginning being passed, and flux now remaining, you must empty that which cleaveth fast unto the member, and is compacted therein, by applying outwardly digesting or evaporative medicines, that is to say, through the transpiration and breathing through to the sense. But of all these kindes of tumours thus consisting above nature, there is a double evacuation. (*Galen lib.* 14. *Therap.*) one of repulsives to the other parts, the other of outward digestives, through that vapourous breathing which doth fly the sense. But because *Erysipelas* doth afflict and molest not only in quantity, but also in the very quality, by reason of the vehement inflammation, it doth require a more often and greater refrigeration then *Phlegmone* doth, Therefore after the emptying of the whole body (as we have said a little before) we will use represslive remedies, cooling as is convenient the afflicted member, or that part which sustaineth the skinne: especially when *Erysipelas* is engendred without any manifest cause. But the end of refrigeration is the mutation or change of the colour: for that which is a pure *Erysipelas* doth by and by rest and cease with this; but that which is not pure, but after a sort Phlegmonous, if you shall refrigerate much, it maketh the skinne black and blew: but if you shall desist from seeking to change the colour, it waxeth black, especially in an aged body: so that some of those refrigerated tumours cannot perfectly be healed, no not with digesting medicines, but that some scirrhous tumour will remain behinde in the member. It is farre better therefore (saith *Galen*) when you see the colour of the affected member altered, to pass over from refrigeration and moderating helps unto their contraries, that is, unto dissolving or digesting and drying remedies, before that the member be altogether blew or black. But you must alwaies beware and take good heed, that those things which be annointed, be very liquid and moist, and that they be often changed: and that those things which be applyed be often washed with sponges dipped in some liquor: for the great heat of the member quickly bursting forth into a vapour, doth dry up these things. But amongst those things which carry with them a refrigerating and repelling force, very convenient for this affect, *Avicen* chiefly praiseth among simple remedies the sprinkling on of cold water. But *Galen* commendeth the juyce of Nightshade, of Syngreen, of Purslain, of *Psillium*, of Henbane, of Lettuce, of *Umbilicus veneris* (which herb is called of the Greeks *Cotyledon*) of Endive and Succory, of fenne Lintels, of Gourds, and other of that sort. Also that Cerote made of very cold water, which containeth four times as much of oyl of Roses with white wax: ℞ oyl of Roses with oyl of unripe Grapes made without salt,

In phlebotomy and purging, the chyrurgian must be taught by the Physician.

Tertia intentio.

Hic Guido depravatè citat Gal.

How much Erysipelas is to be refrigerated.

Lib. 14. *Ther.*

Materia refrigerantium ex Gal.

Ceratum.

which being made very ſoft and pliable in a mortar, ſprinkle on cold water as much as you think good, with the which if you commix a little vinegar that is thin and very clear, you ſhall make the medicine more excellent and more effectuall. Moreover all theſe things muſt be miniſtred cold, and often changed, before they be any thing dried or withered. It profiteth alſo very much, and that preſently, to annoint the member annoyed with *Eryſipelas*, with Ceruſe only, or mingled with vinegar and *Lycium*, or with *Terra cimolia*, or with potters clay, with Night-ſhade or with *Spuma argenti*, with oyl of Roſes, and with *Acatia* with vinegar. To this purpoſe alſo this compound following helpeth much: ℞ juyce of Plantain, ℥ j. oyl of Roſes, ℥ iij. *Lithargiri nutriti*, ℥ j. *Ceruſæ lotæ*, ℥ iij. of womans milk, ℥ ß. Let all be commixed together, and brayed in a leaden mortar, and make a Liniment. But *Lithargyrum* and *Ceruſa* ought firſt to be beaten, and then the oyl and juyce aforeſaid muſt be powred on them ſoftly by little and little, untill they be throughly incorporated together the one with the other. But if you deſire greater coolers, you may commix with theſe and other remedies before recited (according to *Paulus* minde) a little *Opium* or *Cicuta*, or Mandrake. But I think it good to abſtain from applying either of them, or the like, which are of a ſtupefactive nature, except great neceſſity doth move you thereunto. But when the inflammation of the affected member is ſomewhat abated, and the heat of *Eryſipelas* ſlaked, *Galen* (before any blewneſſe did appear through refrigeration) did uſe to diſſolve the humour gotten into the member (which they call *conjuncta materia*) by laying on a Cataplaſm of Barley meal, or of *cruda Polenta*, (called in Greek ἐμπλάσσειν) and of other things before mentioned in the order of curing *Phlegmone*. For even as the ſigns of *Eryſipelas* were deſumed and known by the analogy of the tokens of *Phlegmone*: ſo alſo the remedies of the cure of *Eryſipelas* are to be fetched from the proportion of the remedies of healing *Phlegmone*. Furthermore, of ſuch kinde of medicines which have a diſſolving and breathing quality, very neceſſary in this evil, there are very many, both ſimples and compounds, rehearſed of *Paulus Ægyneta, lib. 4 cap. 21.* and of *Ætius, lib. 14. de re medica.* But now it ſhall be ſufficient to rehearſe among ſo many, one onely remedy, which of all the reſt ſeemeth in my opinion to be moſt excellent: ℞ of the tender leaves of *Althæa*, ℔ j. boyl them in *Hydrelæum*, and being well boyled, bray them well together, putting thereunto of oyl of Roſes ℥ iiij. *Argenti ſpumæ*, and *Ceruſæ*, ana. ℥ ij. ß. again plain or ſmooth them with the juyce of Coriander, or Syngreen, or Nightſhade, then put thereunto a few crummes of bread, and annoint them after the manner of an Emplaiſter. But if peradventure blewneſſe ſhall not occupy the place (the skin being cut before) you muſt lay a Cataplaſme above upon it, and ſprinkle the place abundantly, as *Galen* hath commanded, with hot water: for it doth digeſt and waſh the wound. Alſo water and ſalt brine in the mean ſeaſon ſhall avail to nouriſh or cheriſh the place, when it is ſomewhat thick and groſſe, which things doe ſcour and cleanſe the thickneſſe thereof. The fourth intention of the cure of *Eryſipelas*, which is the correction of the accidents, is perfected (as we have ſaid in the cure of *Phlegmone*) whenas we ſhall return and drive back the recourſe of the matter, induration, and corruption, together with the pain and

A compound medicine.

Evacuation of the joyned matter by evaporatives.

ἐμπλάσσειν.

Hydrelæũ is a mixture of water and oyl.

Si livor jam locum occuparit.

Quarta intentio.

the

the heat. For these symptomates are wont to happen as well unto *Erysipelas*, as unto *Phlegmone*. Moreover the best remedy to asswage pain and vehement heat, is made of leaves and roots of Henbane, which you must roll up in tow, and seeth them with Prunes: then commix them with the ointment commonly called *Populeon*, or with Swines grease (as I said before in the cure of *Phlegmone*.) But if *Erysipelas* shall chance to be exulcerated, you shall cure it with applying *Unguentum album*, or *Unguentum de Lithargyro*, with the which if you shall commix a little *Scoria*, which is the drosse of lead molten in the fire, you make the remedy most excellent and effectuall. But it shall be more profitable to comprehend the whole order of the cure of *Erysipelas* in some short sentences, after the manner of an Epilogue, that those things whereof we have spoken before somewhat at large, may take the deeper root in our mindes and memory. For this cause therefore we have taken out of *Galen* these seven Aphorismes following, which summarily do contain the whole cure of *Erysipelas*. 1. In an exquisite *Erysipelas* make no detraction of bloud. 2. If the body be full of choler, and the affect be great, purge the belly downward with the medicine of *Cholagogon*. 3. If the disease be little and small, and the body without choler, use no medicine to purge choler, but content your self with some sharp clyster. 4. When you have purged the whole body (as you must) anoint the affected in the beginning with medicines that can moderately repress and abundantly refrigerate, even to the changing of the colour. 5. When you see the colour of the aggrieved member altered, and the heat of *Erysipelas* slaked, and the inflammation ceased, you must passe over from refrigerating and adstrictive medicines before that the member be throughly blew or black, unto their contraries, that is, unto digestives, or discussives and drying remedies. 6. Those *Erysipelata* which are caused of ulcers, and other manifest causes, you must scarifie, and afterward apply a Cataplasme of Barley meal. 7. If *Erysipelas* be not exquisite or true, but phlegmonous, you may let bloud without fearing any thing, specially if bloud do abound in the body.

A remedy to mitigate pain and heat.

If Erysipelas be exulcerated.

Seven Aphor. out of Galen concerning the whole cure of Erysipelas.

1. 2. 3. 4. 5. 6. 7.

CHAP. XVII.

Of Tumours which do associate Erysipelas, as Herpes both Miliaris and Exedens, which are called of the late Chirurgians Cholerick pushes.

De Herpete.

THose tumours above nature which have any society with the above-mentioned *Erysipelas*, or any way do seem to pertain thereunto (for that they have their proceeding of unnaturall and hidden choler, that is, which is not mingled with other humours) both the later sort of Physitians and also of Chirurgians, do call *Mala cholericæ pustulæ*: But the Grecians, as *Hippocrates*, *Galen*, and *Paulus*, do call them *Herpetæ*, which word doth almost sound and agree with the Latines, as *Malum quod serpit*, the creeping evil. For ἕρπω *Pustulæ cholericæ* in Greek, is all one with *serpo* in Latine, whereupon ἕρπης is called *serpens*, yet *Herpes* doth not perfectly signifie among the Physitians *Malum quod serpit*, but *vulgò appellatæ* a certain kinde of disease whereof we now intreat: therefore the creeping evil extendeth and stretcheth further then *Herpes*; for *Phagedænæ* are also called *Herpetes serpentia*

Formica Avicennæ. *serpentia ulcera,* creeping ulcers. But *Avicen* called all these kindes of pushes *Formicæ,* and *Galen* numbereth them among inflammations: but *Celsus* seemeth to comprehend them under the name of *sacer ignis, Lib. 5. cap. 28.* *Herpes* therefore is caused, when yellow choler, unnaturall alone, and secret, that is to say, which is commixed with no other humour, doth flow into some member, and there remaineth: whose substance if it be any thing thick and sharp, it exulcerateth the whole skin, even to the flesh which lieth under it, and then this evil is called of *Hippocrates* and other Grecians, ἕρπης ἐσθιόμενος, but of the Latines *Herpes exedens* or *depascens,* an eating or feeding *Herpes*; and it is called 14. *Therap.* of *Galen,* by this absolute name *Herpes.* But if choler be somewhat thinne, and not so thick and hot, it exciteth small whelks outwardly in the superficies of the skin (for that it doth not only as it were burn but scald) like unto the seed of Miller or Hirse; by reason of which similitude and likenesse, the affect is then termed of the Latines *Miliaris herpes:* but of certain of the Grecians after *Hippocrates* time, it was called for the same reason κέγχρια: for κέγχρις in Greek, is called *Milium* with us. And this kind of species of *Herpes* (*Galen* witnessing the same *Lib. 2. ad Glauconem*) doth borrow his name or title of the generall word, seeing that the same *Galen* calleth it *Herpes* simply and without addition. Notwithstanding in another place by the name of *Herpes, Galen* calleth it *Herpes esthiomenos,* that is, *exedens,* as afterward shall be said. But this kinde doth not altogether cause the ulcer, as the other doth which is called *exedens,* but as hath been said, it exciteth little small pushes to the likenesse of *Milium,* which pushes in processe of time, when they are broken out, do turn unto an ulcer. Therefore not without great reason or cause did *Oribasius* and certain other also before *Galens* time, judge and think, that in this kinde of evil there was mixed with choler some thinne fleam, which did bring forth those little pushes, whereupon it was called of some *pustulosus Herpes.* But the other which is called *Esthiomenos,* is not so mixed with fleam, but seemeth to be a pure choler infected with no other humour: and therefore it chanceth with erosion, which continually affecteth the skin, whereupon this name is attributed unto it. For *Esthiomenos* is all one with *erodens* or *exedens.* And truly this evil is of one and the same kinde with a pustulous and exulcerate *Erysipelas* from the which notwithstanding it somewhat differeth by reason of the thinness of that bilious humour (whereof both of them do take their beginning.) That is that which *Galen* testifieth in these words. It is (saith he) a very thin humour which raiseth *Herpes,* and so thin truly, that it passeth through not only all the inward members, which are every where of a fleshy substance, but also through the very skin, even unto the outward little skin (which is called of the Greeks *Epidermida*) which only because it staieth there, it both gnaweth and feedeth on: but if it should also pierce through this, after the manner of a sweat, it should in no wise excite any ulcer; for that is a common thing unto ulcers which do arise of a biting humour, which ulcers they call *Spontanea,* because the humour which causeth them is staied, and tarieth still in their going out or issue: hitherto *Galen.* When he nameth *Herpes* simply and without any addition, he meaneth *Herpes esthiomenos,* as it is easie to be known by the joyning together thereof, by the signes and cure; and so in

When Herpes is caused.

Two kindes of Herpes.

1. ἕρπης ἐσθιόμενος. *i. exedens vel depascens.*

2. κεγχρία, *sive Herpes miliaris.* *Lib. 14. Ther.*

Ex Paulo & Gal.

Lib. de tumoribus præter naturam.

Lib. 4. Metho. medendi.

The Choterick humour, which causeth Herpes is very thin.

in that place it borroweth his title of the generall word, when it is ſimply and abſolutely called *Herpes*, as in that little book *de Tumoribus præter naturam*, where the ſame *Galen* writeth thus of that ſame kinde of *Herpes* word for word; *Herpes* alſo feedeth and gnaweth upon thoſe parts which are about it, but the exulceration is of the skin only. But almoſt all the barbarous ſort of Chyrurgians, even thoſe of late time, do comprehend both theſe kindes of *Herpes*, viz. *Miliaris* and *Exedens*, under this title of *Formicæ*, to whom both in this thing and in many other alſo, *Avicen* firſt gave the occaſion of errour; who being deceived by the likeneſſe of the name, becauſe the Greeks call *Myrmeciæ*, that is, *Formicæ*, a certain kinde of *Verrucæ*, hath through a marvellous overſight, even in the ſame Chapter, confounded thoſe *Verrucæ* with *Herpetes*. *Guido* notwithſtanding maketh a difference between *Herpes* and *Formicæ*, and confoundeth the name of *Formicæ* ſometimes with *Verrucæ*, which the Greeks call *Mermeciæ* and *Acrochordonæ*, ſometime with *Herpes exedens*, which (I mean *Herpes comedens*) is ſometimes named of the ſame *Guido Herpeſtes*, ſometime abſolutely *Herpes*, who alſo thought this *Herpes* to be nothing to elſe but a puſtulous and ulcerated *Eryſipelas*, when this notwithſtanding, as we have alledged out of *Galen*, doth differ from the other by reaſon of the thinneſſe of the humour. For that choler which exciteth *Herpes*, is thinner then that which cauſeth an ulcerate *Eryſipelas*. Furthermore, *Eryſipelas* which chanceth with ulceration, doth not only occupy the skin, but with it alſo it annoyeth ſome part of the fleſh under it. But *Herpes* whereof we now intreat layeth hold on the skin only, and exulcerateth it. Therefore although theſe evils are of one and the ſame kinde, (as *Galen* thought) yet they are not altogether one, neither are they alike. Thoſe whelks alſo which the interpreter of *Avicen*, and the unlearned company of Phyſicians doe term *Morbili Hippocr. lib. 3. Epidemiarum* hath comprehended under *Herpes*. But theſe *Morbili* are cauſed of a more thin and ſlender matter, then thoſe puſhes which are commonly called *Variolæ*. For theſe (as *Avicen* writeth) proceed of bloud, but the other are cauſed through the admixtion of choler and bloud. But if any man do long or deſire to know what name the ancient Phyſicians did bequeath unto theſe puſtulous ulcers, we have declared that in Latin they are called of *Pliny*, *Papulæ*, and ſometime *pituitæ eruptiones*, flegmatick eruptions, but in Greek of *Hippocrates lib. 3. Epidemiarum Ecthymata*, of *Galen*, *Exanthemata*. But the ſigns, judgements and cauſes of both kindes of *Herpes*, may ſufficiently be known by thoſe things that went before. It remaineth therefore that we now declare the cure of them. In curing theſe evils called *Herpetes* (as in other ſuch like voluntary ulcers which have their originall of a biting and vehement humour) three intentions are to be obſerved and marked. The firſt is, that the confluxion of the humour unto the affected part be ſtopped and letted. The ſecond is, to make evacuation, of that, whatſoever is flown already into the aggrieved member, and ſticketh faſt in the ſame. The third is, to heal the ulcer. We do finiſh our firſt intent, by purging the whole body with ſome medicine that can bring forth the humour whereof the evill doth grow, and when the body is throughly emptied, by repreſſing and driving back the humour that floweth. Therefore in *Herpes exedens* we muſt uſe ſome medicine which can provoke choler downward, ſeeing (as

Herpes exulcerateth only the skin.

Avicen confoundeth Myrmeciæ with Herpetes.

Herpes Eſthiomenos and Eryſipelas ulceratum are all one.

Morbili ſunt ex Herpetum genere.

Variolæ.

Papularum eruptiones.

Ecthymata.

Herpetum curatio.

Three things to be marked in the cure of Herpes.

1. 2. 3.

Primus ſcopus.

Herpes requireth the medicine Cholagogon

we have said before) a pure and sincere bilious humour that doth procreate this evil, it happeneth therefore, that in respect of the emptying of the whole body, *Comedentes Herpetes* must be cured like unto *Erysipelata*. Therefore because it is a thin and watrish homour which causeth this evil, *Galen* hath sufficiently declared to mollifie and soften the belly gently, or to provoke urine with those things which can moderately cause the same But in the other kinde of *Herpetes*, which by reason of the similitude which it hath with *Milium*, we have said to be called in the Greek *Miliaris* and *Cenchria*, there is required some remedy which is of a mixed faculty, that is, which can purge forth both choler and fleam. For some hath thought, and that not without great reason (as *Galen* saith) that in this evil there is some fleam commixed with choler. Furthermore that humour which aboundeth in the body and causeth this evil, being emptied out (as it is required) you must apply those medicines which can represse and keep back the flowing of the humour; for then ministring of them shall be more without danger, and more convenient also, seeing that (as *Galen* saith) if one do thrust back but a little portion of the vicious humour, which after convenient purging remaineth yet in the body, to the bowels and great veins, it will not cause any sensible evill at all, that can be felt. But if the quantity of the humour be great, it sometime coucheth it self in some principall member, whereas through the force of the purging nature, the whole body is not evacuated, either by purging downward, or by urine, or by the skinne, which includeth the whole body. But repressives and repulsives be not only those which do binde, but also those which can refrigerate without any astriction. Of which nature are these, Lettuce, Knotgrasse, Fenne, or pond Lintils, Purslain, Endive, Syngreen, and other of that sort, which were very convenient also for *Erysipelas*. But those medicines which beside their cooling are also apt by nature to moisten *Herpetes*, especially *depascentes*, do in no wise require, but they doe only admit those refrigeratives which can also greatly dry up. For those remedies which have but a mean and weak force to cool and dry, as is Nightshade, are not sufficient for them. Therefore by *Galens* counsell, you must in the beginning lay upon them the young tender buds of the Vine, Bramble leaves, of *Rubum Caninum*, and Plantain. After apply also with these Lintels, sometime Hony and Barley meal. Also minister that Cataplasme *sine Sempervivo*, which is appointed for those phlegmonous tumours which proceed of flux; for it doth repell that which floweth, and it dryeth up that which is contained in the affected member, and it strengtheneth the parts about it. The beginning of the being past, this remedy availeth greatly. Make a Cataplasm of the rindes of Pomegranates sodden in wine, and of *Rhu*, or *Rho*, that is of the seeds of the shrub *Coriarium* (which of the late Physicians is called *Sumach*) and of the meal of Barley. But by this Cataplasme you shall very well accomplish the second intention or scope of curing *Herpes*, because it is of sufficient power to digest that which is flowed already into the affected place: for it appeareth evidently that those remedies which have a repressing faculty, ought to exceed in the generation of the ulcer, but when the vicious humour doth cease to flow any more into the affected part, then those medicines are requisite which do digest. As concerning our third intent, which declareth the

Herpes miliaris requireth a remedy which can purge both choler and fleam.

Reprimendi tempus. Lib 14. Therap.

Repressives are not to be used if the humour be plentifull.

Repremendum materia.

These remedies which do cool and moisten, are not meet for Herpes exedens.

Repressives meet for Herpes exedens.

Cataplasma.

Sumach.

These things do accomplish our second intention.

cure

cure of the ulcer, it behoveth you briefly to know these things following, *viz.* That every ulcer, whether it cometh of the own accord, or be caused of some accidentall cause, doth desire to be dried up by some medicine (as *Hippocrates* saith) that is not sharp, biting, or vehemently provoking, except, when the ulcers be malicious and full of corruption; for such evils (saith *Galen*) require more sharp medicines, and those which have even the power of fire, as is *Mysos* and *Chalcitis*, and *Arsenicum*, and Lime, and *Sandaracha*, and other things of that kinde, which burn as hot as fire. Those places therefore that are exulcerated in *Herpes exedens*, must be tended with Pills, and Trochisks, written for the cure of *Herpes* in those books which are called *Pharmaceutici*: which remedies, when necessity compelleth us to use them, must be throughly washed in *Passum*, or in some other sweet wine, or if sweet wine be not ready at hand, in thin and somewhat sharp wine, which is not too old (that is, which for age hath no sharp taste) or else in *Posca aquosa* (which they call *Oxicratum*) *Paulus* in *Herpes* which annoyeth under the skinne, use those remedies; the scowrings of Lead steeped in the juyce of smooth Rew, or a Cerate of Mirtles instead of Rew. Another of old Wooll, washed and burnt about a torch, ℥ xij. ß. of Wax, ℥ xxv. of the scowrings of Lead, ℥ j. of Goats tallow, trimmed and washed with water, ℥ xxv. of Mirtles, ℥ v. But for those *Herpetes* that do gnaw and bite vehemently, called *depascentes*, he chargeth to use this remedy: ℞ of the rind of sweet Pomgranates, ℥ vj. *Argenti spuma*, ℥ vj. of washed wooll cleaving to the torch or to some sweet wood, and that burnt, ℥ iij. of Wax, ℥ xij. of Ceruse, ℥ viij. of Frankinsence, Alume sciſſible, ana. ℥ j. let them be steeped in wine or in oyl of Mirtles. But now the ulcers being of long continuance, those Trochisks above-said, and other such like medicines which are appointed to cure *Herpetes*, must be washed neither in sweet wine nor in *Posca aquosa*, but rather in wine that is somewhat sharp, especially in that which is black, and if that be not to be had, you must use white wine. But those medicines which are most effectuall and most meet at that time, when the ulcers be inveterate, are the Pils of *Musa*, *Andron*, and *Polyida*, whose descriptions are set down in the end of the cure of *Carbunculus*, and those Trochiskes also, which of *Avicen* and the later sort of Physicians are called *Calidicon* and *Aldaron*. But those *Herpetes* which do only exulcerate the outward skin, as they be which we have called *Miliares*, must in no wise be enjoyned to any of those medicines before rehearsed (if we will credit *Galen*) for they be very vehement and do greatly dry. But those medicines whatsoever they be, which have the nature and force of *Glaucium*, that is, of *Memytha*, shall suffice these ulcers, and you must wash them with this, but specially with water. But if these things shall nothing avail, you must also commix Vinegar therewith. Also if you anoint it with juyce of Night-shade, or Plantain, you shall help it greatly Hitherto have we spoken of *Herpes*. Now because in that which we have said, we have not as yet touched by the way any thing concerning the evils called *Formicæ*, which both the Arabians, and the later sort of Physicians do erroneously, as we have said, confound with *Herpetes*: this place doth require that we set down a few words, both of them and of other tumors, and increasings appearing in the skin, which the Latines call *Verrucæ*.

The cure of the ulcer in Herpes is our third scope.

Every ulcer must be dried up.

Lib. 2. ad Glau.

How exulcerated places must be looked to.

Posca.

Remedies taken out of Paulus.

Aliud.

Ad herpetes depascentes.

For inveterate ulcers.

What is to be done in pustulæ miliares if they turn into an ulcer.

Lib. secundo ad Glauconem.

CHAP. XVIII.

Of the evils called Formicæ, and of other differences of Verrucæ.

Verrucæ. Porra.

THose little tumours, or low ſwellings, which are ſeen to appear in the skin like little hillocks, the Latins have fitly called *Verrucæ*; for *Verruca* ſignifieth properly the higheſt part of a mountain or hill: but the common ſort call them *Porra*, Leeks, becauſe ſometime they have certain threads lying between them not much unlike unto the roots of Leeks. The Greeks have no name wherein they may comprehend all thoſe kindes of *Verrucæ*, but they do call a certain kinde thereof by proper names, which be theſe, μύρμηκια, ἀκροχορδόνες, ἥλοι, θύμιον. *Verrucæ* therefore of them be called *Myrmecia*, which are of a large foundation, and as it were ſitting juſt to the ground, and when they be touched, they are felt painfull like unto the biting or ſtinging of an Ant, whereupon their name is given unto them; for the Greeks do call μύρμηκα, *Formica*. Wherefore the Latines applying the name thereof to the Greek word have called *Formicæ Verrucæ*, and for their form and faſhion *Seſſiles Verrucæ*. Theſe evils (ſaith *Celſus, lib.* 5.) do grow either in the palms of the hands or in the ſoles of the feet: but theſe take deeper root, and are lower and harder then a wart, and do cauſe greater pain, and they ſend forth more ſtore of bloud, and they ſcarce at any time exceed the bigneſſe of a Hop. But *Acrochordon* is a *Verruca*, that is, as it were hanging, and of a more narrow foundation, that is, a certain round bigneſſe or growing up in the skin which hath the foundation, that is, the neather part, very ſtraight to the skin. It is ſo called becauſe it ſeemeth to hang as though it were tied with a ſtring. By this difference therefore *Acrochordones* are diſtinguiſhed from *Myrmecia*, becauſe they are very ſmall at the neather end next the skin, but at the other end are very large and broad, contrariwiſe *Myrmecia* (as hath been ſaid) are of a large foundation, but at the other end they are very ſmall and ſlender. But theſe oftentimes are equall together with the skin, and *Acrochordones* do alwaies appear above the skin, (as *Galen* 14 *lib. de morbis curandis* hath manifeſtly declared.) Beſide theſe things *Acrochordones* (as *Celſus* ſaith) do grow up thick and many together, and do moſt trouble children, and oftentimes they fall again ſuddenly, and ſometime they cauſe but mean inflammation: there are ſome alſo which are turned into corrupted matter, but they ſeldome paſſe the greatneſſe of a Bean. They be called of *Avicen, Clavi*, but the Latines do term *Clavi, Verrucæ albæ*, becauſe they be like to the round heads of nails. Theſe do chiefly happen in the fingers, and the ſoles of the feet, where they do cauſe great pain: the Greeks call them ἥλοι, but *Avicen, Almiſmar*. Theſe be often cauſed of a bruiſe, and ſometime otherwiſe. But *Thymion*, or *Thymon*, in Engliſh a wart, is called of *Celſus*, and of the Greeks *Verruncula*, a little hillock appearing above the body, which at the neather part next the skinne is very ſmall (as *Acrocherdon* is) but above it is more large: it is alſo ſomewhat hard, and very ſharp in the top, which doth repreſent the colour of the flour Thyme, whereupon the name is given unto it, and alſo it is eaſily ſpread abroad. Oftentimes it giveth forth ſome bloud, and is almoſt as great as an Ægyptian Bean, ſeldome

There be divers kindes of Verrucæ.

Myrmecia.

Seſſiles Verrucæ.

Acrochordon penſilis verruca.

The difference between Acrochordon and Myrmecia.

Clavi. ἥλοι.

Almiſmar. Thymion.

Thymij magnitudo.

seldome bigger, but sometime lesser: sometime there groweth up one alone, sometime many together, either in the ankles of the feet, or in the hands, or in the soles of the feet. But the worst *Thymia* of all, are in the filthy parts of the body, where they do commonly bleed. *Avicen* seemeth to have named this kinde of *Verruca, Tusium*, or (as another translation hath) *Tarseum*. Of this kinde of *Verruca* be those evils also, which *Avicen* called *Cornua*, not much differing from the other sorts; but that they be somewhat long, and are turned crooked again, like unto horns. The evils called *Calli* (called of the Greeks Τύλοι) do not much differ from the aforenamed *Clavi*, but that they be of themselves without grief, and nothing painfull, and of the colour of the skin wherein they are resident; neither do they ingender of themselves, or of their own accord, but of the hardness of the skin caused by labour.

Thymia in obscenis pessima.

Cornua.

Calli Τύλοι.

CHAP. XIX.

The judgement and cure of Verrucæ.

AMong all these evils *Acrochordon* and *Thymion* are oftentimes (as *Celsus* reporteth) ended, and do heal of themselves, and the lesser they be, the sooner they be ended. But *Myrmecia* and *Clavi* do scarce at any time cease without curing. If *Acrochordon* be cut off, it leaveth no root behinde it, and therefore it groweth not again. But where *Thymion* and *Clavus* be cut off, there ariseth up underneath a little round root, which descendeth down somewhat deep into the flesh, and there abiding, it doth cause the aforesaid evils to grow againe. *Myrmecia* doe hold fast with very broad rootes, and therefore they cannot be cut off without great ulceration. It is profitable to cut off *Clavus*, and then sprinkle it over with hot water; for so it doth wax soft and tender without any more ado: and if it doth bleed, it oftentimes dieth and ceaseth. It is also taken away, by cleansing it round about, and by laying on it Rosin mixed with the beaten powder of *Lapis molaris*. But the other kindes (as the same *Celsus* affirmeth) must be cured with hot medicines. Now the fittest remedy for the other evils, is that which is made of the dregs of Wine; and that medicine is good for *Myrmecia*, which is made of Alume and yellow Oaker. *Paulus Ægineta lib. 4. cap.* 15. rehearseth very many remedies, which do take away and utterly abolish these *Verrucæ*, especially those which be *Sessiles* and *pensiles*. Of the which kinde are *Elaterium* (which is the juyce of wilde Cucumbers) rubbed on with Salt, the bark of Frankinsense with Vinegar, or the ripe Figgs, which are ripe before their time, with Vinegar, Meal, and *Nitrum*. Also the juyce of *Tithymalus*, in English, Spurge, the head of the fish *Smarus*, salted and burnt, with the rust of some mettall with quick brimstone, that is, which is not throughly burnt in the fire, the leaves of *Ocymum* with Shoemakers bleach, (which the Greeks call *Chalcanthum*) the water of the green twiggs of the Vine burnt in the fire, Sheeps dung with Vinegar, Goats gall anointed, the fruit of the great Herb *Heliotropium* applyed by it self, or ministred with Wine, Rew with *Nitrum* and Pepper, *Nitrum* with the Urine of a young boy not yet accustomed

Myrmecia. The cure of Verrucæ out of Paulus.

Aqua ex sarmentis distillata.

Stercus bubulum.

med with venerous acts, oxes dung miniſtred in Vinegar. But theſe which we have mentioned as remedies for the extirpation of *Myrmecia* and *Acrochordones*, are greatly alſo effectuall for thoſe evils called *Clavi* and *Thymia*. They do uſe alſo the head of a Liſard to take away *Myrmecia*, *Acrochordones*, and *Clavi*. There are ſome which do boyl the heads of ſalted fiſhes in that water which diſtilleth out of green branches, while they be burning: which they do declare to be a moſt excellent remedy for the aforeſaid evils. Other ſome to extinguiſh theſe diſeaſes, do make a Liniment of the ruſt of braſſe, (which of the late Phyſicians is called *Viride æris, & flos æris*) of brimſtone, and of the diſtilled water of Vine branches. And this is the only method of curing, which they are wont to uſe in racing out of *Verrucæ*, that is, by gnawing and ſcalding medicines. But this one thing is moſt diligenty to be obſerved in adminiſtring ſuch kinde of medicines, which *Celſus* doth admoniſh us of in his fift Book: namely, that thoſe parts which are about the evils, ought to be covered with leaves, leſt they alſo be exulcerate; for which cauſe ſome do anoint the places about the diſeaſes, with ointment of Bolearmoniack, with *Terra ſigillata*, with Roſe water and Vinegar. Furthermore, we aboliſh *Acrochordones*, *Myrmecia*, and *Thymia*, not only with theſe aforeſaid burning medicines, but alſo with the flame of fire, or with ſome hot inſtrument rightly applyed to them. Oftentimes alſo we cut them off. But ſometime we do take them away and utterly deſtroy them, by a ligature cunningly made and prepared for them, (as it happeneth in that true diſeaſe called *Ficus*) or elſe by ſetting to the fore-teeth, as ſome at *Rome* in *Galens* time were wont to do. But if you ſhall apply fire or ſome hot inſtrument to *Verruca*, you muſt provide that a plate of Iron or ſome ſuch thing, being bored through, be made ready for the burnt ſore, the hole whereof muſt ſo fitly comprehend the ſame, that none of the skin about it may be ſeen. Aduſtion being now made, you muſt reſolve the cruſt with Butter, or with ſome other anointing medicine. Afterward you muſt cure the ſore like unto other ulcers. But how *Myrmecia*, which do not appear out of the skin, but altogether equall therewith, ought to be brought forth and cut off, *Galen* teacheth very well, *lib.* 14. *Metho. Med.* where he maketh mention of one in his time at *Rome*, who deviſed a new order to cure theſe *Verrucæ*; firſt he brought out the evils by applying his lips unto them, or by ſucking them, and then (which did ſeem marvellous) he plucked them from the root; afterward ſetting to his foreteeth, he utterly deſtroyed them. But *Acrochordones*, appearing above the skin, he ſtraightway bit off with his teeth, and ſo quickly diſpatched them, *Galen* alſo ſetteth down another double manner to cure theſe evils, ſaying: But a Chirurgian being ſomewhat exerciſed in manuall practice, may eaſily cut off theſe *Verrucæ*, both with that inſtrument made to the form of a Myrtle leafe, and with that alſo which the Greeks call *Scolopomacherion*: this alwaies provided, that the ſore be kept and ſeparated from the skin or parts about it, We alſo bring forth *Myrmecia*, by laying ſome ſtrong and ſtiff quill about the compaſſe or circle thereof, the hollowneſſe of which quill muſt be equall with the thickneſſe of *Myrmecia*, that it might pinch it round about in every place, which being afterward turned about the ſore, and enforced downward, it will quickly bring forth

Lacertæ caput.

Other orders of curing.

How Verrucæ are ſafely burned.

The cure of Myrmecia being equal with the skinne.

A new cure of Myrmecia out of Galen.

Another cure of Myrmecia. Lib. 14. *Meth. med.*

Scalprum.

Scolopomacherion.

Another cure invented by a quill.

forth the whole *Myrmecia* together with the very root; but you must mark that the very end of the quill which shall cut it in a circle, ought to be not only thin and slender, but also sharp and strong. The quill therefore of an old Cock, or rather of an Eagle is very fit for this purpose. But you must cut it off only towards the root, seeing the hollowness of the other part of the quill may easily comprehend *Myrmecia*. And truly by this abscession, if it be done cunningly, you shall learn great Art. Hitherto speaketh *Galen*. But the ulcer which remaineth (*Verrucæ* being thus taken away) must be filled up and brought unto a scar, as other ulcers be.

Prima scitè radicem versus abscindenda.

CHAP. XX.

Of Oedema, and other cold flegmatick and flatuous tumours.

HAving sufficiently intreated of those tumours which are engendred through hot humours, we are now again determined to handle those tumours which have their originall of a cold matter, taking our exordium from that evill which of the Grecians is called *Oedema*. For as *Erysipelas* is caused of a cholerick flux: so *Oedema* proceedeth of a phlegmatick humour. *Oedema* therefore (*Galen* defining the same) is a certain loose and unpainfull tumour: or it is a certain thin swelling without pain, rising of a flegmatick humour that floweth into some member of the body, so that the same *Galen in lib.* 14. *Ther.* thought of *Oedema*, that it was a disease and no symptomate: For truly we know (saith he) that *Oedema* noth come otherwise then of the flowing of a phlegmatick humour, that is to wit, of a phlegmatick humour or vapourous spirit, gathered into some member, and sometime engendred in the same, as in the legges and feet, which are troubled with a corrupted water running under the skinne, and with the evils called *Phthoe*, and *Cacexia*, which are evill habits and deformities of the body. For in those dangerous dispositions, *Oedema* is an accidentall symptomate of that affect which oppresseth the man, that is, an accident necessarily following, which requireth no severall or proper cure (as afterward shall appear.) *Oedema* (as *Phlegmone* and *Erysipelas* also) is discerned of the Chyrurgians, by two differences, that is, by the true or untrue, or unlawfull *Oedema*. A true *Oedema* cometh of naturall choler, which truly is nothing else but a raw bloud not throughly digested, which is found in a lump of bloud, very fit to nourish phlegmatick members. An untrue and unlawfull *Oedema*, proceedeth of unnaturall phlegm. That we may not deal here in any thing obscurely, naturall phlegm is a cold and moist humour, in substance, crude or raw, in colour inclining to a certain whiteness, but in taste, and (if I may speak it) in smell, it is sweet and pleasant: unnaturall fleam is that which doth degenerate and differ from that fleam before described; and yet it keepeth it self within the bounds of his circuit and liberty, which if it shall once passe, it is then no more to be called *Phlegma* or fleam, but some other humour. But this fleam chanceth to degenerate from his own proper nature two manner of waies. One way is (as they say) in it self, when in his own naturall and proper substance it is changed, without any admixtion with any other humour, which truly hapneth very often: for it is turned either into a

Oedema.

Quid.

Oedema est symptoma.

Oedema duplex.

Verum.

Illegitimũ.

What fleam is.

What, and after what sort fleam doth degenerate from his own nature.

wateriſh ſubſtance, or into a flatuous ſubſtance, or into a very thin matter, and then it is called *Phlegma aquoſum, flatuoſum,* or *tenue:* or it is turned into a thick and vicious ſubſtance, which maketh the fleam very groſſe and clammy, and through a greater, or (as we ſay) through a further induration, it is cauſed to look like a plaiſter, or like glaſſe; or it doth putrifie and is altered, and then it is made both ſalt, nitrous and corroſive. The other way unnaturall fleam is cauſed through admixtion, that is, whenas ſome other humour doth happen to come unto it extraordinarily, as for example, either bloud, or choler, or melancholy. If bloud be commixed with fleam, it is ſweet: if choler be mingled therewith, it is cauſed to be ſalt: if melancholy, it is ſowr and ſharp. There are therefore eight kindes of naturall phlegm after the opinion of *Avicen, Haly Abbas* appointeth four only. But *Galen* (ſaith *Galen*) ſeemeth to aſſign unto it only two kindes, that is, ſalt and ſowr, although in his ſecond book of the differences of feavers, and in his ſecond book, *De locis affectis,* and in many other places alſo he maketh mention of the fleam called *Vitreum,* which oftentimes doth joyn it ſelf with ſowr fleam, by reaſon of that affinity and acquaintance that it hath with it. By theſe things therefore is gathered, that of fleam there are ingendred eight *ſpecies* or differences of tumours beſides nature. For firſt of phlegm that is naturall, cometh a true and a lawfull *Oedema.* Secondly, of unnaturall fleam, by reaſon of admixtion, there proceed three other differences or tumours, becauſe that three other humours may be commixed therewith; and theſe be they, *Oedema phlegmonôdes, Oedema eryſipelatôdes,* and *Oedema ſcirrhôdes.* Thirdly, of unnaturall fleam, through the alteration of his naturall ſubſtance, there ariſe four differences of tumors. For firſt of windy and vapourous phlegm doth come that tumour, which of the Latines is properly called *Inflatio,* but commonly among the Phyſicians it is termed *Apoſtema ventoſum,* a windy Apoſteme. Secondly, of wateriſh fleam there proceedeth a wateriſh Apoſteme. Thirdly, of raw, thick, and groſſe fleam, there are engendred thoſe tumours which ſome do call *Leves nodi,* and there are alſo ingendred flegmatick abſceſſions, which they doe commonly call *Exituræ phlegmaticæ.* But theſe are called of the interpreter of *Avicen, Dubelet frigida,* of which ſort are theſe, *Steatomata, Atheromata,* and *Melicerides: Ganglia* alſo, which be called of *Avicen, Glandulæ,* and other of that kind which ſhall be ſpoken of in that which followeth. Now of hard or rather of indurated and (as I may ſay) of caked fleam, there do ariſe all thoſe hard knots, which are moſt found in the joynts, and thoſe evils alſo called *Strumæ,* which are commonly called *Scrofulæ.* Fourthly, of corrupted and putrified fleam, there do come *Fiſtulæ,* and other ulcers which they call *crufuloſa.* The cauſes of *Oedema,* as alſo of other tumours beſides nature are threefold. Firſt, primitive cauſes are theſe: a fall from ſome high place, a ſtripe, a naughty diet. Secondly, antecedent cauſes as the abundance of a flegmatick humour running down into ſome member of the body. Thirdly, *conjunctæ cauſæ* is the very fleam which is already ſtuffed in the member that is beſet with a tumour. The ſigns of *Oedema* are theſe, a looſe and ſoft tumor, which yeeldeth to the weight of the finger, and is hollow after the manner of a cave or den, and riſeth not up again at the removing of the finger, but retaineth the very footſtep or mark of that which preſſeth it. There

Galen appointeth two kindes of fleam.

8. Differences of tumours beſide nature coming of fleam.

Three cauſes of œdema.

1.

2.

3.

Signa œdematis.

is

is felt very ſmall pain, or almoſt none at all; very little heat, a very white colour, or (as ſome will have it) a mean between whiteneſſe and paleneſſe, and other ſuch like ſignes, which do teſtifie the dominion and power of fleam. *Oedema* (as other tumours alſo) hath four times, the beginning, the augmenting, the ſtate, and declination of the tumour. This kinde of tumour is moſt cured by reſolution, or exhalation, but ſeldom by ſuppuration, very often by turning and changing them into knots or kernels called *Nodi*, or into other increaſings (as they call them) which are termed of the Grecians *Apoſtemata*, but of the Latines *Abſceſſus*. But the marks and tokens of the ending and finiſhing of theſe kindes of tumours are handled before in our generall diſcourſe of tumours. Theſe œdematous tumours are rather excited in the winter time, then at other ſeaſons, for then very much fleam is gathered together in mens bodies. Theſe tumours alſo do greatly and very often trouble old men, and them which be given to gluttony. *Indicia.*

CHAP. XXI.

Of the cure of Oedema cauſed of a flegmatick humour flowing into ſome member.

BEcauſe *Oedemata*, after the manner of other tumours, are raiſed through the flux of humours into ſome member, the ſcope and order of their cure ſhall be alſo twofold. 1. The one is, to diſſolve the ſubſtance of thoſe humours which now do occupy the member. 2. The other is, to withſtand and reſtrain the flux. And as the one ſcope doth excell the other, ſo the remedies of their cure muſt be commixed together the one with the other, either ſomewhat plentifully or ſomewhat ſparingly. When therefore the order of reſtraining ſhall overcome that which counſelleth us to uſe evacuating and digeſting remedies, the force of reſtrictives muſt be augmented. But when there is more need of evacuation then of reſtriction, the nature and vertue of digeſtive or diſcuſſive and drying medicines muſt of neceſſity excell in the mixture. Moreover both the plentifull flux, and the ſmall deal of matter in the affected part, doth tell us, that in the mixture the vertue of reſtrictive medicines muſt be more effectuall, and of greater force. Contrariwiſe you muſt uſe a greater meaſure of drying and digeſting medicines, when matter aboundeth in the member very plentifully, and the flux very little. But in an old and inveterate *Oedema*, and that which is already ingendred, you ſhall not uſe any longer this order of curing which hath a mingled power, but you ſhall apply ſuch things as can diſperſe and divide the matter. Which thing is alſo diligently to be obſerved in all other continuall ulcers. But *Oedema*, which is an evil ſymptomate following other dangerous affects, as leannelle of the body, the Dropſie, and an evil habit of the body, which the Grecians call *Cachexia*; doth deſire no proper, peculiar, or ſeverall cure (as we have before mentioned) for it cannot be cured but by expelling that evil affect whereof it firſt groweth. Yet ſomewhat is to be remitted out of it, if it doth debilitate the ſtrength or increaſe the chief affect, or elſe hinder the cure. It ſhall therefore be ſufficient (if it ſhall need any cure) to rub diligently the ſwelling place, ſometime with *Oxyrhodinum*, *Curandi œdematis ſcopus duplex cum adhuc gignitur.* *The order of curing an old œdema.* *Oedematis ut ſpecialis eſt curatio.*

Oxyrhodinum, ſometime with oyl mingled with ſalt, or elſe with *Oxyrhodinum* and ſalt. For this kinde of friction doth ſlake the tumour, and mitigateth the pain, if it be provoked through too much diſtention (as ſometime it chanceth:) *Oxyrhodinum* doth ſtay the flux, oyl with ſalt hath power to digeſt and empty out that which is compact in the member. But *Oxyrhodinum* with ſalt, doth partly digeſt and dry up, and partly reſtrain and ſtop the affluxion of humours. But our generall method being before declared, let us turn our pen to declare the proper and particular order of curing a lawfull *Oedema*, which hath his beginning of the flowing of thin fleam: which method, according to the opinion of the Chirurgians of our time, doth conſiſt of four things (as hath been ſaid of *Phlegmone* and *Eryſipelas*) that is to ſay, 1. In a juſt order of diet. 2. In preparing of the flegmatick humour, which they call *æquatio*, an equall diviſion, and in purging the ſame. 3. In repreſſing, diſſolving, and drying up the humor that is flowed already, and now doth occupy the member. 4. And laſt of all, in correcting and removing the ſymptomates or accidents which do follow *Oedema*. Theſe therefore are the four particular intentions whereby we diſpatch thoſe two generall orders before mentioned. The firſt intention therefore is perfected or finiſhed by the due and juſt uſage of ſix unnaturall things, which ſhall be well and fitly applied to the ſick body, if they ſhall all decline unto heat and drineſſe, with a certain attenuation or diminiſhing. Therefore chuſe and prepare a thin and dry ayr. Let him take for his drink wine that is fined, and clean from dregs, clear, white, or ſomewhat red, which they call Claret wine, which in his kinde muſt be excellent good, and allayed a little with water. Let his bread be very well baked, and well handled. Let him eat the fleſh of ſheep, or the fleſh of the birds of mountains and of the plains, and thoſe rather roſted then ſodden. Let him uſe ſparingly fat broths, potherbs, and other fat meats. Let him abſtain from things that be unleavened, raw, and very moiſt. Let him not eat of any kinde of pulſe or cheeſe, nor of untimely and unripe fruits, nor of fiſhes (except they be thoſe that live in gravelly places, and thoſe alſo either roſted or boyled in wine.) Roſted meats generally are better then ſodden, and better then thoſe things alſo which the induſtry of the Baker can provide. Let him eat little, and drink leſſe. In all his diet let him eſchue lechery and gluttony. If the belly be bound, looſe it with Figs, or with *Carthamus*. Take therefore five or ſix dry Figs, and fill them with the pith of the ſeed of *Carthamus*, and eat them either in the morning, or before dinner. Let the body be exerciſed moderately, if ſo be the affected member can permit the ſame without hurt. Let his ſleep be little and ſhort. Let him altogether avoid bathing, and all other moiſtning things. The ſecond intention is accompliſhed by preparatives, or by remedies equally dividing (which they commonly call digeſtives) and by medicines which can evacuate that flegmatick matter wherewith the body of the ſick doth abound. Therefore you muſt give him ſome kinde of *Oxymel*, which can cut and divide, and purge forth the fleam that lurketh in the body. Afterward the matter going before the expulſion being thus prepared, at the appointment of ſome cunning Phyſitian, muſt be emptied out with ſome medicine that can purge fleam, called *Phlegmagogon*. But if (ſaith *Guido* out of *Cauliacus*) abundance be

Four particular orders to be kept in curing a lawfull Oedema.

Prima intentio.

Aer.

Potus.

Cibus.

Somnus.

Balneum.

Secunda intentio.

be present in the body, you may safely open a vein, but yet not without the advice of some expert Physician. But in a plethorick and full body there are scarce at any time seen any *Oedemata*, especially those which be lawfull; for fleam doth not abound in it more plentifully then other humours do. Therefore it being simple and alone, not commixed with other humours, it can seldome flow into any part of a plentifull body: wherefore letting of bloud especially in a lawfull *Oedema*, may seem to be nothing profitable. The third intention is finished in the beginning by applying repercussives, and not by those remedies which by binding vehemently with their naturall coldnesse doe repell and drive back, but by those which have power to dry greatly, and digest well, which they call provokers of drinesse and resolution: but in the increase by using discussive remedies somewhat more forcible. And in the state thereof, especially about the end, the flux being already stayed, by pure medicines, and by those which do very strongly digest and resolve. But in the declination by consuming and drying helps, if the cure be to be dispatched by resolution. But if it doth degenerate, and turn into abscessions which they call *Exiturae*, it shall be cured by ripening medicines, and by other helps which are set down for the cure of Abscessions. Moreover, repressing remedies endued with a drying digesting nature, which do profit in the beginning of *Oedema* coming of the influxion of a fligmatick humour, are comprehended under three speciall rules. The first is out of *Galen lib.* 14. *Therap. & 2. ad Glauconem*, where he saith, that if *Oedema* doth consist of a phlegmatick humour flowing into some member, a sponge wet in water wherein is a little vinegar, shall sometime abundantly suffice. But these must be so well tempered and commixed together, that they may either be drunk, or that they may not have much vinegar upon it, But you must binde the sponge to the place, beginning at the neather part, and ending above. Let the sponge be very new. And if there be not a new to be gotten, you shall cleanse and scour the old very diligently, by washing it in *Nitrum* and *Aphronitrum*, and in lye. *Avicen* commandeth, that instead of a sponge you sometime apply a double linnen cloth, or some such like thing. The second rule is mentioned of *Avicen* himself: ℞ *Baurach* of the decoction of wtaer, that is, of Salt-peter, or of the fome of Salt-peter, of Ashes of Vinegar, of each as much as shall suffice. The third rule is described of *Razis*, after this manner: ℞ *Aloes*, Mirrhe, *Licium*, *Acatia*, *Sief*, *Memitha*, that is, of *Glaucium*, of *Cyperus*, of *Crocus Orientalis*, of Bolearmoniack, of each a little quantity, powder them, and commix them with the juyce of Coleworts called *Brassicæ*, and with Vinegar, and make an Emplaister. Furthermore those remedies which were of late rehearsed, do also help much the increasing of this ædematous tumour, if you do put unto them a good quantity of Vinegar, and a little Allum, especially in strong bodies, which have a hard skin, and wkenas *aquosior Posca* shall not avail. Therefore if *Oedema* doth not cease or rest with these helps mentioned a little before, when you binde it to again, you shall commix a little more Vinegar that the *Posca* may be the stronger: or you shall lay on a little Allum, and apply a new Sponge: for this doth help as an excellent medicine, and doth long continue very effectuall, and with the substance it drieth the affected member. If there be no plenty of new sponges,

Tertia intentio.

Remedies to be used in the beginning of Oedema.

1.

Posca aquosa.

2.

3.

Emplastrum Razis.

Remedies to be used in the time of encrease.

ſponges, it is better (ſaith *Galen*) to uſe that which the common ſort call *Lychnion*. But above all things let it be ſoft, which kinde is uſed at *Tarſis*, whereof if there be any plenty, you may boldly uſe: for you ſhall try it to be more profitable then uſing of ſponges; but let it be wetted in *Poſca*, and a little Allum therewith. Then (as it is ſet down already) let it be bound to, and let the binding begin at the nether parts, and end aloft. Let the binding be mean and ſmall, as in the ſetting of a bone. But truly the firſt caſting about of the ſwathing band, which muſt begin beneath, ought to be tyed ſomewhat ſtrait: but all the reſt muſt be ſlacked by little and little, but yet not ſo, that any part of the binding be looſe. Now the remedies which are miniſtred after the vigour of the ſtate, when the flux is ſtayed, and in an univerſall declination (if *Oedema* doth require reſolution) are wont alſo to be deſcribed and contained under a threefold rule. 1. The firſt is of *Avicen*, which is a ſponge dipped in lye of the aſhes of the fig-tree, of the vine, and of the holm, which is a kinde of oak, apply theſe to the member, for truly in them there is great power and vertue both to dry and cleanſe. 2. The ſecond is of *Brunnus*, which *Theodoricus* alſo uſed: ℞ of Allum, Brimſtone, Myrrhe and Salt; of each a like quantity: commix all theſe with oyl of Roſes, and with vinegar, and make a Liniment, which yet doth dry more ſtrongly then the former remedy. 3. The third is of *Avicen* likewiſe, whoſe deſcription is this that followeth: ℞ of cows dung, ℔ ß. of *Olybanum*, of *Styrax*, of *Uſnea*, that is, of the moſſe of trees, which is called of the Grecians *Bryon*, of *Galanus aromaticus*, of Spikenard, of Wormwood, ana. ʒ ß. apply all theſe with vinegar, and with the decoction of Coleworts, and make an Emplaiſter. And this truly is the way to cure *ædema* which is finiſhed by reſolution. But if they do not yeeld unto digeſtion, but do come unto ſuppuration, you may apply, and that very profitably, *Unguentum è ſuccis* called *Diachylon*, and that ointment eſpecially which *Rogerius* was wont to make. To the ſame purpoſe alſo this Emplaiſter following is very effectuall: ℞ Mallows, brank Urſine, or *Hircina*, which is called *Achantus* and *Achanta*, root of *Althæa*, root of Lillies, roſted Onions, Snails, leaven, Lineſeed ſodden and kneaded, and mingled with Swines greaſe, or with butter; bring them into the form of an Emplaiſter, or rather of a Cataplaſme. Another for the ſame purpoſe very effectuall: ℞ of the juyce of Elder, or Walwort, (which our late Writers do call *Lapatium acutum*) of *Leniſticum* or *Liguſticum*, and of Fennell, of each of them as much as you think good, yet of an equall weight; boyl them with *Dialthæa*, with hony, oyl, and butter, and of them make a Cataplaſme. The Apoſteme being ripe, do not tarry till it open of the own accord, for that happeneth ſeldome, or peradventure never; but let apertion be made with ſome hot iron, or ſome burning medicine, wherewith the matter may be purged out, according to the manner and form before expreſſed. Then let the filthineſſe be cleanſed out and wiped away with that ointment commonly called *Unguentum Apoſtolorum*, or with a mundificative of *Apium*, and with the juyce of wormwood, or with this ointment following, which doth draw and cleanſe the thick and groſſe matter: ℞ of *Galbanum*, of *Ammoniacum*, of Roſin, *Terebinthina*, Pitch, of bullocks tallow, of oyl, ana. a like quantity: diſſolve the gummes in vinegar, and let them melt or boil upon

Lib. 14. Ther. & 2. ad Glau.

Remedies for the ſtate and declination.

1. *Spongia aqua lixiva imbuta.*

2. *Linimentum.*

3. *Emplaſtrũ Avicenna.*

Uſnea quid.

Concoquentia ſeu maturantia.

This is given by Theodoricus.

Apertio.

A mundificative ointment which is attributed to Divus.

upon the fire with the reſt, and make an ointment. Afterward let it be cured like unto other filthy ulcers. But we diſpatch our fourth intention, according to the nature and quality of the accidents that chance very ſuddenly, as if pain doth happen, it muſt moſt eſpecially be mitigated, by applying moiſt oyl of wooll (after the doctrine of *Avicen*) or by boyled Wine, or by a cerate made of the oyl of Cammomill, of the oyl of Wormwood, of the oyl of Spike, and of Wax. But if hardneſſe be preſent, it muſt be diſſolved and mollified with the marrow of the bones of bullocks, or with Harts marrow, or with ſome ſuch like thing, as hereafter ſhall be ſaid. But *Galen* in an inveterate *Oedema* did anoint the ſore with oyl, and then miniſtred a ſponge dipped in Lye, and binding it ſomewhat juſt or ſtrait, did perfectly cure the evil. *Quarta intentio.* *Lib. 2. ad Glauc. Oedemata diuturna.*

Now it remaineth that we ſet down the ſumme of the cure of *œdema*, 1. Firſt therefore unto an *Oedema*, which is a ſymptomate hapning and coming ſuddenly with other diſeaſes (as the Dropſie, leanneſs of the body, and that evil called *Cachexia*) apply ſuch medicines as can diſcuſs and dry up without grief. 2. Therefore rub the ſwoln place diligently with *Oxymel*, or with *Oxyrhodinum*, or with oyl and ſalt, or elſe with *Oxyrhodinum* and ſalt: for by this friction you ſhall both mitigate the pain (if any be cauſed through diſtention) and remit the tumor alſo. 3. But to an *Oedema* that cometh of the influxion of thin fleam, if flux doth not yet ceaſe, apply thoſe medicines, which partly digeſt, and partly conſtrain and reſtrain. 4. Therefore binde a new ſponge, or ſome other dipped in Lye, or wetted firſt in alaied *Poſca*, eſpecially in ſoft and tender bodies, and if the tumors doth poſſeſs the members of the body, binde about them ſoftly ſome ſwadling band from the neather part to the upper, as we uſe to do in ſetting of bones. 5. But if by theſe remedies the tumour doth not ſlake or yield, put a little Alume with *Poſca*, viz. with *Oxycratum*. 6. But if the affect ſhall be of any continuance, you muſt not uſe any more thoſe remedies which have a mingled faculty (that is to ſay, digeſting and reſtraining) but rather digeſtives. 7. Therefore the member being firſt anointed with oyl, you muſt miniſter a ſponge (as we ſaid) dipped in Lye, and binde it with ſwathing bands ſomewhat ruſt and ſtrait. *Capita curationis œdematis.* 1. 2. *Oedema morbus.* 3. 4. *Oedema inveteratũ* 5. 6. 7.

CHAP. XXII.

Of Tumours above nature, Which the Latines call Inflations, but they are commonly called Windy Apoſtemes, Apoſtemata ventoſa.

IT is now very requiſite for us to diſpute of the tumours called *Inflationes*, whoſe cure is divers from the cure of *Oedema*. For they (as *Galen* ſaith, *lib.* 14. *Therap*) have their originall of a phlegmatick humour, and therefore do yield unto touching and handling, and our fingers being laid thereon do deſcend ſomewhat deeply into them. But inflations do come of a flatuous ſpirit gathered together, breeding ſometime under the skinne, ſometime under the thin filmes which are compaſſed about with the bones, or they do ſhut in and include the muſcles, or elſe ſome part of the bowels. Furthermore ſometime there is alſo not a little of the humour gathered together in the belly and in the inward parts, and alſo in the middle ſpace of them and of *The difference between inflatio and œdema.*

Lib. 4. the *Peritonæum*, as in that kinde of water (saith *Paulus*) under the skin, which evil we call a Tympany. These also do differ from *Oedemata*, because they being touched with the finger do not retain any mark, and they do give a sound like a Tabour, and also because sometime they are contained in a sensible hollownesse, and that oftentimes very great. The cause of these kindes of inflations, is the weaknesse of the naturall heat, which is placed in a flegmatick matter to provoke windinesse. For truly, heat may take up such a vapour of a moist substance, but it cannot divide nor discusse it. For even as (saith *Galen*) we see in outward things, that a very cold constitution (especially when the North-wind bloweth) doth make the air very calm, and a very hot constitution in Summer maketh the air pure and clear, but the middle constitutions do cause clouds, so it happeneth in living creatures. For heat, neither by extream weakness, nor yet by vehement strength can beget winde, but when it getteth a mean between these affections. For this vapour is holden in some place (as *Avicen* saith) either because of the thicknesse of the member, or of the grosseneſſe of the vaporous spirit. Which thing also *Paulus* after the opinion of *Galen* witnesseth in these words: saying, that the thicknesse of the members, and the grosseneſſe of the spirit or vapour, doth cause that the same vapour is not dispersed abroad.

Lib. 6. de morbis & symptomat.

Lib. 4.

Inflationũ notæ.

The signes of inflation are these; a tumour not yeelding to any touching or handling: it appeareth very clear and bright, and when it is beaten on, it giveth a sound like unto a Bottle, or Tympany. Moreover there is felt oftentimes windinesse throughout the whole body, sometime running this way, sometime that way, which causeth extensive pain. But concerning the judgements and opinions hereof, a flatuous or vaporous spirit, which is not dissolved and dispersed, doth procure many discommodities. But a breathing and windy vapour, coursing up and down within the body with pain and great anguish, is greatly to be feared, because it doth seem to be drawn from some venimous matter. But now seeing these three things, *viz.* the moist matter, the imbecillity of the naturall heat, and the thicknesse of the pores of the body, do concurre together to the generation of *Inflatio*, (as hath already been declared) the order therefore of the cure thereof shall be this; first, to strengthen the substance of the heat, to extenuate the vapour and flatuous matter, and to prevent or open the thicknesse of the pores of the body (wherein this vaporous spirit gathered now together, is contained.) Now we make perfect and finish the two later things, that is, the rarifying of the thick body, and the extenuation of the grosse vapour, by one and the same kind of medicines, which is, by using those remedies which do profit to the extenuation of the members; and by applying those helps, which can heat either more or lesse according to the inflation of the afflicted members, according to the thicknesse or thinnesse thereof, and according also to the grosseneſſe or thinneſſe of the vapours. For according to the difference of these things, the power or faculty of those medicines which are ministred, ought to be intended and remitted. The thin parts therefore, and the vapour or spirit which is not very thick, are but meanly to be dealt withall: but the grosse members, and that vapour which containeth much thick matter, do require medicines which may greatly

Inflationis prognostica.

Inflationis curatio.

extenuate

extenuate and heat them. But if the substance of naturall heat shall perish or diminish, it must be repaired again, regarding the greatnesse of the losse thereof. But if it shall be altered, you must bring it unto a certain mediocrity. But if grief shall there vex or molest the sick, you must hasten unto those helps which can mitigate pain. Very well therefore have the Chyrurgians of our age declared, that the cure of inflations (which they call *Apostemata ventosa*) is dispatched by three intentions. The first consisteth of a just and due observation of diet. The second, of a good concoction or digestion, and the third dependeth of the discussing and dispersing of the windy spirit, which is assembled in the member. Therefore let the institution of diet be after this manner. First of all you must abstain from all grosse, viscous, raw, flegmatick, and windy meats: as are, sweet meats, all kinde of pulse, raw fruit, Rape-roots, Chest-nuts, and other things of that sort, which doe ingender a flatuous vapour. You must use hot and dry things, and those remedies also which can attenuate and dissolve windinesse, as is bread made of Barley with a little Salt and Cummin-seed. Let the Patients drink be small Ale or Beer. Let him use the decoction of Cicers mixed with Onions. Let him take *Apium hortense* (which is commonly called *Petroselinum*, Parcely) Calamint, Rew, Cummin. Let the flesh which he eateth on, be rather rosted then sodden, and especially the flesh of birds (as hath been said in the former Chapter.) But now, that you may dispatch the second intention, you must strengthen and corroborate the vertue concoctive with some sweet and odoriferous savours, and by confections, and electuaries appointed for this purpose, as be these, *Diacuminum*, *Diacalaminthe*, *Aromaticum rosarum*, and this decoction following, which they call *Dragcta*: ℞ of Anniſe, of Fennell, *Cornus*, *Daucus*, Commin, of Laurell berries beaten together, ana. ℥ j. of Liquorice, Galingale, white Ginger, ana. ℥ ß. of Cloves, Cubebs, of long Pepper, seed of Rew, ana. ℥ ij, of Anniſe seed covered over with Sugar, ℥ ij. of Sugar, ℔ j. ß. make a powder. But outwardly let the stomack be annointed with oyl of Spike, of *Costum*, and oyl of Rew; or make an Epitheme of those things which can discusse winde, and which are appointed to help concoction, and let it be applied to the stomack. But these things doe rather appertain unto Physick then unto Chyrurgery. The third intention is accomplished by applying some medicine which hath a double vertue, that is, which can both concoct, digest, and moderately binde, neither will encrease pain. But to the perfecting of these things, there are appointed three manner of remedies in *libro* 14. *Therapeut.* The first is mentioned of *Galen* in these words. In the arteries (saith he) and in the muscles which are under the skinne, or under the films which do cover the bones, when *Inflatio* is risen, if it be without grief, some liquor applyed to the thinnest members shall profit greatly, of the which nature, is Lye ministred with a new sponge. But if grief doth also trouble him, you must annoint the member with some oyl which hath power to mitigate and remit the pain. These diseases happen through a stripe or bruise, whenas either the muscle or the film which compasseth the bone, is bruised or hurt, upon which film that goeth about the bone, the aforesaid sponge must be layed. The second rule is described also in the same place af-

Three intentions of curing inflations.

Prima intentio.

Cibus.

Potus.

Secunda intentio.

Dragcta helpeth digestion.

Tertia intentio.

ter this sort: But unto the muscles (for they sometime are painfull) you must apply some medicines which can mitigate pain in greater measure, so that to them you must apply not only Lye alone, but you must put into it both *Sapa* and also a little oyl. But it shall be more profitable in the beginning not to apply Lye, but to use *Sapa* with Wine, and a little Vinegar, and to put to them a little oyl, which things when they are mingled together, it is good to heat them, and lay on unwashed wool (which they call *succida*) dipped in them. But if there be no plenty of such wool, then the oyl of wooll is to be used with the former mixture, but if neither oyl of wool be at hand, you shall commix very well some cerate, which is made of the oyl of wool. For the bruised muscles must needs be lenified with some medicine which hath a double strength, that is, which can both concoct, digest, and moderately binde. But if the medicine containeth no astriction, it encreaseth sometime *Phlegmone*, and especially in those bodies which are plethorick nnd full of humours. Being mindefull therefore of these three indications already declared (that is, of concoction, digestion, and moderate astriction) in the muscles which are inflated by means of some bruise or stripe, when great pain doth afflict, you shall the rather use a more mitigating medicine, and you shall greatly resist pain, by using more Oyl and Wine, whose force I know to be mighty, whenas pain together with the inflation doth speedily hasten to an end. And truly the time is the shortet, if you minister those things which have a strong and mighty effect, as are these, Lye and Vinegar, and next after them Wine hath a mighty operation. As often therefore as you minde not to asswage pain, you shall cast into the mixture, a greater quantity of Lye and Vinegar. Again, when you intend to repell and drive back, you must put in more of Wine then of other things, which Wine shall be more effectuall for this purpose if it be black and sharp. But if you please to digest, you shall minister the greater quantity of Lye. But if you shall mingle Vinegar with them, the mixture shall be profitable both waies, because that Vinegar hath a double and mingled faculty. But when the muscle is not pained, you may lawfully for want of Lye use *Aphonitrum*, but it must not be gravelly, but rather fomie. The third rule is an Emplaister made of the filthinesse which is wiped from the bodies of men that wrastle, and of unslaked Lime, boyled together with water and Wine. These are the words of *Galen lib.* 14. *Therap.* But those inflations (saith he) which through negligence are inveterate and of some antiquity, you shall apply to them those helps which are made of Lye (as hath been said before:) and secondly you shall minister some Emplaister. But I will declare also the example or order how to prepare these things First, the filthinesse which cometh from mens bodies must be heat, and throughly strained, that it may be clean and pure: then again take the Lime which must be brayed as small as meal, and sprinkle it in the vessell where the filthinesse is, and temper it together to the thickneſse of clay. That medicine is also very good for the inflations which is made of *Sycomorus*, and other remedies of that sort do greatly help also. But if this flatuous spirit which causeth the inflation shall be smoaky, wicked, corrupt, and excited of a venimous matter, with intollerable pain, and vehement heat, running up and

Sapa.

Lana succida.

Oesipus. Ceratum ex tesipe.

Pro lixivio Aphronitrum.

Formula tertia.

How an old inflation must be handled.

If the windy vapour shall be venimous.

and down in the members of the body, no more safe or better counsell can be given, then that (when it is resident in some particular member) that member must be straightway bound beneath and aloft, and in the midst the tumour be opened with a razor, or with some hot instrument, so that the venimous vapour may easily come forth. Afterward the gaping wound must be filled with Aloes, and with Bolearmoniack dissolved in the oyl of Roses and Vinegar. But within three or four daies after, you must fill up the wound with flesh, and bring it to a scarre. But in such venimous inflations, a very thin diet must be observed, and the body must be emptied with some purging medicine. And if you minister *Theriaca* to the sick, it will help him greatly. Now there remaineth the summe of the cure of a flatuous tumour, which we minde to declare in these words following: First confirm and strengthen the weak substance of heat that is in the affected member, restore the same again, and when it is altered, bring it into some mediocrity. Secondly, extenuate the vaporous and windy humour which raiseth the tumour. Thirdly, open the thick pores of the skin, and of the whole affected member, with medicines that are effectuall for the thinnesse of the members: afterward seek to discusse the flatuous vapour. Fourthly, (but according to the difference of the affected parts, and according to the thicknesse of the flatuous vapour, or thinnesse of the medicines which are applied,) intend and remit as well the matter as the faculty and vertue of them. Fifthly, furthermore if such a vaporous tumor shall chance with grief and with inflammation (as it hapneth in the muscles, which through some bruise are stuffed out with wind) apply in the beginning mitigating medicines: but in processe of time, use such remedies as have power to dissolve, increasing by little and little the plenty thereof. Sixtly, inflations which through negligence are inveterate, first anoint them with Lye, and then lay to some plaister which can mollifie, dissolve, and discusse them.

Victus ratio.
Theriaca.
The summe of curing a flatuous tumour.
1.
2.
3.
4.
5.
6.

CHAP. XXIII.

Of a Tumour caused of a thin substance, which they call aquosum Apostema, that is, a Wateriſh Apostеme.

IF fleam doth universally abound throughout the whole body, that kinde of disease (which is a wateriſh humour running between the skin and the flesh, called *Leucophlegmatia*) doth accompany the same, as *Galen* hath noted in his sixt Book *de Symptomatum causis*. But when this flegmatick humour doth flow in one only member, there is ingendred *Oedema*: for so they call a loose tumour, which is without pain. But if wateriſh excrements do abound, they are wont to bring the Dropsie (which they call *Ascites*) which if they shall couch themselves in one only member, they do raise in it *Phyctænæ*, that is to say, pushes or whelks. Furthermore the later sort of Physicians have been accustomed to call this kinde of wateriſh tumour, *Aquosum phlegma*, as also they do term that humour to be fleam which floweth in the feet and leggs of them that are troubled with the Dropsie, and aboundeth in the lean parts of the body, and in other members, which do labour of an evil habit (which the Grecians call *Cachexia*.) And these kind of tumours which do proceed

Leucophlegmatia.
Serosum incrementum.
Phyctænæ.

ceed of wateriſh fleam, or of the aforeſaid ſerous increaſing, they do alſo call unlawfull and untrue *œdemata*. But in thoſe dangerous diſpoſitions or diſeaſes, they call it *Tabes*, which name *Hydrops* and *Cachexia* do require: but *œdema* (as hath been already declared out of *Galen*) doth not deſerve the name of a diſeaſe, but of a ſymptomate, for that it truly needeth no particular or ſeverall cure. For the only rubbing of it with *Oxyrhodinum*, or ſometime with Salt and Oyl, or with Salt and *Oxyrhodinum*, doth ſtop it, and many other things of that kinde do work the like effect. But the cauſe of theſe tumours are theſe, the altering of the vertue or faculty of the members through a cold and corrupted intemperature of the body, and the naughtineſſe of nouriſhment declining to aquoſity, as you may eaſily gather out of the ſixth Book *de Symptomatum cauſis*. The ſigns and judgements are almoſt all one with a true *Oedema*. Yet they differ in this, becauſe in the wateriſh tumors the tumor is more looſe then in a lawfull *Oedema*: and therefore it doth not ſo reſiſt touching, neither doth it ſound like winde, but rather as water, and it doth ſeem to ſhine after a ſort, when one holdeth it againſt the light. Now concerning the judgements of this kinde of tumour, there is no doubt but that a wateriſh tumour proceedeth of a greater coldneſſe then a flatuous tumour doth, as *Galen* declareth in the eleventh Commentary of his fourth Book of Aphoriſmes. But it ſeemeth (ſaith he) that a wateriſh *Hydrops*, which they call *Aſcites*, is ingendred of great coldneſſe, but a *Tympany* of the leſſe cold, which diſeaſe is named of *Hippocrates*, a dry water running between the skin. For a moiſt ſubſtance cannot be changed into a flatuous vapour without ſome heat. Moreover wateriſh tumours do happen oftener in the feet, in the ſtones and cods, in the head and in the joynts, then any other parts of the body, both becauſe ſuch a kinde of humour doth readily ruſh into thoſe parts, and alſo becauſe heat is very mean and little in them, for becauſe they be far off from the hotteſt members. And as a flatuous vapour is ſeldom found without a wateriſh humour: ſo a wateriſh or ſerous humour is ſcarce contained at any time in any member without a windy ſpirit. Hitherto we have ſpoken of the generation, the cauſes, ſignes, and judgements of a wateriſh tumour: now we will ſet down the cure thereof. Seeing that theſe wateriſh tumours are cauſed (as we have ſaid already) of the flowing of a ſerous humour, there needeth no other means, ſpecially no other generall order to cure them, then that method which we have expreſſed already in the cure of other tumours, which are ingendred of the influxion of humours into ſome member. The order therefore of remedying ſuch kinde of tumours in the beginning ſhall conſiſt of two points, that is to ſay, firſt to empty out that which is flowed, and ſecondly, to ſtop and inhibit the flux of the humour. Wherefore, as in all other diſeaſes, which are yet but in begetting, ſo alſo in theſe affects, the Phyſitian muſt be carefull and diligent, as well in curing them, as in foreſeeing the danger following, that is, both to remedy the diſeaſe and provide for the flux. The firſt order therefore is ſubject to that part of the Art of Phyſick which cureth the diſeaſes: but the ſecond belongeth to that part which preventeth the diſeaſe to come. But that we may profit, and diſpatch this double and generall method, it is neceſſary to recite five other,

Lib. 2. ad Glauconem, & 14. Therap.

Cauſa.

Signa.

Judicia.

Aſcites is cauſed of more cold then Tympanites.

What parts theſe tumours do moſt occupie.

Aquoſi tumoris curatio.

Curatio duplex.

other particular intentions, expreſſed of *Guido* out of *Cauliacus*, for the cure of a wateriſh tumour, in this manner and order as followeth. The firſt conſiſteth in a juſt inſtitution and obſervation of a good diet. The ſecond in the helping and furthering of concoction. The third in purging out the wateriſh humour by the belly. The fourth in bringing out the wateriſh humour through the paſſages of the Urine. The fifth and laſt conſiſteth in the evaporation and drying up of that wateriſh humidity which is compact and contained in the aggrieved member. But becauſe the four firſt intentions do rather pertain to the Phyſician then unto the Chyrurgian, for whoſe profit we have taken this work in hand, and alſo ſe becauſe they may ſufficiently be known by thoſe things which went before, I have ſet down the cure in the 33. Chapter of my thrrd book: and am determined to handle in this place the laſt intention only, which requireth ſome new intended remedies. The firſt intention therefore is ended with thoſe medicines which can dry up, and reſolve thoſe wateriſh and ſerous humours which are contained in the affected member. But of thoſe remedies, there are commonly ſet down three rules or orders. The firſt is out of *Galen, lib. 2. ad Glauconem*, and *lib. 14. Method. medendi*, which is made of *Oxyrhodinum* and Salt (as hath been before declared.) The ſecond is out of the ſame authour, which is a new ſponge dipped in Lye: and to this purpoſe ſerve thoſe remedies alſo which we have before ſet down, for the cure of *Oedemata*: with the which helps (that they may dry up and diſcuſſe the more ſtrongly) you muſt commix *Aphronitrum*, Allum, and brimſtone, The third rule is a certain emplaiſter deſcribed of *Avicen* for the cure of *Scrofulæ*, which emplaiſter be attributed to *Galen in libro ſuo de compoſitione medicamentorum κατα γένη*. And this emplaiſter (as he ſaith) within one week at the moſt, and oftentimes within three daies doth reſolve all the hardneſſe of the evill. But although ths emplaiſter cannot be found in the Book before rehearſed to belong unto *Galen*, notwithſtanding we may uſe the ſame very fitly to the diſſolution of a wateriſh and flatuous hardneſſe: whoſe deſcription out of *Avicen* is this that followeth: ℞ of Muſtard-ſeed, of Nettle-ſeed, Brimſtone, *Spuma maris*, *Ariſtolochia rotunda*, and *Bdellium*, ana. ℥ j. of Ammoniack, old oyl and Wax, ana. ℥ ij. But if the hardneſſe of the tumour be not diſcuſſed by this Emplaiſter, you can deviſe no other more excellent, or more preſent remedie, then to open with ſome inſtrument, and then to cleanſe and ſcour it, and afterward to cure it after the manner of other filthy ulcers. The ſumme of curing a wateriſh tumour is this, 1. Appoint ſuch a diet to the ſick as can attenuate heat, and dry up. 2. Let him uſe a moderate exerciſe of his body, let him eat and drink little: let him not ſleep much, let him oftentimes provoke his belly and bladder to avoid excrements. 3. Take heed that he digeſteth his meat well, and that he begetteth not windineſſe. 4. Purge out the wateriſh humour, wherewith the whole body of the ſick doth abound, by the belly and by the pores of the Urine. 5. Dry up and digeſt through breathing that ſerous humour which is included in the affected member. 6. But if it cannot thus be diſcuſſed, put ſome penknife, or ſome other hot inſtrument into the tumour, if it occupieth the arteries, and open it in that place where it is moſt inclined downward, that ſo the humour may the more eaſily come

Five particular intentions in curing a wateriſh tumour. 1.2.3. 4. 5.

1.

2.

3.

Avicens Emplaiſter to diſcuſſe wateriſh tumours.

Capita curationis a quoſi tumoris. 1. 2. 3. 4. 5. 6.

forth. 7. Evacuate the humour which did cause the tumour, by some emissary, and then without delay dispatch all other things which do pertain unto the cure of other corrupted ulcers of the like nature.

CHAP. XXIV.

Of the diseases called Glandulæ, Nodi, and Strumæ, together with other Abscessions, which they call Phlegmaticæ excrescentiæ.

Enumeratio abscessuum pituitosorum.

GANGLIA so called of the Grecians; *Chærades*, that is, *Strumæ*, which they also call *Scrofulæ*, *Bronchocêle*, which they name *Bocium*, and *Hernia guttaris*, *Melicerides*, *Steatomata*, and *Atheromata*; also *Testudo*, *Talpa*, *Natta*, or *Napta*, which names given to tumours, were invented of the late Physicians, and are not to be found among ancient writers. Those tumours also which *Avicen* calleth *Fugillæ*, and *Nodi*, and *Vulgaris Bubo*, together with many other tumours of that kinde, in what part soever of the body they do grow, they have their generation of fleam, and for that cause are justly referred unto phlegmatick tumours. But although certain of the above-named Abscessions do degenerate into a stony hardnesse, and into schirrhous diseases, yet the root and the originall beginning of them for the most part is fleam, (as *Avicen* declareth) yet we will not deny, but that some other humour may sometime be commixed with fleam, whereof such kinde of Abscessions do come, and so there do grow up those Abscessions which are both compound and of another kinde. But our intent is to speak here of simple Abscessions only, by whose proportion or analogy the knowledge of compound tumours shall appear most evidently: for the one must alwaies be referred unto the other, as it were unto certain rules or canons (as we have said elsewhere.) Therefore all the aforesaid tumours are comprehended under the kinde of phlegmatick abscessions, or (that I may speak after the manner of the common Chyrurgians) under the *genus* of phlegmatick encreasings, which diseases have certain speciall differences among themselves (as it shall afterward appear.) For *Glandula* (as *Guido* thought) took this title of the likeness of *Glans* an acorn, which form he doth seem to understand in this place. This *Glandula* (saith he) is every where soft, one alone, moveable and dissevered from the other parts lying about it, oftentimes growing in the clean and pure parts of the body. But *Glandula* in *Avicen* doth breed either in the hand, or in the foot, or in some other place joyned to the sinews and cords of the body, and these *Glandulæ* he would not have destroyed, lest the sick thereby should fall into *Spasmos*; the cramp. They do happen also in the palm of the hand, and in the forehead, as *Avicen* saith, who also calleth them sometime *Glanduloſa Apostemata*, sometime *Nodi*: for he doth entreat of those evils very rashly in divers Chapters, as in his Chapter *de Nodis*, even unto the end, and in his Treatise *de Glandulis*. Therefore *Avicens Glandulæ* do seem to be divers from *Guido* his *Glandulæ*, and *Ganglia* among the Grecians to be all one with *Avicen* his *Glandulæ*, which thing *Paulus* his words next following do plainly testifie:

Simplicia sunt regula compositorum.

Glandulæ Guidonis.

Avicens Glandulæ are all one with Ganglius.

Ganglium

Ganglium (saith he) is a gathering together of the sinews, which is caused of some stripe, or of wearinels, and that in many parts of the body, especially in those which are alwaies moving, as in the midst of the hand and in the feet. *Ætius* saith, that it seldome possesseth the elbow and the head, and it doth seldome also arise voluntarily. And again the same *Paulus lib. 6. cap. 39.* declareth what *Ganglium* is, how it doth grow, in what members chiefly it doth arise, and what signs or tokens do accompany it, confirmeth those very words which we spoke before, saying, *Ganglium* is a convulsion of the sinews, caused of some blow, or of labour, chancing for the most part in the joynts of the hand and of the arms, and in the ankles and joynts of the feet, although also it ariseth in other parts of the body. These are the signs of *Ganglium*, the tumour is all of one colour, resisting touching or handling, and without pain, but if you do thrust it any thing violently, it is felt painfull, being not deeply rooted, but lying under the very skin next the sides but again, if you provoke it by force, it doth so neither before nor after. Hitherto speaketh *Paulus Aegineta de Ganglijs*, now we will discourse of other flegmatick tumours. Those Abscessions which the common sort call *Scrofulæ* are nothing else but hard kernels contained within the little films, *videlicet Glandulæ*, chiefly appearing in the neck, the arm-holes, and in the parts above the privy members, where *Glandulæ* are placed by the vessels of the body that lie under them: yet sometime (although seldome) they are caused by means of the flesh of the same places, which through a certain kinde of affinity is turned into the nature of *Strumæ*, and is encreased by the addition of matter (as it pleased *Leonidas*.) The Latines call them *Strumæ*, but the Greeks *Chærades*, either truly because of the stones called *Chærades* growing in the sea, or else because of those beasts called Sows, that bring forth a great company of pigges at once (for these evils do rise up many together) which beasts are often infected with that disease. For *Scrofæ*, that is to say *Sues*, have thick and glandulous necks, and commonly they be strumous and full of kernels. But *Celsus* saith, that *Strumæ* is a tumour, wherein under the congealed place there do arise certain things like *Glandulæ* of matter and bloud. But these do not only possesse the neck, but also the nostrils, the privy parts of the body and the sides. The Chyrurgian *Meges* declareth also, that he hath found them in the paps of women. *Paulus* also speaketh thus of them: *Strumæ*, saith he, do arise in the forepart of the neck, or in one part or other both at once, either two or more: but all are included within their films, as *Steatomata*, *Atheromata*, and *Melicerides*. *Lupia* (saith *Guido*) is soft and round like unto a Hop, and chiefly chuseth his place in hard and dry places of the body, as in the eye-lids, and in other sinewy members; the Frenchmen call it commonly *une Loupe*. Therefore if the description and cure of it, (which shall be afterward handled) be conferred with the description and cure of *Ganglium* amongst the Greeks, the diseases will appear not much different or unlike: but they do greatly erre which do make this evill called *Lupia*, to be all one with that disease called *Lupus*. For *Lupus* is a malignant ulcer quickly consuming the neather parts, but specially annoying the thighs and legs, and it is very hungry like unto a wolf (whereof it seemeth to receive his title) eating up the flesh that lieth next unto it, which without doubt is of the kinde of *Phagedænæ*. Diseases there-

Signa Ganglij.

Scrofulæ.

Chærades. Græcorum.

Sues.

Struma Celsi.

Lib. 6.

Lupus morbus.

Nodi. therefore are farre diverſe among themſelves the one from the other, although in name, they be ſomewhat acquainted. *Nodus* (as the knot of a rope) is ſaid of the ſame *Guido*, to be round, hard, and abiding in one and the ſame place, growing eſpecially about the ſinewy place of the body. But *Avicen* in a certain place, defineth *Nodi* to be *dubelcta frigida*, and he compareth this name with *Steatomata*, which are called *adipoſi*, and *adopini Nodi*, fat kernels: and with *Melicerides*, which are called, *melitij Nodi*, and with *Atheromata*, which conſiſt of a certain kinde of matter like unto a pulſe, which the Greeks call *Athera*. But becauſe theſe three kindes of abſceſſions, that is to ſay, *Steatoma Meliceris* and *Atheroma*, are moſt incident to mens bodies, and *Galen* maketh mention of them in very many places, we think it convenient (having here gotten ſo fit opportunity) to treat of them plainly, to declare their nature, and their marks, whereby they may be known, and in what things alſo they do differ and deſſent, and wherein they do alſo conſpire and agree. *Atheroma* therefore is a tumour of one and the ſame colour, and without pain, containing within the film or ſinewy tunicle a ſoft humour like unto *Athera*, that is, a kinde of pulſe which is made of boyled meal. Sometime alſo in *Athoromata* together with a ſoft humour, there are found certain ſtony and hard ſubſtances and other things like unto ſmall pieces of Brimſtone: oftentimes, there are found in them certain things like unto the chewed bones of a Henne, and like unto hairs wound up together. This tumor *Atheroma*, appeareth in form and figure very long, and ſomewhat elevated in height, which being preſſed with the fingers, by reaſon of clammiſhneſſe and thickneſſe of the humour, doth ſlowly yeeld or go back, and the fingers being removed, it doth ſlowly alſo return again. And *Meliceris* is a tumour which is void of pain alſo, but yet it is round, wherein the humour which is alſo included in ſome ſinewy tunicle (which they call *Cyſtis*) is found ſomewhat thinne, repreſenting the ſubſtance of hony, whereupon ſome of the Latines do call it *Mellifavium*, a honey-comb. *Meliceris* therefore doth differ from *Atheroma* in faſhion, and in ſubſtance of the humour, for both the form is more round, and the ſubſtance of the humour more ſlender. This hony tumour therefore is further extended then *Atheroma*, and by preſſing it with the fingers, it doth ſpeedily give place, and when the fingers are removed, it doth with the like celerity return to the former place. But *Steatoma* is a tumour alſo beſides nature, all of one colour, and very gentle to be handled; in the beginning truly it is very ſmall, but in proceſſe of time, it encreaſeth and becometh more copious, wherein is contained a hnmour very like unto tallow, which is alſo comprehended under the films of the body. This is diſtinguiſhed from *Meliceris*, and from *Atheroma*, by reaſon of the hardneſſe thereof, for it is both full and plentifull, and it doth ſo reſiſt touching, that it will in no wiſe yeeld to the thruſting of the fingers. But let us now proceed to declare other kinde of Apoſtemes which are almoſt reduced unto theſe three whereof we have now intreated, *Teſtudo* (ſaith *Guido*) is a great abſceſſion, very humerall, ſoft, and of a broad faſhion, after the manner of a target, (whereupon it received the name) which evil if it groweth (ſaith he) in the head, it is called *Talparia* or *Talpa*: if in the neck, it is called *Bocium*: if in the ſtones, *Hernia*: but ſometime it is found with matter, or with certain

Avicennæ Nodi.

Atheroma.

Meliceris.

Steatoma.

Teſtudo.

certain ſcales, or with a *Fiſtula* accompanying it. But *Teſtudines* and *Talpæ*, amongſt the ancient Phyſitians, had neither any proper name, nor yet once intreated of. But ſome of our daies do define *Teſtudo* to be a ſoft tumour, or not greatly hard, yet ſomewhat big in the which is contained a groſſe matter lying hid in a certain tunicle, which doth ſo cleave unto the whole head of a man (for it is a diſeaſe incident to the skin of the head) that oftentimes it corrupteth the ſame. This evil (no doubt) is to be accounted among the number of Abſceſſions, and comprehended under *Meliceris* or *Atheroma*, but it rather ſeemeth to incline unto *Meliceris*: but *Talpa*, becauſe it containeth a white matter is rather referred unto *Atheroma* then unto *Meliceris*: Notwithſtanding *Guido* affirmeth, that it is a kinde of *Teſtudo*, yea alſo that it is *Teſtuda* it ſelf (as we ſaid of late) as *Hernia* alſo and *Bocium*, which he alſo nameth: but theſe affects have borrowed their divers names according to the variety of the place wherein they are found. But that which the common ſort call *Bocium*, the Greeks (fetching their title or name even from the very depth) do properly call *Bronchocêle*: we call it *Herniam gutturis*, whereupon they alſo call them *Gutturoſi*, which do labour of that diſeaſe. *Bronchocêle*, is a great tumour chancing in the neck, very round, between the skin and the wind-pipe, wherein there is included, ſometime dead fleſh, ſometime a certain humour like unto hony, or fat, or ſodden meal, or water. Sometime alſo (as *Celſus* ſaith) there are found in ſuch tumours certain hairs mingled with little bones. *Nacta* (as *Guido* writeth) is a great tumor, full of fleſh like unto the fleſh of a mans buttocks of divers forms and greatneſs, as are Melons and Gourds, and therefore it borroweth ſundry names according to the variety of the faſhion and member wherein it is placed. Moreover this tumour which of the later ſort is called *Nacta* or *Napta*, is void of pain, except peradventure it be ſo great, that by the continuall drawing of the parts of that member, it bringeth ſome grief to the parts about it. This alſo is of the number of Abſceſſions, and doth pertain unto *Steatomata*, as we have ſaid before in enumeration of tumors beſides nature. *Bubo* (ſaith *Galen*) is a diſeaſe of the looſe members, or of *Glandulæ* (which the Greeks call *Adenæ*) that is to ſay, a ſimple inflammation. Wherefore *Guido* hath either unfitly here rehearſed it among the number of flegmatick abſceſſions, or elſe he underſtandeth ſome other matter then *Galen* doth. But *Bubones* which are cauſed through a fall from ſome place, or by other ulcers and diſeaſes, are without any danger: but thoſe which are wont to happen in peſtilent feavers, are the worſt of all (whether they invade the thighes, or the noſtrils, or the neck. *Fugillæ* (ſaith the interpreter of *Avicen*) is of the kinde of glandulous Apoſtemes, and this term (ſaith he) is appropriated unto it, becauſe it is a diſeaſe chancing behinde the ears. By the which deſcription it may eaſily be conjectured, that *Fugillæ*, ſo called of *Avicen*, is that tumour, which is called of the Greeks *Parotis*, that is a glandulous diſeaſe growing underneath the ears. But ſome do think *Fugillæ* to be all one with *Bubo*: but then *Bubo* is farre otherwiſe taken of them then of *Galen* and *Paulus*, which is (as they ſay) a tumour that is deeply planted and rooted, and oftentimes not compaſſed with any skin or film: it is very hard alſo, after the manner of the evils called *Scrofulæ*, and in that ſignification (as I judge) is *Bubo* taken of *Guido*, becauſe he doth regiſter

Talpa.

Bocium.

Bronchocêlæ.

Nacta.

Nacta or Napta is referred unto Steatoma.

Bubo.

Fugillæ.

What Bubo is with Guido and other late Phyſicians.

The differences of flegmatick abſceſſions.

regiſter *Fugillinus*. *Bubo* amongſt the number of flegmatick abſceſſions. But there are now found out very many titles given to theſe kindes of phlegmatick abſceſſions. But we ought not greatly to ſtand upon the names of them, ſo that we know and underſtand the only differences of them, becauſe it falleth ſo out, that according to the diverſity of their names, their cures and judgement do vary. Therefore of ſuch kindes of abſceſſions, ſome truly are included within a certain skin or tunicle (which they call *Cyſtis*) and ſome are deeply planted in the fleſh, ſome have a ſlender foundation, or ſmall root, and ſome again are very large and broad. Alſo ſome are eaſie to be reſolved, and ſome are farre otherwiſe: ſome great and ſome little. Some alſo do come unto ſuppuration, and ſome do not. To conclude, ſome tumours are ſcalie, fiſtulous and cankerous, but ſome do admit or ſuffer none of theſe things.

Of the cauſes, ſignes, and judgements of the aforeſaid tumor.

The cauſes of theſe kindes of tumours are threefold, *videlicet* 1. Primitive cauſes, as a fall, a ſtripe, exceſſive or inordinate living, and an evil diet. 2. Antecedent cauſes, as are unnaturall humours, eſpecially thoſe which be flegmatick and true *Oedemata*, which do degenerate into abſceſſions. 3. *Conjunctæ cauſæ*, which are the divers ſubſtances, and properly the matters of every abſceſſion contained in the affected member.

Cauſes of tumours which pertain unto fleam.

But in theſe kinds of tumours there are contained certain humours, which be either ſerous or wateriſh, as is Urine putrified and corrupt, or filthy, or dirty, or elſe humours like unto hony, or ſodden meal, or unto fat. But there are ſometime found within theſe abſceſſions, phlegmatick, and wateriſh, and glandulous fleſh, ſometimes alſo ſtones, ſand, ſhels, wood, coals, and other ſuch like ſolid ſubſtances.

The matter of flegmatick abſceſſions.

Notwithſtanding theſe three kindes of tumours do moſt frequent mens bodies (as we have ſaid before) whereof every one hath borrowed in Greek his proper title: as *Atheroma*, *Steatoma*, and *Miliceris*, which are thus called by reaſon of the ſimilitude of the ſubſtances contained in them.

14. Therap. Signa.

For there is another tumour amongſt theſe, like unto tallow, or ſome other fat thing, another like unto honey, another like unto a thinne kinde of meat, which they call *Athera*. The ſignes and judgements of ſuch kindes of tumours, which belong unto fleam, may eaſily be found out by their deſcriptions and differences before declared.

Notæ abſceſſus velamento incluſi.

But the mark whereby we may know whether they be covered with any veil or not, is this; there is moveableneſſe and inconſtancy of the film or skin called *Cyſtis*, which the ancient Phyſicians have named *Tunica*, and there is a ſeparation of the skinne: but when they be ſurely fixed, that is, abiding in one place, and do cleave faſt to the fleſh, it is an evident token that they are garded about with no film or tunicle at all.

Judicia abſceſſuum pituitoſorum.

Furthermore thoſe tumours which are new and tractable, may eaſily be diſcuſſed, but they which be hard and inveterate, can in no wiſe be reſolved. Redneſſe, pain and increaſing of heat, do declare that thoſe abſceſſions will either come to ſuppuration, or elſe degenerate into a fiſtula, or a canker. *Strumæ humeroſæ*, which do affect the outward member, and do often change their place, wandring here and there about the body, with a certain extraordinary heat, do teſtifie and declare very plainly, that they will beget and breed thoſe inward diſeaſes called *Chærades*, as *Arnaldus* hath noted in a certain place.

Arnaldus à Villa nova.

Thoſe remedies therefore, which are outwardly applyed to them, do profit little or nothing. But theſe diſeaſes (as

Avicen

Avicen thought) are enceased and do multiply by some fall, or some hurt or bruise in the body. Now these strumous tumours are greatly helped by using purging medicines, diureticall potions, and Electuaries (as they call them) which can dry up. Also the change of Air doth greatly avail in young children. But children, by reason of their excessive eating and immoderate ditt, and the slenderness of body, are very often annoied with *Strumæ*, But old men by reason of the contrary causes are seldome troubled therewith. Moreover they which have a narrow forehead, and straight temples, and great cheeks, are subject to *Strumæ*: for in such the matter is already brought down to the neck, as one *Henricus* among the number of the late Physicians hath noted very well, But *Strumæ* (as *Celsus* saith) are wont commonly to weary Physicians, because they procure Feavers also, neither do they at any time ripen easily, and they are cured either with some hot instrument, or with medicines, and oftentimes they doe rise up again besides their scarres, and a long time after they require medicines again: and moreover it so cometh to passe that they remain in the flesh a long season. The incision and corrosiving of such tumors is greatly to be feared about the belly, the neck, and the joynts, by reason of the affinity and knitting together of the veins, the arteries, and the sinews, and also of the internall capacity, In the incision also of great Glandule, it behoveth greatly to eschue that vein which lyeth at the root of them, and doth bring nourishment unto them. For oftentimes it bringeth great profusion of bloud, whereupon there ensueth straightway no small danger. These evils called *Strumæ*, do greatly differ among themselves, both in greatnesse, nature, place, beginning, multitude, and joyning together of the vessels (as *Ætius* hath gathered out of *Leonidas*.) Therefore little *Strumæ* are sooner and more easie cured then the great, even as the gentle tumours are more tractable then those which are inflamed. Noisome *Strumæ* cannot be remedied, for seeing all such diseases called *Strumæ* are cankerous, and do stuffe up the vessels of the body, while they are curing, they must needs bring the danger of profusion of bloud, besides that also they are found very deep in the flesh, and therefore they cannot any way be cut off. For a malicious and hurtfull *Struma* doth possesse the best vessels, that is, the greatest veins and arteries (which are called *Carotides*) even as though it should hold by certain roots. The superficiall *Strumæ* are more easie to be cured then the internall, by reason of their place, and those are curable which doe happen in the neck, where yet you must be very diligent to eschew the loud and great sinews: for many by cutting *Strumæ* about the windepipe, and by cutting other sinews, have caused the sick all the time of his life after to remain speechlesse. For besides the excision of that sinew, the great vessels being laid bare and cooled in the cure, do hurt the duty of the tongue. For the multitude of *Strumæ*, it appeareth that one alone may easilier be cured then many together. And concerning the manner of their rising, it is manifest also, that they which hang downward are a great deal sooner healed, then they which are planted in the flesh. Thus much of *Strumæ*, which *Ætius* hath recited out of *Leonidas*. The cure of these kindes of abscessions, which have their originall of fleam, is of the late Chyrurgians appointed to be two-fold, that is to say, 1. Generall, and universally common-

In what ages and bodies Strumæ doe reign. *Celsus.* *Magnitudo Strumæ.* *Natura.* *Locus.* *Multitudo.* *Ortus.* *Duplex abscessuum curandi ratio.*

common to all. 2. Particular, which is proper in every difference. Therefore our generall method of curing theſe tumours, ſhall be, to appoint ſuch an ordinary and convenient diet to the ſick, as that the matter which cauſeth ſuch abſceſſions be not heaped up together in the body, and by all means to prevent and turn away the antecedent matter (as they call it) which now is gathered together in the ſick body, leſt at length it be united to the joyned cauſe, that is, unto the matter which now bringeth the diſeaſe. But we ſhall accompliſh the firſt intention of our generall cure, if the ſick do diligently obſerve that kinde of diet, which is preſcribed in our former Chapters (this one excepted) which is, that they ought to keep a very thin diet, and that which is more convenient to divide thick and clammy humours. Therefore if they will follow the counſell of *Avicen*, let them eſchue all thoſe meats which are of a groſſe juyce, the drinking alſo of cold things, too much ſatiety and immoderate fullneſſe, and thoſe things alſo which procure vomit and abhorring of meats. But they muſt abide as much hunger as can be. They muſt chiefly procure a good digeſtion, and avoid a moiſt houſe, that is either ſituated in low valleys, or in Fens, or frequented with corrupted waters. Let his drink be wine that is excellent, and of the beſt, or elſe let it be water of Allum, or of Brimſtone: for ſuch kinde of minerall waters, eſpecially thoſe which do repreſent in taſte the dregs of wine, do not only diminiſh and diſcuſſe theſe inward ſtrumous and flegmatick abſceſſions, but alſo thoſe which do outwardly affect the ſuperficiall parts of the body (as *Arnaldus* affirmeth.) But we do perfect the other part of our former proceeding, that is to ſay, to turn away the antecedent matter, leſt it be mingled with *Conjuncta materia*, by four kindes of evacuations, that is, by ſome medicine to purge fleam downward, and ſometime by letting of bloud, alſo by thoſe things which can provoke Urine, and laſt of all, by thoſe remedies which can through their vapour both reſolve and digeſt the humour which is gathered together in the inward parts of the body. To purge the body downward, the powder of *Turbith*, is greatly commended, which is made thus in *Avicen*; ℞ of *Turbith*, Ginger, and Sugar, of each a like portion: but he taketh thereof two Drachmes, and affirmeth alſo, that (beſide that, it doth reſolve groſſe fleam) it doth neither heat, nor violently wreſt the inward members. But *Razes*, who was very bold in declaring and uſing purging medicines, made this kinde of powder, in his ninth Chapter, *de doloribus Ventris ad Almanſorem*, of twenty parts of *Turbith*, of ten of Ginger, and thirty of Sugar, and miniſtred of it at one time ℥ iij. *Benedicta* alſo and *Hierapicra*, and *Pilulæ de Agarico*, and *Pilulæ majores de Hermodactylis* doe greatly help theſe diſeaſes. To provoke Urine, *Guido* out of *Cauliacus* was wont to uſe this potion following, which (he ſaith) he gathered out of the writings of many Phyſicians: ℞ of *Scrofularia, partes* iij. of *Phyllipendulæ partes*, ij. of Pimpernel, Mouſear, *Teucetum*, of red Coleworts (which of ſome are thought to be *Braſſica marucivi*) of *Rubia major*, ana. part j. of the root of *Ariſtolochia*, of *Spathulæ fœtidæ*, of the root of Raddiſh, ana. part ß. put them altogether, and boil them in white Wine and Hony, untill half be conſumed, then ſtrein them, whereof every third day in the morning let the ſick take three ounces, and let it be drunk hot. But in the applying of all theſe remedies,

Victus ratio.

Aquæ aluminoſæ vis.

Antecedentis materiæ evacuatio.

Vacuantia per alvum.

Pulvis Turbith.

Razes.

Hierapicra.

Provokers of Urine.

Potio Guidonis è Cauliaco.

remedies, (as alſo for bloud-letting, if at any time it be required) the counſell of ſome learned Phyſician is to be uſed, who may preſcribe both the quality, quantity, and uſe of them. But to reſolve through breathing, and to digeſt the humour which is gathered together in the depth of the body, and doth excite inward Glandule, (which alſo are the cauſes of outward diſeaſes) *Galen lib.* 14. *Therap.* willeth us to miniſter *Theriaca, Athanaſia, Ambroſia,* and that medicine alſo which is made of *Critica Calaminthe,* the Greeks call it *Diacalaminthe:* whoſe compoſition is to be ſought out in *Lib.* 4. *de ſanit. tuen.* Many other helps are appointed for the cure of theſe abſceſſions, as Potions, Electuaries, and oyls which are caſt into the ears. There are alſo very many remedies called *Empirica,* conſiſting in practice, deſcribed and celebrated of the ancient Phyſicians; the uſe whereof I do not allow, and therefore I think it good to pretermit the declaration of them in theſe our Commentaries. Notwithſtanding this one thing I ſtedfaſtly affirm, that the Chriſtian King of *France* is indued as it were by inſpiration with ſo wonderfull a gift, that with the onely laying on of the hands, he can reſtore them which be diſeaſed with *Strumæ* or *Scrofulæ* to their perfect health again. King *Edward* alſo (as Hiſtories do report) was wont marvellouſly to cure Strumous perſons only by touching them, which gift immortall doth come as it were by inheritance to the Kings that ſucceed. For the Kings of *England* at this day, by laying on of hands, and rehearſing certain ceremoniall prayers, do heal *Strumæ.* And theſe things truly are generally ſpoken in all the abſceſſions before mentioned. Now thoſe things which follow, do concern the particular and proper method of curing every difference, which method is made not only divers, but alſo it is changed both by the ſubſtance of matter whereof they have their beginning, and by the quantity of them whether they be great or ſmall, and by the nature alſo of the affected member, and of the whole body. But the continuance of time; although it declareth not the cure, yet ſometime it ſheweth us, and it doth inſinuate the quality of the diſpoſition thereof, (as *Galen* hath ſet down *lib.* 4. *de morbis curandis.*) Therefore although many indications and intentions of their cure may be gathered and learned by thoſe things we have ſpoken before, yet for our preſent purpoſe, we have reduced them into ſix points, which we have expreſſed in theſe ſix Canons following. The firſt whereof is after this manner: *Imprimis,* let thoſe flegmatick abſceſſions that are ſoft and ſmall, (which are commonly called *Lupiæ,* and of the interpreter of *Avicen, Glandule*) if they be ſeated in the ſtrong parts of the body, and becauſe they are not yet inveterate, have their thin *Cyſtis,* that is, their film to cover them, let them I ſay, be appeaſed, ſuppreſſed, conſumed, and afterward dried up. 2. Mollifie, diſcuſſe, and conſume the great abſceſſions which be not greatly hard nor inveterate, after the manner of œdematous tumours, whereof we have before intreated. 3. Ripen, open, and cleanſe ſuch flegmatick, corrupted, and ulcerous apoſtemes, which do pertain unto ſuppuration. 4. Thoſe *Strumæ* which are not cured by the former remedies, and yet are moveable, gentle, tractable, and obedient, cut them off, and draw them out. 5. Thoſe which are unmoveable, deeply rooted, inwardly planted, and wound about the veins and arteries, and broad at the root within, corroſive them about, and cleanſe them

Quæ per halitum digerant.

The Kings of France do cure Strumæ by applying the hands.

What things do alter the particular cure of abſceſſions flegmatick. Tempus quid inſinuet.

1.

2.

3.

4.

5.

them throughly. 6. Those which are fastened but to a thin and slender root, binde them about and pluck them out. The first canon, according to *Avicen* his opinion is perfected after this manner, if when you do consume and suppresse vehemently these soft and little abscessions (which *Avicen* doth call *Glandulæ*, and the new Physicians *Lupiæ*) you do lay on a plate of lead made fit for the tumour, and binde it very strongly in the middest, lest it slide from the place: for this doth digest these kindes of tumours. First therefore let *Lupiæ* be softly rubbed with the hand untill it wax somewhat hot, untill it be after a sort softer then it self. Afterward let the affected member be surely laid hold on with the hands, and let it be so often, and so vehemently stricken, with the bottome of a saucer, or with some other solid thing, that it may be dissevered, and that the inward *Cystis* thereof (which is the film wherein it is included) may be rent and broken, and so the matter therein contained may be dispersed: which thing being done, apply the plate of lead upon the place, and let it be bound very strongly with a swathing band that hath two ends, neither let it be removed for the space of nine or ten daies, but let the plate be of that greatnesse (as it was said of late) that it may answer to the proportion of *Lupiæ*. But there are some which before the application of any plate of lead do minister this ointment, made of burnt lead, of the bark of the Elder-tree, or of the Figge-tree, with oyl and vinegar. Other do first use an Emplaister made of Aloes, *Acatia*, Mirrhe, *Olibanum*, *Sarcocolla*, putting to them a little vinegar, or the white of an egg, as much as shall seem sufficient to commix with the rest. *Henricus* was wont to lay upon them little flakes (as he and many other Chirurgians of that sect do call them) made of flax, dipped in the white liquor of an eg, with salt and alume *Zuccharinum* unthicked. Moreover *Philagrius* almost after the same manner was wont to cure *Glanglia* (as it is in *Ætius*) which diseases are tumors unequall (as we said before) speaking after this sort. We deny (saith he) the labour of the Chirurgians, that is, bloud-letting in *Ganglia*, especially if they chance in the hands, or in the feet, but we must cure them only by medicines. For we anoint them by the fire with Ammoniack, which must be made pliant to the thickness of an Emplaister: afterward we apply a plate of lead equal for the tumour; and lest it should slide away from the place, we bind it to the middest with straight bands. But a few daies after, when we know that *Ganglium* is mollified, we take away the bands, and (not saying any thing to the sick) while the place is yet hot, we fasten the thumbe of our right hand upon *Ganglium*, and laying fast hold on the member with our other four fingers we violently break it, and so *Ganglium* is presently dissolved. Hitherto *Philagrius*. Therefore by this our order of cure, it may easily be gathered, that *Lupiæ* amongst the late Physicians, *Avicen* his *Glandulæ* and *Ganglion* among the Greeks, is all one disease, which the former description of them doth also manifestly declare. *Archigenes* in this disease, commandeth to lay on lime with the fat of a goose, and with Rosin, *Terebinthina*, which is the right Turpentine. The same *Archigenes* also did oftentimes use that medicine made of the stone called *Lapis Achates*, as *Paulus* reporteth. But *Oribasius* used very often this medicine: ℞ of Ceruce, *Resinæ piceæ*, old oyl, ana. ℥ j. of Ammoniack, *Thymiama* and *Galbanum*, ana. a like quantity,

Compressio & attritio.

Lupiæ curatio.

Lamina plumbea.

Unguentum Rogerij.

Ganglij curatio ex Philagrio.

Lupiæ & ganglion is all one evil.

Archigenes lib. 4.

Oribasius his medicine to mollifie Ganglia.

quantity, of wax ℥ iiij. The ſame medicine is to be ſeen in *Ætius*, but the quantity doth vary in certain things, as thus: ℞ of Ceruſe, old Oyl, and *Reſinæ piccæ*, ana. ℔ j. of Wax, ℥ ij. of *Ammoniacum*, *Thymiama*, and of *Galbanum*, ana. ℥ j. boyl the Ceruſe with oyl till it loſe his ſtaining faculty, then bray the Ammoniack, and caſt it into the Ceruſe with the oyl, afterward caſt in the *Reſina picea* and the Wax, and laſt of all the *Galbanum*, which firſt muſt be made very ſoft and tender. Moreover that famous Phyſician of *Greece*, I mean *Oribaſius*, did not apply any plate of lead, as *Philagrius*, *Avicen*, and other late Chirurgians were accuſtomed, but he did lay and bind unto *Ganglium*, a thick round piece of lead like unto a wherve, which doth hang upon womens ſpindles to make them turn round, which was more large and ample for the diſeaſe. For truly, ſaith he, with the weight thereof, it doth more ſpeedily diſſolve the evil. Therefore in the cure of *Ganglia*, it is far better to uſe ſuch mollifying and diſcuſſing medicines, then the diligence of the Chyrurgian (with exciſion of the tumours,) eſpecially when they do grow in the legges, or in the arms, or in the principall parts of the body. For it is to be feared, that if they be cut off, the member is made lame and unperfect. But thoſe diſeaſes which do occupy the head or the forehead, may ſafely be cured with the hand, that is, may be cut off or pulled up by the roots. Therefore divide the outward skinne with a penknife, and then (if the tumours be ſmall) lay hold on the foundation of them with a pair of pinſers, or ſome ſuch like inſtrument, and cut them off from the root. But if they be great, thruſt them through with a hook, and lift them up and wind them round about, untill you have plucked and drawn them forth: laſt of all, ſew up the ſides or brims of them together, and uſe thoſe medicines which are appointed for bloudy ulcers. But theſe things belong unto the fourth canon. The ſecond canon (becauſe I will be ſilent in thoſe medicines which are appointed for flegmatick and œdematous tumors, which we have deſcribed already, and yet together with theſe remedies following, they be very profitable and expedient for thoſe Abſceſſions, whereof we now intreat, and alſo for all kinde of *Hernia*) is finiſhed by the applying of a certain Emplaiſter, which is deſcribed of *Galen*, *libro ſexto de compoſitione medicamentorum κατὰ γένη*: which Emplaiſter (as he himſelf teſtifieth) doth digeſt through breathing, and doth repell *Phlegmone*, and is effectuall againſt the diſeaſes called *Strumæ*, *Pani*, and *Parotides*: it is available alſo againſt the gout, and it benefiteth many other diſeaſes. The Emplaiſter is this: ℞ of old oyl, ℥ 100. *Spumæ argenti*, *Picis ſiccæ*, ana. ℥ 50. of *Ladanum*, ℥ 52. of *Æruginis raſi*, ℥ 8. of *Galbanum*, ℥ 4. let *Argenti ſpuma*, which they call *Lithargirum*, be braied and boyled in the oyl, and when they are ſomewhat thickned together, put in the Pitch and the ruſt of the ſcourings of braſſe, commonly called verdigreace, then the *Ladanum*, and *Galbanum*. Afterward powre them into a mortar, and bray them and mollifie them, and reſerve them to your uſe. Some to make it have a good colour, and to look ſomewhat brown, do commix with them alſo the offal of braſſe, ℥ viij. for otherwiſe it would be very black. This Emplaiſter is found otherwiſe deſcribed in *Guido* his commentaries, under this form: ℞ of old oyl, ℥ xij. of the ſcourings of braſſe, ℥ xiiij. of dry Pitch, ℥ vj. of *Ladanum*, ℥ iij. of *Lithar-*

Verticillum plumbeum.

Ganglio-rum per Chyrurgian curatio.

Secundum cauon.

Diſcuſſion by digeſtives.

Emplaſtr.

Diachylon. *Lithargirum*, ℥ xij. of *Galbanum*, ℥ iij. For the ſame purpoſe *Diachylon* alſo which is called *communè & ireatum* doth profit much, whereof you muſt take one pound, and commix therewith the powder of the root of *Ireos*, ℥ j. The ſame effect hath that *Diachylon*, called *magnum Meſues*, whoſe deſcripri-on ſhall afterward enſue. Some counſell us for the digeſtion of theſe abſceſſi-ons to apply unto the aggrieved place, the old dung of a Goat with hony and vinegar, which muſt be heat over the fire untill they be well incorporate toge-ther, and then brought to the form of an emplaiſter: alſo an emplaiſter made of Fenugreek, of the ſeed of flax, and of coleworts, with the ſcraping of the root of *Althæa*, which medicine (if there be any hope of ſuppuration) doth ripen it notably: *Haly Abbas* alſo for the ſame purpoſe doth greatly commend this emplaiſter following: ℞ of Bean meal, and Barley meal, ana. ℥ v. of the root of Liquorice, of the root of *Althæa*, and pitch, ana. ℥ x. of white wax, Gooſe ſuet, ana. ℥ x. bray them, and mingle them together with old oyl, and with the urine of a childe that hath not yet tried Venus ſports, and o-ver a ſoft fire make an emplaiſter. Another out of *Avicen*, which *Guido* uſed: ℞ of Oxes dung, ℥ ij. of the root of Coleworts, of the root of Capers, of the fiſh called a ſhrimp, of fat Figges, ana. ℥ ß. of Hops and *Bdellium*, ana. ℥ ij. of Vinegar, Hony, Sows tallow, of the dregs of old oyl, of each as much as is ſufficient, whereof make an Emplaiſter. *Brunus* approveth this remedy following, whoſe opinion *Theodoricus* alſo doth confirm. ℞ of Ammoni-ack, *Bdellium*, *Galbanum*, of each a like quantity: ſteep them three daies in Vinegar, whereto (when they be diſſolved) you may adde of ſmall bran as much as ſhall ſuffice, and make an Emplaiſter. *Rogerius* was wont to uſe this remedy for *Strumæ* (which they commonly call *Scrofulæ*,) ℞ of the root of brakes of Daffadill, or of Walwort (if you pleaſe) of each as much as you think good, let them be boyled in the beſt wine, and then brayed in a mortar, and adde to them a little quick brimſtone, and make an Emplaiſter. *Guido* his maſter *in Monte Peſſalano*, hath often tried this Emplaiſter to be moſt effectu-all, which is made of xij. Snails (which they alſo call *Limaces*) boiled in wine or in lye made of aſhes, commonly called *Clavelata*. But that which is more profitable, he did miniſter every day to the ſick to be eaten one Snail, either dry or otherwiſe prepared, and as they term it, made ready to chew. *Paulus* alſo was wont notably to diſcuſſe *Strumæ* with unſlaked lime, ſteeped in hony, or in the filthineſſe of mens bodies that doth ariſe either in exer-ciſing themſelves, or in Bathes, or elſe in oyl, or Sows greaſe. The like vertue, ſaith *Ætius*, hath the filthineſſe of exerciſing places ſcraped from the walls, which muſt be well beaten together and ſpread upon a linnen cloth, and applyed after the manner of an Emplaiſter. For the ſame purpoſe this helpeth effectually: ℞ of lime and *Nitrum*, ana. a like portion, of *Cardamomum* and Fenugreek, four times as much, with hony, and apply it after the manner of a mollifying plaiſter. Alſo the meal of bitter Hops boiled and anointed with *Oxymel* doth diſcuſſe *Strumæ*. For the ſame purpoſe alſo Oxes dung boiled in Vinegar and anointed, doth notably avail, which being applyed after the manner of a Cataplaſme, doth marvellouſly diſ-ſolve all hard and ſcirrhous tumours. Rath ripe Figges alſo, eſpecially of the wild

Stercus vetus caprini.

Haly Abbas emplaſtrum.

Emplaſtrũ Avicennæ.

Brunni & Theodorici emplaſtrum ad ſtrumas.

Rogerij emplaſtrum

Empla-ſtrum præ-ceptoris Guidonis ex limaci-bus.

wilde fig-tree, applyed with Hogs-greaſe, do diſcuſſe all kindes of tumors. Therefore by this our method of curing, you ſhall heel all kinde of *Strumæ* which are but newly begun, and not yet inveterate, as well in children as in them which cannot abide manuall practice, even by the applying of ſuch medicines as can diſſolve, and digeſt, and diſcuſſe. But firſt you muſt labour to mollifie, and afterward to diſſolve, or elſe uſe ſome medicine of a double quality, which can work both theſe effects together, of which kinde are all thoſe remedies almoſt which are before deſcribed. Now if digeſtive medicines ſhall nothing prevail in theſe Abſceſſions, they muſt either be brought unto ſuppuration or conſumed, or elſe cured by Chyrurgery, (as it ſhall be ſaid hereafter.) But here we muſt not omit that thing which is recorded of ſome very diligently: namely, that they which are ſeaſed with *Strumæ*, and with any leproſie, are marvellouſly holpen by the uſing of Vipers and Serpents, and by drinking of the gumme called *Laſer*, every day faſting ſo the quantity of a cich peaſe, Therefore caſt the dead Serpent into a pot, and ſtop the mouth thereof very juſt with ſome plaiſter, and ſet it in the fire, then take the aſhes of the burned Serpent, and mingle them with the like quantity of Fenugreek, and uſe them in wine. For this doth excellently help them which be ſtrumous. Alſo in them that labour with *Strumæ*, you muſt provide that the belly be made ſoluble, and a ſlender diet obſerved: you muſt daily provoke vomiting, and endeavour to purge fleam upward: you muſt dry the head, and apply Cataplaſmes to the fore-part thereof, which can raiſe up little puſhes in the skin, as is, the root of Capers with *Polenta*, ond other ſuch like things. And you muſt uſe purging medicines and fine powders that be of like vertue. We alſo do generally diſpatch the declaration of the third rule, by the uſe of the former remedies: for all mollifying and reſolving medicines, if they finde any place of matter diſobedient unto reſolution, they doubtleſs do ripen the ſame matter, and bring it to ſuppuration, eſpecially if the ſaid matter be gentle and tractable, or commixed with bloud. But *Haly Abbas*, that he might bring theſe kindes of Abſceſſions unto maturity, miniſtred a plaiſter made of Barley meal, pitch, and *Olibanum*, and of the Urine of a young childe, as well incorporate together. But *Avicen*, to repreſſe the vehemency of the heat, willeth to commix the decoction of Coriander with the foreſaid Urine. But if theſe things do nothing help, and there be required a more effectuall remedy, take of Mirrhe part j. of *Licium*, part ij. and mingle them with the aforeſaid decoction. This medicine under-written, doth bring *Struusæ* unto ſuppuration, which medicine is recorded of *Paulus Ægineta*, *lib.* 4. ℞ of Myrrhe, ℥ x. of *Ammoniacum Thymiama*, ℥ vij. of *Viſcus quercinum*, ℥ viij. of *Galbanum*, ℥ iiij. *Propelis*, ℥ j. beat them in a mortar. But when theſe Abſceſſions be ripe, and brought unto ſuppuration (which you ſhall eaſily perceive by theſe tokens of matter) they muſt be opened and cleanſed with that ornament commonly called *Unguentum Apoſtoloruus*, which is an ointment of great efficacy in malignant and ulcerated *Strumæ*. To this purpoſe alſo the ointment called *Unguentum Ægyptiacum*, is very profitable, and the *Emplaſtrum de ſuccis* (which they call *Diachylon* and *Diapalma*) which the Greeks call διαχύλον whoſe deſcriptions are to be found in other places. But if theſe Abſceſſions ſhall poſſeſſe any member, wherein there ſubſiſteth any putrifaction: and corruption

The uſing of vipers and ſerpents doth marvellouſly help them which are ſtrumous.

3.

Tertij Canonis declaratio.

Suppurautia, ſeu maturantia.

Pauli medicamentũ ad ſtrumas ſuppurãdas.

Detergentia.

Unguentum Apoſtolorum.

Unguentum Ægyptiacum.

Diachylon.

Diapalma.

ruption of the bones, or any evill ſymptomate ſhall have acceſſe to them, they muſt be cured afrer the manner of ulcers, with which they have ſome affinity and acquaintance. Concerning our fourth Canon, you ſhall cure gentle, obedient, ſuperficiall, and curable *Strumæ*, very cunningly and ſhortly, after this ſort.

4. *The way to cure and deſtroy Strumæ, out of Albucaſis and Leonidas.*

Firſt, command the ſick to lye down · for that when he ſitteth, his heart will quickly fail him. When he is thus layed, binde his legs ſurely together, and tye them to the bedſted, and charge the ſervants about him to hold his head very hard. Then cut the skin that compaſſeth the tumour, either with a right or a little overthwart ſection, but that inciſion which is drawn overthwart in the neck, is altogether unprofitable, becauſe in it the veſſels and ſinews are extended right forth. But you ſhall not cut the whole thickneſſe of the skin haſtily at one time without ceaſing: for our minde is to uſe no violent thing in this our work. And truly in little tumours, that is, in ſmall *Strumæ*, make but a ſimple inciſion, or divide them with a ſmall line: but in great Abſceſſions cut the skin to the form of a Myrtle leaf, then thoſe veſſels which are uncovered, (as the veins and arteries) put them ſoftly and eaſily aſide. After theſe things diſtend and ſtretch out the ſides of the ſection, or the edges of the divided skin with pinſers, or with other ſuch inſtruments, and pluck out the films within, either with your fingers, or with ſome other inſtrument appointed for that purpoſe, and ſo by little and little pick out *Strumæ*, where it appeareth bare and unfolded from the tunicles. But if *Strumæ* ſhall be wound about the veſſels, you muſt handle the cure with great attention, leſt through negligence there followeth a copious profuſion of blod. Therefore in diſpatching this cure draw one only ſide of the ſection at once with the pinſers, and ſo by little and little ſeparate it with the point of a penknife, from the other parts thereunto adjoyning: and when you have drawn and looſed the connexion on the one ſide, doe the like alſo on the other ſide, and then cut out the whole foundation or ground-work, becauſe of the ſinews and veſſels lying underneath. But in thoſe *Strumæ* which doe chance about the arm-holes, and about the privy members, you muſt make an overthwart inciſion, by reaſon of the doubling of the skin. Moreover, in that ſection which is made in *Strumæ* that poſſeſſe the neck, you muſt have a ſingular care, leſt either the arteries, which they call *Carotides* or the quivering ſinews be touched and hurt. But if by the cutting of any veſſell when you make inciſion, the profuſion of blood doth delay and hinder your work, either take up the veſſell with a ſmall cord, or (if it be not very great) cut it quite off, (as *Paulus* counſelleth) or elſe, (if it burſteth not out with great violence) apply ſuch remedies as are appointed to ſtanch the bloud. Afterward return again unto your enterpriſed labour. Therefore when the foundation of *Strumæ* is brought into a narrow room, cut it clean off cunningly and handſomely, and then put in the fore-finger, and ſearch the place diligently, whether there be any other *Strumæ* thereunto adjoyned or not: which (if there be any found) you muſt alſo draw forth after that manner which we have before expreſſed. Moreover, you ſhall eaſily repreſſe a mean flux of bloud by applying thoſe things which have power to dry up, as flax, ſponges, or liniments made of cotton, infuſed in cold water, or in Vinegar, or in a mixture of both, (which they call *Oxycraton*) and afterward

ward wrung out. But if the ſection ſhall continue without bloud-ſhed, fill it up with the powder of Frankinſence, and apply Liniments, and for the longer preſervation of the Liniments, binde to Wooll dipped in Wine. But if any full vein worthy the ſpeaking of be connexed within the root or bottome of *Glandula* or *Struma* or ſome ſuch like tumour, it is not convenient to cut it off at the very ground, but to take it up and binde it with a ſmall cord, that it may fall out of its own accord, peece by peece without danger. In which fall, the cure muſt be followed with liniments t but the cord muſt be of ſome matter which will not eaſily putrifie, as are thoſe threads which are called *Serica*, or ſmall Lute-ſtrings, for thoſe bands which do quickly rot, do ſoon fall from thoſe members whereunto they are tyed. But if when the work is finiſhed, ſome of the skinne which covereth the matter of the former Abſceſſions, or ſome other ſtrange thing ſhall remain behinde, *Albucaſis* willeth it to be drawn out, firſt by filling the wound with cotton, or with ſome other like thing dipped in ſalt water. But *Guido*, to draw out theſe relicts which remained behinde, did fill up the gaping ulcer, firſt with the white of an egge, and with Allum ſprinkled over it, afterward with *Unguentum Ægyptiacum*, or with ſome of thoſe corroſiving medicines which are deſcribed in the Antidotarie. Moreover, in all theſe operations, you muſt apply ſuch medicines as can lenifie pain, but amongſt all other things, we do commonly lay on flax dipped in the white of an egge, and in oyl of Roſes: You ſhall finiſh the ſcope of our fifth rule after this ſort: break the skinne with ſome burning hot medicine according to the greatneſſe of the Abſceſſion: But while you attempt that thing, you muſt give diligent heed, leſt that the ſcalding medicine do touch the other parts lying about the tumours. You ſhall notably diſpatch this labour, by applying ſome hot medicine made of Lyme or Sope, which things doe happily execute their effects, within the ſpace of twelve hours: but though they remain ſomewhat longer, yet there will enſue no danger or diſcommodity thereby. The skinne therefore being thus broken by ſome burning medicine, and the cruſt procured in the place thereof, you ſhall divide the tumour with a ſtraight line all along through the middeſt of the cruſt: but you muſt make inciſion ſomewhat deeply, almoſt to the very quick, and then lay upon the cut or gaping wound, a liniment ſtriked with ſome conſuming or eating medicine, as is, the powder of *Aſphodelus*. Moreover, although many do apply a great number of medicines in theſe abſceſſions, yet Arſenick in this caſe obtaineth the prehemінence, ſo that a man know how to uſe it aright. But the certain quantity of uſing the ſame cannot be deſcribed (as *Galen* hath noted in *libro tertio Therapeut.*) It is not therefore to be uſed raſhly, becauſe it is a medicine vehement and violent without meaſure, exciting Feavers, and procuring many other vicious ſymptomates. Beſides that alſo the miniſtring of a ſmall quantiiy doth perform a marvellous, and almoſt an incredible effect: notwithſtanding the common meaſure or quantity thereof, is the mediety of one grain of wheat in a ſtrong body, and in thoſe members which are farre off from the principall parts: but in weak natures, and in thoſe places which are ſituated near unto the principall members, a leſſe quantity muſt be applied. But to be ſhort, it is better, and

What is to be done, if a vein be annexed unto Struma.

Cords made of filk.

Albucaſis.

Corroſio & mundificatio.

Cauſticum ex calce & ſapone.

Arſenicum.

Quantitas Arſenici.

more safe, to minister a little at once and often, then at one time to apply an immoderate quantity. The operation or effect of Arsenick remaineth three whole daies, in all which time the sick must use the diet of them that are feverous. But the affected member, and the parts lying about it both for the own defence, and to stop the flux (which immoderate heat may cause) ought to be annointed, and all to washed with the ointment called *Populeon*, with water also, or with the juyce of Nightshade, and with vinegar, and with other refrigerating remedies of the like kinde. But when you are certainly assured that *Glandula* is destroied and wasted away (which you shall know by the hardnesse and swelling of the procured crust) then the crust must be resolved even from the quick, by washing it with butter, and by applying a little wheat-meal thicked together, and by some other fat and unctuous thing that is not salted, as swines grease, and such like. But when the crust is fallen from the tumour, if any thing either of *Glandula*, *Lupia*, or *Struma* do yet remain behinde, it must be fetched out with some gnawing medicine, as with powder of *Asphodelus*, with *Unguentum Ægyptiacum*, or with some such like thing. But if there remaineth nothing behinde, it must be brought unto a skarre, after the manner of other ulcers. But now that we may also accompliſh the intention of our sixth canon, these abscessions which have very narrow bases or foundations, must be fast bound either with a cord of silk, or with horse-hair, and they must be bound daily more and more, either with the former bands, or with other new cords, untill they appear very dry, and voluntarily do fall away of their own accord, (as we have said of those Abscessions which are deeply planted, and folded about the great vessels.) But the band must be aided with one consuming and drying medicine. The pain also must be asswaged with the white of an egge, with oyl of Roses, with *Unguentum Populeon*, or with some other remedy that can mitigate pain. But when the cord shall fall off alone of its own accord, the tumour must be cured after this manner which we have before expressed. And thus much generally concerning those Abscessions which universally consist above nature, especially of them that have their originall of fleam. Now we have here thought it convenient to set down the proper and particular method of curing *Melicerides*, *Steatomata*, and *Atheromata*, which diseases are alwaies and often incident to mens bodies, and do comprehend under them, other certain kindes and differences of tumours beside nature, called of the late Physicians, after certain new rules and names, which among the ancient sort were never heard of, as *Talpa*, *Testudo*, *Natta*, and others of that kinde, which we have expressed in our former Chapters: in those three kindes of Abscessions which do most frequent mens bodies (I mean, in *Steatomata*, *Atheromata*, and *Melicerís*) there is one generall order of their cure, namely, that the matter which is contained in the tunicle which they call *Cystis*, may be discussed, or that the whole tumour together with the very tunicle may be consumed by medicines, or taken away by section. But some of those tumours require a three-fold method of curing, as those which contain a more liquid humour, as is *Melicerís*. Some again are cured two waies, as *Atheroma*, which is destroyed by section, and consumed by medicines. But *Steatoma* can neither be discussed nor consumed, but it is cured by the only labours of the hand, that is, by section

Quando crusta à vino resolvenda.

6. Ligaturæ & evulsio.

Curatio Atheromatis, Steatomatis & Melicerís.

How many waies these Abscessions may be cured.

ction onely. Moreover, of medicines which in these effects have power to discusse and dispersse, you shall finde plenty among those remedies which we before have set down for the cure of *Strumæ*. But *Paulus* doth particularly and properly discusse *Melicerides* with that medicine, which containeth of pressed Grapes (the kernels being taken out) xx. of the scourings of Brasse, ℥ iiij. which medicine must not be applied before the member be nourished with foments. Another Emplaister appointed for *Melicerides*, which *Ætius* reported unto *Leonidas*: ℞ of pressed Grapes (the kernels being detracted) ℔j. of Comin seed beaten very small, ℥vj. of *Nitrum*, ℥iij. bray all together in a mortar, and bind them to the tumour. Another discussive medicine expressed of the same writer, very profitable against *Melicerides*: ℞ *Salis ammoniaci*, of the scourings of silver, and of Ceruse, ana. ℔j. of Wax, *Terebinthina*, *Chalbana*, *Opoponax*, ana. ℥j. of *Rubrica sinopica*, ℥ vj. of Vineger, ℥ vij. ß. boyl the scourings of silver, Ceruse, and salt beaten very small all together, then cast in the *Rubrica sinopica*, which first must be steeped in Vinegar, and melt them together last of all, when they be all boyled together, and colde, commix therewith *Opoponax* and *Chalbana*, doth dissolved in Vineger, and conserve them to your use. But if in such kinde of Abscessions you minde to waste the humour by applying of gnawing medicines (which the Grecians call *Septica*) it is expedient first to uncover them (as also in *Strumæ*) by hot burning medicines applied to the skin. whereof (saith *Paulus*) the best remedy is that which consisteth of quick Lime, that is, which is not yet quenched with water, of Sope, and of the ashes of Lye that are made in a stillatorie. There is another more diverse remedy which may be kept a long time: ℞ of unslaked Lime, ℥iiij. of *Sphecie*, that is, of the burnt dregges of Wine, Liquid *Nitrum* parched in the fire, ana. ℥ij. of *Minium*, or *Rubrica sinopica*, ℥j. Let them be brayed with the distilled ashes of Lye, and when you have brought them to the thicknesse of liquid Hony, heat them thrice over the fire, that it may be of a mean substance, and lay on *Fixis plunubra*, with the distilled Lye above, lest it dry up too soone. Therefore first break the skin that is beset, with such medicines as can procure a crust: but when the crust is fallen off, apply consuming remedies, among which this remedy following doth notably waste without gnawing and biting: ℞ of the offal of brasse, ℥iiij. of *Sandaraca*, that is, of red Arsenicke, and of *Helleborus niger*, ana. ℥ij. apply them with oyl of Roses. Another remedy very effectuall for the same purpose: ℞ of a burnt Hedge-hog, of *Testa sepia*, and of Orpine or Arsenick, ana. an equall portion, commix them with oyl of Roses, but the parts which lie about the tumour and are adjacent thereunto, let them be first annointed with Ceruse and oyl. But if we purpose to cure these kinde of Abscessions by making incisions, that is, by Chyrurgery, truly in that method of curing (whether it be a mealy humour, or a hony, or a fat humour, or of what substance soever it be, which is contained in them) we must observe one onely and principall intention, namely to take away the tunicle wherein the tumour is included.) But in enterprising the same, we must be very attentive and wary (as we have said before of *Strumæ*) that we rashly hurt not and tear in pieces the film or tunicle, whereupon the humour which was contained therein,

Lib. 4. Curatio per digerentia.

Lib. 15.

Curatio per exccdentia.

Lib. 4.

A medicine to waste without byting.

Curatio per Chyrurgiam.

gushing out plentifully, doth both hinder our operation, and some portion thereof also remaineth still behind. For if (when the tunicle is divided, and the humour issued) the tumour shall sink down, the tunicle will hardly be plucked away and cured. But if any remnant of the humour be left behind in the Abscession, it is to be feared that the disease will grow again (as doth *Strumæ*) whenas any portion thereof sticketh behinde. But if any such thing doth happen, it is not expedient to sew together the Abscession, but to draw out the relicts thereof, either with those consuming medicines which we have before expressed, or by some such remedies. Now if *Steatoma* hath a very broad top, and a very narrow and slender foundation, then (setting aside all other superfluous medicines) you must cut it up quite even by the very root, for so the labour of the Chyrurgian shall be quickly ended, the ulcer made plain and equal with the other parts, and the cure shortly dispatched.

Ætius, lib. 15.

CHAP. XXV.

Of hard and Scirrhous tumours, engendred of Melancholy.

WE have hitherto discoursed of those tumours which are caused of bloud, choler and fleam: of *Verrucæ* also, and of the abscessions which are excited through a waterish humour, and a flatuous vapour: of those Apostemes also which have their beginning of a flegmatick substance, and of other tumours generally consisting above nature. Now it remaineth that we intreat of those Abscessions which do proceed of a melancholick humour, as are *Scirrhus*, indurated and cancerous tumours, which they call *Cancerosi*, *Apostemosi*. To *Scirrhus* therefore (as also to *Phlegmone*, *Erysipelas*, and *Oedema*) there is assigned of the late Chyrurgians, a double difference, which notwithstanding is comprehended under the same title, *videlicet*, *Scirrhus verus*, *& Scirrhus non verus*. But a true and lawfull *Scirrhus* is said to proceed of naturall melancholy. Also naturall melancholy is the dregs of good bloud, and as it were a certain slimy superfluity, and very grosse bloud, whose colour is black, but the taste thereof sharp and sowre (as it is not unknown to them that do vomit the same:) it is lodged in a certain bloudy corner, wherein all the humours are contained, and appointed of nature to nourish the melancholick members. But an unlawfull *Scirrhus* after the opinion of the late Chyrurgians, is that which is ingendred of unnaturall melancholy. And unnaturall melancholy is that which differeth from the former description of the naturall humour, and yet it keepeth within the precincts of his liberty, which if it shall once pretergresse (they say) it is no longer to be called melancholy, but some other humour. But melancholy (to enter into the generall definition thereof) is a cold and dry humour, proceeding (as *Guido* saith) of a very grosse portion of that which we call *Chylus*. But of unnaturall melancholy there are commonly appointed four differences. 1. The first is, whenas that melancholick humour which is called naturall, and doth daily ingender in the body, even when a man is in perfect health, is in his own proper essence, burned, putrified, and become exquisite melancholy. For that

Scirrhus duplex.

Melancholia naturalis.

Scirrhus illegitimus.

Melancholia non naturalis.

Differentiæ. 4. non naturalis melancholiæ.

that (as *Galen* saith) is ingendred of a black humour that is vehemently burnt, and it glistereth like unto Lime or Pitch. But this is soure, and being poured upon the ground, it is hot like Vinegar, and it riseth up like leaven, it is also very unpleasant to all creatures living, so that neither mice nor flies will tast thereof. It sheweth likewise like unto abundance of Salt, wherein no living thing can uphold his life, as the Sea which is said to be dead. Furthermore, this black kind of choler is then ingendred, whenas that slimy bloud (which we have said to be naturall melancholy) doth continue long in the body, and is purged out neither by any sensible nor secret effluction, but is transformed, corrupted and rotten. For truly this humour (saith *Galen*) when it waxeth vehemently hot, either because of the corruption thereof, or because of a burning feaver, it causeth melancholy: which truly is cold, because it resembleth the nature of the earth, but yet it is not void of heat, as is ashes and Vinegar, and when it is purged downward (as it happeneth sometime to them which are diseased with *Dysenteria*) it appeareth more glistering and more black then that thick and black bloud which we do call a melancholious humour. *Lib. 4. Apho.* *Lib. 14. Therap.*

2. The second *species* or difference of unnaturall melancholy is that which cometh through the adustion of other humours, as that which proceedeth of choler vehemently burnt, which is of so great malice and rancour, that it raiseth the earth, and lifteth it up on high, after the manner of exquisite melancholy. But the flies also do abhorre it, as in a true melancholy. If bloud also or fleam shall be vehemently heated in the body, and burnt, there is also called a melancholick humour, which *Avicen*, because of the adustion, termed to be unnaturall: but these two last kindes, which do come of the adustion of bloud and fleam, *Avicen* hath thought to be very milde and gentle: yet *Galen* writeth, that the kinde of melancholy which is ingendred of burnt choler, is a great deal more dangerous then that which hath his generation of grosse bloud, which is like unto the dregs of Wine in the bottom of a vessell, or in proportion resembling the dregs of oyl; for this is more gentle and milde, yea and especially whenas it tarrieth not long within the body with any abundant heat exceeding nature. But before it be changed into exact melancholy, it passeth first into a yellowish form, secondly into a leekie substance, and thirdly into a rusty colour. *Com. 29. lib. 2. præd. Hip.* *2. Melancholy cometh by the adustion of other humours.*

3. The third *species* of unnaturall melancholy, is that which borroweth his originall of a certain stony concretion, as when through the ignorance of unskilfull Physicians or Chyrurgians, *Erysipelas*, and those inflammations which the Grecians call *Phlegmone*, or any other tumours proceeding of naturall humours, are too vehemently cooled and bound by the applying of extraordinary medicines: or else when those medicines which do mightily draw and digest, are ministred to the same tumours. For then (the whole substance which was very small in them, being dispersed) the grosse matter which remaineth, being exceedingly dryed, will resemble the hardnesse of a stone, and be converted into a melancholious humour. *Bilis atræ per congelationem (ut vocat) & indurationem.*

4. The fourth difference of unnaturall melancholy ariseth, whenas some other humour is mixed with naturall melancholy: which thing while it happeneth it is made sweet, and doth wax milde, untill such time as one burnt choler or other be commixed therewith, for then it waxeth sharp and bitter. *4. Melancholy through admixtion of other humours.*

bitter, and is made partaker of immoderate gnawing. We may gather therefore by our former words, that the four differences of tumours above nature, do proceed of melancholy: for first, of naturall melancholy (which we have said to breed daily in sound bodies) there is caused a true and lawfull *Scirrhus*, called of the Arabians *Sephiros*, of the Greeks, σκίρρος and σκίρρος ἐκ ἀκρίσης, that is, *Scirrhus*, or *Scirrhus non exactus seu non exquisitus*; which kinde of tumour truly is very hard and void of pain, but yet not altogether insensible: *Avicen* calleth it *impurus*. Yet *Galen lib.* 14. *Meth. med.* pardoning them which do contend about the names of tumours, calleth it a tumour conflated of a melancholious humour, and then properly *Scirrhus*, whenas notwithstanding it is expert of any feeling or sense: but if it be not yet made altogether insensible, it is rather to be called a scirrhous tumour, then *Scirrhus* it self. Secondly, of unnaturall melancholy through the admixtion of other humours, there do grow three other differences of tumours, that is to say, *Scirrhus phlegmonôdes*, *œdematôdes*, and *Erysipelatôdes*, which diseases are here rehearsed for one only difference. Thirdly, of unnaturall melancholy, caused through a certain stony hardnesse and concretion, there is engendred an exquisite *Scirrhus*, hard, and void of sense and pain: it is called of *Avicen*, *purus*, which evil admitteth no cure. Fourthly, of unnatural melancholy, through adustion, are all these kinds of cankers ingendred, as well ulcerate, as not ulcerate: of the which kind is *Scirrhus cancrosus*. *Scirrhus* therefore properly is a tumour very hard and without pain, but yet not altogether without feeling; proceeding of a naturall melancholy, and uncorrupt humour, which definition the late Chyrurgians have assigned thereunto. The causes of *Scirrhus*, as of other tumours besides nature, are three. First primitive, as is an evil diet, ingendring and gathering grosse and melancholick bloud. Secondly antecedents, as a melancholick humour collected in the body, which is drawn from the spleen (whose duty it is to purge the liver from that grosse and muddy bloud) and yet is not expelled without the body (as it ought to be.) Thirdly, *Conjuncta causa*, is the melancholick humour it self, compacted in the affected member. The signs of *Scirrhus* his presence (as *Guido* reporteth) are these, a hard tumor, and mighty resisting, a middle colour, between a red and a black, which is a brown colour. This *Scirrhus* when it happeneth in the parts of the body, many of the Physicians (as *Galen* saith) do call it *Pelidnon*, that is to say, black and blew. Moreover if the affected member hath any manifest veins appearing in it, you shall see them puffed up and swolne by the means of thick and black bloud, such as is sometime purged downward in them which labour with the disease of the liver, but then it is called *Scirrhus impurus & cancrosus*. For these signs which *Guido* doth here ascribe unto *Scirrhus*, do properly agree with the signs of Cancer, as *Galen* writeth, 14. *Meth. med.* And truly they may very fitly be attributed unto *Scirrhus*, if this one thing be excepted, namely, that *Scirrhus* hath not such swelling and full veins as Cancer hath, except *Scirrhus* (as we have said before) chance to be *cancrosus*: for *Scirrhus* doth oftentimes degenerate into Cancer, and that not without great cause, seeing that both proceed of one matter, that is, of a melancholick humour. The proper signs therefore of a lawfull *Scirrhus* are these, an hard and stony tumour, very obstinate and resisting touching

Four differences of tumours caused of melancholy.

Verus scirrhus non exquisitus.

Scirrhus phlegmonôdes, œdematôdes, erysipelatôdes.

Scirrhus exquisitus.

Scirrhus cancrosus.

Scirrhus propriè quid.

Causæ 3. Scirrhi legitimi.

Signa.

14. Meth. med.

Guido notas Cancri tribuit Scirrho.

ching, wherein there is present a very dull sense. There do appear many other signs which do terrifie the dominion of a melancholy humor in the body. Such tumors as are truly *Scirrhi*, in their beginning and first conception are wont to appear very small, but in processe of time they do grow and encrease by little and little, and become great and mighty, whereof some do annoy one only member, but other some of the said tumours do leave that member which they did first infect, and afterwards do passe over into the possession of another, which thing when it hapneth, then *Avicen* calleth the evill *Ferinos*. Furthermore these kindes of melancholious humours if they be lightly handled, they are commonly cured by resolution; oftentimes they continue indurated and hard, and many times (which is worst of all) they degenerate and change into *Cancer*.

Indicia Scirrhi.

Ferinos.

The cure of a true and lawfull Scirrhus, yet not exquisite, and grown innerally to a stony hardnesse, altogether insensible. Three intentions.

But now we will prosecute the absolute cure of these kindes of hard tumours above nature, which are called true *Scirrhi*, and not *exquisiti*, by three speciall intentions. The first prescribeth a convenient order of diet. The second admonisheth to take away the antecedent matter, which is ready to procure the disease. The third warneth us to enterprise the vacuation of that conjunct matter (as they call it) which now causeth the evill. Therefore (to speak generally) you must appoint to them which are diseased with *Scirrhus*, a sober and moderate diet, and such a one as declineth unto heat and moisture in those things which they call *Res non naturales*, as before. Give him therefore meats of good juyce, and which can ingender good bloud. Let his bread be made of wheat, well kneaded, and baked in an Oven with a soft fire, and let it have some leaven, and Salt as much as shall suffice. Let his drink be small Ale or Beer, give him rere egges, the flesh of Chickens, Capons, Hennes, and the broths of them. Let him also eat the flesh of Partriches, Pheasants, Quails, young Kids, sucking Calves, and of Weathers of a year old. For pot-herbs, let him use that which the Arabians call *Aspanar*, but we somewhat altering the name, do call it Spinach, also Lettuce, Hops, Borage, Bugloss, and other herbs of that nature which can purge forth bloud, and make it more pure. To conclude, let him fly and avoid all those things; which naturally do engender melancholick bloud, which things *Galen in libro tertio de affectis capite sexto* hath described unto us, as are, the flesh of Goats, and of Oxen, and of Buls, but especially the flesh of Asses, and of Camels, of Foxes, and of dogs, of Hares also and of Bores. Furthermore, Snails, (if they be accustomed to be eaten) and the flesh of all terrestriall creatures, seasoned with salt. The flesh also of fishes, as of Tunie, of the fish called *Balæna*, the Sea-Calf, the Dolphin, the Dog-fish, and all kinde of Whales. But of pot-herbs, Coleworts are wont only to engender this kinde of bloud. The buddes also of Trees, when they are seasoned either with Brine or with *Oxalme*, especially of the tree called a Mastixe tree, of the Terebinth, of the Briar, and of the wilde Eglantine briar (which the Greeks call *Cynosbatos.*) But of all kinde of pulse, lintels chiefly are accounted amongst the number of melancholick meats. Bread also made of Branne, and that which is made of Rye and of other corrupt and naughty seeds, which other Countreys do use in stead of Corn. Moreover, thick and black Wines are very fit to engender a melancholious humour, especially, if one drinking them abundantly, doth by occasion keep his body in great heat

Victus ratio.

Euchyma.

Panis.

Potus.

Ova.

Carnes.

Oleræ.

Carnes.

Limaces.

Pisces.

Olera.

Oxalme is made of vinegar and salt.

Leguminis.

panis.

Typha.

Vinum.

Caseus.

Finally,

Finally, old cheese whenas by chance it shall be exceedingly hot in the body, doth easily breed this kinde of humour. These things have we hitherto recited out of *Galen*. Furthermore, you must diligently beware of meats that are burnt, rosted, and fryed, which do vehemently dry up; of salt meats also, and those which are sharp and sowr, as Onions, Garlick, Pepper, Mustard, and of other things of that kinde which do burn the bloud. You must also eschew anger, wrath, sadnesse, watchings, heavinesse, carefullnesse, and immoderate exercise. Quietnesse and tranquillity of minde, with mirth and gladnesse is greatly to be desired: and you must diligently endeavour every day to empty the belly. Hitherto concerning the first scope. 2. Now that we may accomplish that which our second intention doth propound, let us somewhat consider the precept of *Avicen*, who willeth us to evacuate the whole body both by bloud-letting, if too black and grosse bloud shall appear, and also by some purging medicine, which can expell melancholy, as are those which follow out of *Mesua, Epithymum, Sene, Polypody, Fumus terræ*, which of the Græcians is called *Capnos*, or *Capnios*, (of the Latines *Fumaria*) *Lupulus*, and the herb called *Volubilis*. Also *Cassia fistula, Mirobolani Indi, Lapis lazuli*, which the Greeks call *Cyaneus*, the Romans, *Cæruleus, Diacene, Diacatholicon, Hiera, Ruphi*: all which things do purge forth melancholick humours. But these things which pertain unto Physick, do exceed the bounds of Chyrurgians. Omitting therefore the professors of the art of Physick, we will hasten to the third scope, which we shall very speedily dispatch, if we labour to empty out all that matter, which unnaturally is compacted in the aggrieved member. Which truly is the generall and principall indication of all tumours which consist above nature: in which that leeky matter (as we have said before) is not yet engendred. But this is the only and proper way to evacuate them, about the which the Chyrurgians ought to be very circumspect, and attentive. For truly the matter of such kinde of tumours, is naturally so malignant and stubborn, that it will turn into a stony hardnesse if it be rashly resolved. Again, if it be mollified more then is requisite, it is greatly to be feared that it will putrifie and corrupt, and that *Scirrhus* will degenerate into *Cancer*. We must therefore in this case follow the counsell of *Galen* and *Paulus* (who wrote of this thing long before *Avicen*) namely, that in such Scirrhous affects, we must not apply any vehement, hot, and drying medicine, neither any thing else which hath the power only to mollifie and moisten. For that tumour which hath a superfluous humour, it doth nothing at all dissolve: but that which hath a small flux, it doth more dry up then need requireth. Hereupon *Avicen* doth well admonish us, to apply to these indurated tumours by turns, sometime mollifying, and sometime digesting remedies. But because that order was very tedious and hard to be done, it pleased *Galen* to use for the cure of those evils, such medicines as had a mixed and double faculty; which device was more safe, and lesse dangerous. For by this means we shall both mollifie and digest the indurate and hard substance all at one time: yet in the beginning we must commix something with them which can moderately represse. For this purpose *Avicen* hath set down many kindes of remenies, which because they are rather appointed for these *Scirrhi* which proceed of *Phlegmone* and *Erysipelas*, when they

Sanguinem adurentia.

Animi pathemata. Exercitatio.

2. *Vacuatio materiæ antecedentis.*

3. *Vacuatio materiæ conjunctæ.*

Materia scirrhorum cautè tractanda.

Gal. 2. ad Glauc. Medicines good for scirrhus.

they be exceedingly cooled (as we will declare in the Chapters following) we will omit them, making choice of that medicine which *Razis in libro septimo ad Almansorem* hath described, using notwithstanding at the beginning some equall repression of the flowing of humours (by applying some moderate repelling remedy.) The form of the medicine is this: ℞ of *Bdellium Ammoniacum*, and *Galbanum*, of each a like quantity: beat them in a mortar with oyl *de ben*, which the Greeks call *Balanum myrepsicum*, the Latines *Glans unguentaria*, or with oyl of Lillies. Then take of the filth of Fenugreek of Lineseed, and Figges, the weight of the former things, bray them all together till they be throughly incorporated the one with the other. *Galen* for this cure, doth greatly commend the bark of the root *Althæa*, which the common sort (saith he) doth call *Anadendro malache*, as though one would say *Arborescens malva*, melted with the fat of a goose, or of a cock, and then beaten together, and brought into the form of a Cataplasme. But if the tumour doth belong unto suppuration, you must be very wary, lest the affected member be incended or stirred up with hot medicines, or by any other means, for so *Cancer* should easily be procured: but if the tumour be opened, and the substance thereof already turned into matter, you must use the help of that ointment which is called *Diachylon*. Again, if it shall denenerate into a stony hardnesse, you must straightway repair unto those remedies which shall be described in the Chapters following.

Razis medicamentum ad scirrhus emolliendos & discutiendos.

Galeni cataplasma. Therap. 14.

If Scirrhus will matter.

But now, whenas through the unskilfulnesse and ignorance of Physicians, those inflammations which the Grecians call *Phlegmone* or *Erysipelata*, are exceedingly refrigerated, or else rashly resolved, through the ministring of such medicines as can vehemently draw and digest by their vapour, then all that substance which is in any thing thin and slender in them, is dissolved, but that which remaineth behinde, being as it were congealed together, and marvellously dried up, doth take unto it a stony hardnesse, and at the last cometh to that disease which is called of the Greeks *Scirrhus*. But it chanceth sometime, that some member is hardned through extension of the flesh, which cometh by reason of winde, or by some waterish humour (as we have said before in our Treatise of flatuous and waterish humours.) Oftentimes also there ariseth up in certain members a stony hardnesse, caused of the privation of the moisture of the body, and through too much drinesse, as it hapneth in the hardnesse of the joynts, and in the pores of the boy, when the gout or such like diseases do reign. But here we will only discourse of *Scirrhi*, or of other hard tumours, which have their originall from *Phlegmone* or *Erysipelas*, or else from *Oedema*, whenas they be often refrigerated and cooled, which tumours we have termed not without some reason *Scirrhi ex coincidentia procreati*, that is, *Scirrhi* proceding of an unity, being as it were a double disease incident both at one time. The signs and tokens of an unlawfull *Scirrhus* which is not exquisite or perfect are these: a hard tumour, scarce sensible, that is, as though it were without feeling and pain, perfectly representing the colour of the body, drawing his beginning from unnaturall melancholy. This evill is not altogether incurable, and yet it admitteth no easie cure, neither is it easily remedied. For that humour whereupon this evill gathereth his force,

Scirrhus illegitimus & non exquisitus.

Quando generetur.

The causes of hardnesse in the parts of the body.

Scirrhi ex coincidentia procreati.

The signs of an unlawfull Scirrhus.

is

Iudicia. is clammish, glewish, and thick, or (at *Galen* saith) a partaker of both kindes, which when it is stuffed in the hard members, it doth obstinately withstand resolution, and when the humidity thereof is throughly resolved, then that which remaineth behinde is dried up, and made as hard as a stone. But an exquisite *Scirrhus*, and such a one as is altogether insensible doth not receive any cure. But if it may be holpen any way, it must be done by some moistning medicine. That hardnesse also which cometh through too much exsiccation, and when the moisture of the body is quite extinguished, is also incurable, for it is sufficient if you stoppe it, that the drinesse may proceed no further. But those *Scirrhi* also, wherein there do grow certain hairs, and which are great and very hard, and do resemble the colour of the body, are neither cured, nor yet changed at any time into any other disease, as *Avicen* hath declared.

Scirrhus exquisitus curationem non admittit.

Scirrhi incurabiles.

Summa incurandorum scirrhorum. The common and generall declaration of curing these tumours, is in this order described, namely, to evacuate all that matter which unnaturally is contained in the member. For the only way of evacuation (as *Galen* hath noted *lib.*14.*Method.med.)* is this, even to cleanse and draw out that corruption which stubbornly doth cleave unto the humour. But if any man shall assay to make evacuation by those medicines which do vehemently draw and digest, neither shall mollifie and soften with any drying and moistening remedies, the cure shall seem to him within very few daies greatly to have prevailed; for *Scirrhus* will manifestly appear to be diminished, but that which remaineth of the disease will be incurable. For truly when the whole substance which is very thin in the tumour, is digested or dispersed, then that which remaineth behinde, is turned into a certain stony concretion. For this cause therefore there is no medicine that doth vehemently heat or dry up, meet and convenient for these hard and scirrhous affects, but such remedies only which can fitly both mollifie and also digest, as are these things following: the marrow of a Hart and of a calf, also Goats suet, Bulls suet, the tallow of a Lybard and of a Lyon. Among the fat of birds, Goose-grease is greatly commended, next that, the fat of a Cock and of a Phesant. Also *Ammoniacum Thymiama*, viz. *Suffimen*, perfume, *Galbanum*, and *Bdellium* of both kindes, but rather that which is called *Sythicum*, because it is somewhat moist. *Styrax* also which is something moist and fat. Morever the root of *Althæa*, and of the wilde Mallow, which groweth almost every where, the leaves whereof must be moderately boyled with Goose or Cocks suet, or if there be none of these at hand, you may use Swines grease: these remedies are greatly profitable for this intention. But *Avicen* warneth us not to commix any Hogges tallow that is salted, with the former things, and to use Mastick, *Labdanum*, oyl of wooll, *Strigmenta gymnasiorum* (which they call the filthinesse of baths) Asses dung, and the dregs of oyl of Lillies, of oyl of *Alchanna*, which they call *Cyprinum*, and of *Cherva*, which of the Greeks is called *κυνῖνον*, but of the Latines *Recinium*. But that cure which is administred by Vinegar, is profitable for this evill, that is, for *Scirrhus* which is full grown, and when the member is prepared to receive mollyfying medicines, as *Galen* also hath declared: for truly saith he, the force of Vinegar, if it be used moderately and in due time, is very wholesome

Medulla cervi.

Adipes.

*Gal.*14. *Meth. med.*

Anadendro malache.

Oleum recinium.

Meth. med.

Usus Aceti.

wholesome in these diseases, because it doth divide and resolve the grosse humours included in them: but if it be applied immoderately and out of a convenient season, it violently consumeth the thinner parts, and maketh that which remaineth behinde to become very hard; also if it be used long, it will diminish and corrupt the very substance of the sinews. For this cause therefore we must not very often nor at the beginning, nor any long time, apply those medicines to the great sinews or cords of the body, which are compounded and made of Vinegar. Wherefore *Galen* did cure the childe of one *Cercilius*, who through too much cooling and vehement binding of *Erysipelas*, had a hard and scirrous tumor remaining in his thigh, after this manner. First, he anointed his thigh with *Oleum sabinum*, which of all oyls is most thin, in stead whereof they use in these daies *Oleum sambucinum*, oyl of Elder, which the common sort call *Jasminum*. When he had thus washed and anointed the members, he applied *Ammoniacum Thymiama*, which must be grosse and not very old, commixed with the aforesaid suets and marrows. Afterward he anointed his whole thigh round about with very fat *Ammoniacum*, dissolved in exceeding sharp Vinegar, and commanded the childe to hop on the other legge, that so the more nourishment might be brought unto it. By such medicines therefore as could release and mollifie the tumour, and by digesting or resolving remedies also, and by the moderate and right use thereof, he perfectly cured the child. But in those great sinews and ligaments of the body, which are drawn together and covered with *Scirrhus*, you must use Vinegar after this sort as *Galen* counselleth us: Take a stone and heat it very hot in the fire, and quench it in very sharp Vinegar: if it be possible, let the stone be that which we call *Pyrites*, but if there be no plenty thereof, take the stone called *Lapis molaris*, which the Greeks call *Mylites*: then let the affected member be holden over the hot vapour that riseth up from the stone out of the Vinegar, that it may receive the steming vapour, which doth dissolve *Scirrhus*; and afterward lay on again some mollifying medicine: yet the affected part must be every day even from the beginning throughly anointed with oyl and not with water, which oyl must not be astrictive in any case, but of a thin substance, as is oyl of Savine. But sometime you may boyl in the oyl the roots of *Althæa*, and of the wild Cucumber, and other things of that sort. By this method of curing, many men truly have been perfectly healed in a short space, so that some have thought it (as *Galen* saith) to be done by the art of Magick. By these things therefore it doth plainly appear, that with that cure which we accomplish by mollifying remedies, as well in the sinews, as in the ligaments of the body, you must commix some medicine that can cut, dissolve and divide, among which number Vinegar is chiefly the principall. Now as concerning other medicines which can mollifie the hardnes of these tumours, we have spoken nothing, hoping that they may easily be gathered out of our former discourse. Now followeth the summe of the cure of *Scirrhus* tumors, which we have drawn into a compendious form hereafter ensuing. 1. That kind of *Scirrhus* which having all his humidity and moisture consumed and wasted, is grown into a stony hardnes, and is altogether destitute of sense (as is that which *Galen* calleth *exquisitus Scirrhus*) of such a *Scirrhus*, I say, attempt not the cure, but leave it as an evil

Historia. Lib. 2. ad Glauconem.

Oleum sabinum.

Suffimentum.

The cure of Scirrhus, sinews, and veins, out of Galen and Paulus.

Lapis mylites.

Lapis pyrites.

Oleum sabinum.

2. ad Glauconem.

The summe of curing Scirrhous tumours.

1.

2. evil incurable. 2. To *Scirrhus non exquisitus*, which is not altogether insensible and yet scarce feeleth any thing, apply such medicines as carry with them a marvellous heat, and a mean moisture, that is to say, which by mollifying can also moderately digest. 3. Unto such members as are infected with *Scirrhus*, 3. minister no remedies which do vehemently digest, and immoderatly dry up, for in them their small humidity is quickly resolved, and then that which abideth still behind, is dried up, and turned into a stony hardnesse. 4. In hard and 4. grosse members, which are annoyed with *Scirrhus* (as are the great vessels of the body) and in other places also, where the evil is inveterate, you must commix such medicines as have power to cut and divide, as in Vinegar, with 5. those remedies which can mollifie and moderatly digest. 5. Also command that this scirrhous member which is hard and grosse, or any other part besides, which is affected with *Scirrhus*, be holden over the hot vapour of *Lapis molaris*, 6. burnt in the fire, and quenched in Vinegar, and let this be done often. 6. Furthermore let the aggrieved member be every day anointed with some thinne oyl, wherein either the root of the wilde Cucumber, or of *Altheæ*, or green 7. and fresh Dill, or some such like thing hath been boyled and infused. 7. Apply unto the aforesaid scirrhous members, such medicines as can dry, divide, and resolve the grosse humours moderately, that is to say, neither often, nor any long time, nor out of convenient season, that is, not at the beginning of the 8. disease, to prevent the use of mollifying remedies. 8. To conclude, all such scirrhous tumours as are not indurated and of a stony hardnesse, let them be cured with such medicines as can fitly digest and mollifie. 9. Last of all, com- 9. mit the cure of a Scirrhous spleen and a lapidous liver, to the wisdom of the Physician.

CHAP. XXVI.

Of a Cancerous tumour, which they commonly call Cancer Apostematosus.

Cancer pertaineth unto two kindes of diseases.
1.
2.

THe name and title of the disease called *Cancer*, amongst the Physicians and Chyrurgians hath divers and sundry significations: for the notifying or declaration thereof, is extended unto two kindes of diseases, that is to say, unto a cancerous tumour (which they commonly call *Cancer Apostematosus*, as well that which is evident and appeareth in the outward members, as that which is hidden, and lyeth in the inward and secret parts of the body; as in the hips, the roof of the mouth, and in the pappes of a woman.) The other signification, pertaineth unto an ulcerate *Cancer*. But both these evils are ingendred of melancholy, that is to say, of such a humour as resembleth the dregges of Wine, and the filthinesse of oyl, which thing *Galen libro decimo quarto Therapeutices*, and in his little Book, *De tumoribus præter naturam*, doth plainly testifie. Now this afore-said humour, when it is quiet, milde and gentle, it engendreth a secret or an inward *Cancer* without any ulcer. But if it hapeneth to be sharp, fierce and malignant, it gnaweth the skinne, and causeth a Cancer with an ulcer. But here we will openly discourse of that kinde of Cancers which hath his residence in the outward parts of the body, and of that which is not yet

Of what humour Cancer is ingendred.
Cancer sine ulcere.
Cancer cum ulcere.

yet exulcerate, which also sometime (as *Galen* affirmeth) is said to be a privy Cancer. That Cancer therefore whereof we now intreat, is a hard tumour, unequall, round, having the veins round about it swoln and puffed up: it is blew or brown, and (as *Paulus* saith) it is more black in colour then an inflammation: it is also hot, but yet not so vehement as inflammations are: it suddainly encreaseth, and greatly wearieth the sick, and afflicteth them almost with a continuall grief: in the Greek it is called καρκῖνος, and καρκίνωμα, which title as well the Latines as the Grecians have assigned to this disease of the fish called a Crabbe, because the veins about this evill are filled and stretched out, very like unto the feet of Crabs, descending from the round compasse of their bodies. But some have given it this name, because it is very hardly pulled away from those members which it doth lay hold on, as the Sea-Crab doth, who obstinately doth cleave to that place which it once hath apprehended. Moreover, this tumour doth also represent the colour of a Crab, whose hew is very black. But the first beginnings of these Cancres are sometime so confused and so small, that the common sort may be ignorant thereof: for when they do begin, they do scarce resemble the greatnesse of a pease or of a bean. Wherefore it is no marvell (saith *Galen*) though the common sort do not know them, for they be like unto the little roots that arise out of the earth, which are not discerned but of skillfull husbandmen. But afterward they grow up into such huge greatnesse, and do bring with them so vehement, great, and manifest symptomates, that a childe may easily discern them. Let no man therefore doubt of the name thereof, seeing all men with one consent do term this kinde of disease *Cancer*, because (as we have said) the veins in this evill do swell on every side, and are greatly stretched out, and they do represent the form and likenesse of a Crab. A cancerous tumour (as we have said before) is hard and unequall, which by the touching of it doth plainly appear. It hath a blew or brown colour, which is a mean between red and black, called of the Greeks πελιδνὸν. About the place where Cancer is lodged, there is felt a certain beating or pulse, and as it were a pricking, sometime also (as *Celsus* saith) the tumour is asleep, and as it were dead. It maketh the veins round about it to swell and rise up, like unto the Cancer in the arms. Oftentimes also in some they are secretly hidden, and when the place is touched, it is felt in some very painfull, but in othersome it is contrary. This tumour also is marvellously stout, and resisteth touching. Moreover, it hath in it a certain strange and extraordinary heat. *Cancer* or *Carcinoma* generally is a grievous and pernicious disease, for it can scarcely be healed any way, by reason of the grosseneſse of the humour, neither can it be represſed or discussed, neither will it yeeld to any purgation, though it be throughout the whole body. The malice also of this disease is so great, that it contemneth all gentle and easie remedies, putting forth but the middle finger to them, (as the Proverb is) but it must be stirred and chafed, and overcome with very vehement remedies (as we are wont to do in the evill called *Crabro*.) This disease is wont to happen in every part of the body, but especially in the upper parts, about the face, the nostrils, the ears, the lips, and about the pappes of women, and those chiefly, which are not naturally purged of menstruis.

Cancroſi tumoris deſcriptio.

Cancri nomen a Cancro aquatico.

Cancri naturæ per initia confuſæ & obſcuræ. Lib. 14. Therap.

Notæ Cancri evidentis non ulcerati.

Indicia. Lib. 14. Therap.

Celſus lib. 5

Gal. lib. 2. ad Glauconem.

But Cancres do also commonly haunt men, whose accustomed purgings are suppressed through hemorrhoids growing in the fundament: for by them that grosse and thick bloud (whereupon this evil taketh his first beginning) is wont naturally to be purged out. Moreover when this melancholious humor, resembling in proportion the dregs of wine, doth descend and flow into any member, and there abideth compact together, it causeth sometime the disease called *Varices*, and sometime it breedeth a Cancre, as when the same is somewhat cooled. But when it is thrust out to the whole skin, it causeth that evil which they call *Elephans*. *Cancer* therefore is a certain particular *Elephantiasis*, which the common sort call *Lepra*, the Lepry. But the thicker and the blacker the bloud is whereof Cancre proceedeth, the more dangerous will the disease be. Now when Cancre is full grown (as they say) and inveterate, it admitteth not any cure, except it be pulled up by the roots, either by section or by adustion: but those Cancres which have their constitution in the inward parts of the body, do not desire any such kinde of cure, as the ancient *Hippocrates*, simply the Prince of Physicians, hath taught us very well in the Aphorisme following, saying that it is not good to cure all inward Cancres: for when they are cured, they do soon perish again, but when they are not cured, they remain a long time. For experience hath taught us, as *Galen* witnesseth in his commentary upon this Aphorisme, that they which enterprise the cure of these Cancres either by section or ustion, do rather increase their fury then abate it, whereby they shortly destroy those men whom this evil hath attached. Those Cancres therefore are onely curable which do stick in the outward part of the body, and which are exulcerate, and so do weary the sick, that they willingly desire the diligence of the Chyrurgian: and these tumours also do consist in those parts, which a man may cut and sear off by the roots. Now when I name the roots of *Cancer*, I mean, as *Galen* affirmeth, those veines which are full of melancholick bloud, and which every way are extended toward the places lying about the tumour. But of an unulcerate Cancre there often proceedeth an ulcerate tumour, when as in processe of time the humour doth putrifie, and the disease is couched in the vessels of the body, or else when it is stirred and made worse by medicines unadvisedly ministred. This exulcerate Cancre of all other is thought to be most vile, because it doth altogether resist the true cure, which attempteth and worketh all things to bring the sick member unto health; for this tumour, to cure it perfectly and absolutely, doth require gnawing, sharp, and vehement medicines: howbeit by such remedies, as we have said, it is the more provoked and stirred to anger, and therefore it cannot be, that it should either be lenified, or cured by them. It shall therefore be sufficient to hinder the increasing of unulcerate Cancres, which as yet do occupy the outward parts of the body, especially those which be great and inveterate, withdrawing our skill from any perfect cure, which thing *Hippocrates* also admonished us of in his former Aphorisme. For those tumours which do weary the sick without exulceration, *Galen* also hath called them secret and inward Cancres, wherein both their vehement heat and their great pulse or beating, do threaten or foretell exulceration to ensue. The cure of a Cancre which is not yet ulcereate, but newly begun, hath three principall intentions.

Apho. 38. lib. 6.

What Cancre must be rooted out, and what not.

An exulcerate Cancre worst of all.

What things do foretell exulceration.

Curatio cancri non ulcerati.

tions. 1. The first is to stop the generation of the melancholick humor. 2. The second is to empty out the melancholious humour disperſed throughout the whole body. 3. The third is to digeſt the humour which poſſeſſeth the affected member, and to ſtrengthen and confirm the diſeaſed place. The firſt intention is finiſhed by a juſt and due obſervation of that kinde of diet, which is before deſcribed in the Chapters *de ſcirrho legitimo*. But among other things this is chiefly and principally to be obſerved, namely, that ſuch nouriſhments be given to the diſeaſed, as have vertue to refrigerare and moiſten, and which do engender good and ſlender juyce, as are theſe; the juyce of Barley ſteeped in water and preſſed, fiſhes of gravelly places, birds of all kindes, ſave thoſe which live in fenny grounds, the yolks of egges, but ſpecially of rere egges (which the Grecians call ῥόφητα) and other things of that ſort. But if any extream heat ſhall infect the aggrieved place, and yet without a feaver, you may ſafely give him heifers milk, from the which the butter is taken, or elſe the whey of milk. Pot-herbs alſo which have a cool and moiſtning nature, as Mallows, Orach, Spinage, and when time ſerveth Gourds. Citrons alſo and Borage may be given him in meat. The ſecond ſcope (which is to purge the whole body from that melancholy humour whereof this evill proceedeth, is accompliſhed by the applying of purging medicines, which are appointed to evacuate melancholy, whereof you may finde plenty in the Chapter of *Scirrhus:* emong the which *Epithymum* (which the Romanes call *Involucrum*) as a preſent remedy, doth obtain the preheminence, whereof you muſt take four drammes ſteeped in the whey of milk, or in *Mulſa* (as *Galen* commandeth *lib.* 14, *Meth. med.*) But this quantity of *Epithymum*, or ſomewhat more, muſt be offered every third day, that the melancholick humour which is gathered together in the veins, and cauſeth the generation of Cancre, may by little and little be emptied and purged out, becauſe it is impoſſible to evacuate all at one time. But we cannot alwaies prohibit the flux, leſt afterward the like humour be engendred in the body, and compact together in the veins. The purging therefore of the antecedent matter muſt be attempted at the beginning, as it were by turns, by the applying of ſome ſimple medicine: afterward (if the matter ſo requireth, and the miniſtring of ſimples doth little avail) you may uſe the help of ſome compound remedies, as is that medicine of *Galen* dedicated for the purging of melancholy, which conſiſteth of two and thirty ſimples, as *Hiera Ruffi*, or *Hiera Avicennæ*, which is made of black *Helleborus*. But you muſt not deſiſt from thoſe former rehearſed purgations, untill the whole melancholious humour which is ſtuffed in the veins be brought out, and untill the member which is beſet with this cancrous tumour, be throughly reduced to his natural ſtate. But if nothing do let it, as age and ſtrength, it ſhall not be amiſs in theſe Cancres to let bloud, and then to purge (as we have ſaid before) and if they be women, you muſt labour to purge menſtruis, if they be not above fifty years old (as *Galen* hath taught us *lib.* 2. *ad Glauconem.*) This ſecond indication (ſaith *Galen*) is the firſt and chief of all, for that which is put in the firſt place, doth rightly challenge the ſecond degree. The generall manifeſtation therefore (ſaith he) of the cure of a Cancre, conſiſteth in the ſpeedy emptying out of that humor whereof this evill groweth, and in the prohibition and

Primus ſcopus.

Victus ratio tenuis ſit & probi ſucci.

Secundus ſcopus.

Humoris melancholici vacuatio.

Epithymū.

Hiera Ruffi, Hiera Avicennæ.

Sanguinis miſſio.

Lib. 14. *meth. medendi.*

ſtopping thereof, and to foreſee (if it be poſſible) that this melancholious humour be not collected in the veins by the means of another, But if that thing cannot be brought to paſſe, you muſt evacuate the humour by turns, now ſome and then ſome: and you muſt alſo endeavour to ſtrengthen the member, leſt the abundance of the humours do plentifully flow unto it. 3. The third intention, which is generall to all ſuch diſeaſes coming of the flowing of humours, doth will us to digeſt the humour which lurketh in the affected member, and to roborate the ſame, leſt the humours abundantly have acceſſe thereunto: moreover, you muſt appoint a convenient time to repell that which is flown, and that in the beginning, as well in the very time of purging, as before; but now when the whole body is throughly purged, then may you lawfully endeavour to digeſt, and if there went before but a ſmall and mean purging, then you muſt apply ſome remedy which hath a mixed faculty, that is to ſay, which can both repreſſe and digeſt. Now, that we may juſtly accompliſh theſe intentions, we muſt make choiſe of thoſe medicines which are of a mean force, and of a gentle quality, for ſuch remedies are moſt convenient for theſe diſeaſes. For thoſe which carry with them a weak and feeble power, do work no effect (as *Galen* ſaith) but are eaſily overcome; but ſuch remedies as are ſtrong and mighty, do vehemently either digeſt or thruſt back the thinne bloud which lyeth in the veins, but the groſſe and melancholick parts, which we have likened before to the dregs of wine, they neither purge forth nor repreſſe, but rather doe make them more obſtinate and more hard to be diſſolved and diſcuſſed. Therefore to cure theſe Cancers but yet beginning, you muſt uſe medicines of a mean and moderate ſtrength, which neither for their imbecillity can be vanquiſhed, nor for the vehemency can mightily thicken the bloud. Furthermore, you muſt apply (as it is ſaid) ſuch medicines as are gentle, and which do not gnaw or bite: becauſe the malignity of the evill through ſuch vehement medicines is ſtirred and provoked, and made more fierce and ſavage (as we commonly term it.) But when the matter whereof theſe Cancres do come, is for the moſt part groſſe, and thick, and diſobedient to reſolution, and partner alſo with many other vicious humours, we ſhall deal ſufficiently in this caſe (eſpecially when we fear the danger of Chyrurgery; and that the evill cannot otherwiſe be cured) if we by the uſe of the former remedies, which are made of burnt and waſhed mettals (as *Galen* counſelleth) ſhall ſtop and hinder their growing and encreaſing, eſpecially if they be great tumors: or elſe after the opinion of *Avicen*, if we ſeek to defend them from ulceration. For the which intention, *Galen lib. 2. ad Glaucon.* doth greatly commend the juyce of Nightſhade, and that medicine which is made of *Pompholygos*, or that which conſiſteth of *Chalcites* commonly called *Diapalmi*. Therefore *Therdoricus* alſo for the ſame purpoſe, appointed the ointment named *Diapompholygos*, which is made of oyl of Roſes, of white Wax, ana. ℥ v. of the juyce of red Pomegranates, and of Nightſhade, ana. ℥ iv. of Ceruſe waſhed, ℥ ij. of lead burnt and waſhed, of *Pompholygos*, which is commonly called *Tuthia*, ana. ℥ j. of Frankinſence, ℥ ß. *Galen* alſo reporteth *libro primo de compoſitione pharmacorum ſecundùm locos*, which Book is intituled of the ancient interpreters *Myamis*, a certain ointment invented of *Apollonius* for Ulcers appearing in the

Tertius ſcopus.

Quod aptum medicamentum cancris. Lib. 14. Ther.

Succi Solani Diapompholygos.

Diapheniconſeu diapalma. Unguentum Diapompholygos Theodorici.

the head which the Greeks call *Achoræ:* which ointment he affirmeth to be very effectuall against the cancrous tumours. The medicine is this: ℞ of oyl of Roſes, or of unripe Olives, *Hemona*, which the Greeks call *Cotylæ*, viz. ℥ vij. ß. which muſt be infuſed or put into a leaden mortar, and ſtirred up and down with a leaden ladle, or elſe brayed with a leaden peſtill, ſo long till it wax thick and black, reſembling the very colour of lead: then beat by it ſelf *Lythargirum* ℔ 1. of Ceruſe as much, and commix them with the oyl, and make an ointment. Moreover, how great the force of lead is in all ſuch cancrous diſpoſitions, eſpecially that which is burnt and waſhed, all men may ſufficiently know, which have had ſome experience thereof, and which have ſtudiouſly peruſed thoſe things which *Galen libro nono de ſimplicium medicamentorum facultate*, doth write of lead, which he himſelf calleth in Greek *Molybdos*. For this cancrous diſeaſe *Paulus* and *Avicen* do greatly commend the Emplaiſter made of Sea-Crabs, eſpecially if it be mingled with an equall quantity of the ſcourings of braſſe. Take therefore of Sea-Crabbs burned, and of the offall of braſſe an even portion, beat them to flower, and ſtrew them upon the tumour, or elſe lay on the aſhes of the Crabbs with a ſear-cloath or cerote. But the ſame *Avicen* willeth to pluck up theſe little cancres hard by the roots, or elſe to cut them off, and then to wring and cruſh out the thick bloud on every ſide, and afterward ſear the place with ſome hot inſtrument. For this doth diſſipate the relicts of the matter, and conſumeth them, it ſtrengthneth the member and ſtoppeth the flux of bloud. *Galen* alſo before *Avicen* his time, did allow that Cancres might ſometime be cured by Chirurgery. But truly although *Galen* and *Avicen* do permit this manuall cure by Chyrurgery, yet to avoid the danger of immoderate flux of bloud and of ulceration, yea and of the life of the ſick, omitting thoſe things, we ought to follow the preſcript rule of curing, which is only accompliſhed by gentle and milde medicines, as a more ſafe way and leſſe troubleſome, and to content our ſelves with that only method: becauſe that if ſuch a cancrous tumour which is grown to a mighty bigneſſe, ſhould be cut round about in thoſe places which are joyned to the whole parts, the danger of immoderate profuſion of bloud would ſtraight follow, by reaſon of the greatneſſe of the veſſell and wideneſſe of the arteries, which parts (ſaith *Galen*) if you ſhould take and binde them with cords, the other members by reaſon of their near acquaintance would be troubled and greatly grieved, Moreover *Celſus* ſaith, that although *carcinomata* be cut off, and brought to a ſcarre, yet they will return again, and give occaſion of death. But if you intend to ſcare off the roots of this evill, yet truly you cannot do this neither without hurting of the next parts, eſpecially if you make exuſtion near unto the principall members. Great Cancres therefore, and thoſe which are inveterate muſt neither raſhly be burned with any inſtrument, nor cut off with a penknife, but rather handled gently and mildly (as we have ſaid before.) For many men not by the applying of any forcible or vehement medicine to take away this evill, but by the only miniſtring of eaſie and gentle remedies, which can, as it were pleaſe or delight, have ſo hindred the tumours, that they could not attain unto any perfect age or ripeneſſe. Now followeth the ſumme of the cure of *Cancer*

Appolonij *medicamentum.* *The force of lead is marvellous in cancred tumours.* *Paulus lib. 4. ex Archigene.* *Galen Lib. 14. Met. med.* *Chirurgery not raſhly to be uſed in cancres.* *Lib. 5.* *Capita cuiuſ rationis Cancri non ulcerati.*

cer non ulceratus, which is yet in beginning, and doth occupy the outward parts
1. of the body, briefly in these words. 1. *Inprimis*, in a Cancre which is but newly begun, and which consisteth of no very thick humour, nor causeth the veins to swell greatly, purge out the melancholick humour which causeth this evill u-
2. niversally throughout the whole body. 2. If age and strength do suffer it, cut a
3. vein in the elbow, and draw out as much bloud as need requireth. 3. Afterward minister to the sick such medicines as can purge melancholy downward: in the beginning let them be gentle and easie, but afterward somewhat vehe-
4. ment, encreasing their force by little and little. 4. If the purging of menstruis in women before fifty years of age, or if hemorrhoids both in them and in men be suppressed, that bloud abounderh not at times now and then,
5. you must provoke them by all means possible. 5. In the mean time appoint
6. unto the sick a thin diet which can ingender good juyce and cause no melancholik bloud. 6. If you cannot avoid it, but that a geosse and melancholious humour be gathered together in the veins, you must evacuate the same by turns, both with simple and compound medicines. But these former Aphorismes doe pertain unto the Physician: now we will declare the duty of a Chyrurgian.
7. 7. Apply unto the affected member both before purging, and in the very time of purging, such medicines as can repell and drive back, but when the body is universally purged, then use digestive remedies, but let them be such as are of a
8. moderate strength and of a gentle nature. 8. Therefore minister to the aggrieved place juyce of Nightshade, or the medicine made of *Pompholigos*, or that which consisteth of *Calcites*, commonly called *Diapalma*, and other remedies of
9. that sort. 9. But if by the art of Chirurgery you dare enterprise the cure of *Cancer* you must first (taking the Physicians counsell) purge forth the melancholick humour, and then cut the corrupted tumour clean off, and suffer a good quantity of bloud to come forth, and wring the thick bloud out of the adjoyned parts, and afterward cure the disease after the manner of other Ulcers.

The end of the fifth Book.

THE SIXTH BOOK, CONTAINING The Cure of the Diſeaſe called *MORBUS GALLICUS.*

CHAP. I.

Of the diverſe names of the grief which I minde to ſpeak of, and where it had beginning.

HAving promiſed to write of all the infirmities in mans body, and ſpying many faults in the firſt print and in the ſecond, I will perform my promiſe, and amend the faults eſcaped in all the books, for the benefit of my countrey: and being prevented by the Printer, this Book was left out, wherein is contained a grievous pain and trouble, which doth reign in all the world at this day, in great fury and raging manner: inſomuch that it ſpareth none of whatdegree or calling ſoever they be of (if they ſeek for it) be they Kings, Lords, or Ladies, it ſearcheth them. This grief hath gotten many names, and ſo many as come to my memory I will rehearſe, and where they were firſt begotten. Firſt, the Spaniards borrowed it of the Indians, and brought it home in ſtead of their gold, and afterward *Charles* the eighth K. of *France*, who was a man of great power, and delighted much in ſhedding of bloud, ſparing neither man, woman, nor childe; inſomuch that he ſpoiled a great part of *Italy*, and ſubdued the Dukedome of *Millan*, with great hurt, ruine and ſpoil to all the Common-wealth of *Florence:* and at the laſt he came to *Rome* and *Naples* with his whole hoſt, ſpoiling all as he went with great cruelty: and for his hire, this diſeaſe began firſt to ſhew it ſelf plentifully among his people, and ſpecially becauſe his ſouldiers were much given to Venery. The Frenchmen at that ſiege got the buttons of *Naples* (as we term them) which doth much annoy them at this day. But the firſt finding of this grievous ſickneſſe, was brought into Spain by *Columbus* at his coming home, ſo that all Chriſtendome may curſe that King and *Columbus*. This grief at the firſt was ſo extreme, cruell, and ſo mercileſſe, that it moleſted thoſe which were infected therewith,

even the Head, eyes, nose, palat of the mouth, skin, flesh, bones, ligaments, and all the inward parts of their bodies. Then *Columbus* travelled again, and brought with him little gold, but all his men were well infected with this grief: insomuch that the Physicians in those daies did not know what to make of the grief, nor how to help the people. So for want of knowledge many were spoiled. After (as I told you before of the siege of *Naples*) the Spaniards for friendship they bear to the Frenchmen, sent to them of their curtizans infected with this grief, minding to let them have some of their jewels, which they brought out of the Indian countrey. The Frenchmen (not knowing their kinde hearts) fell in love with them, and (being ravished with their beauty) dealt with them to their great cost and trouble to this day. Now to the variety of the names. First, the Italians call it *Morbus Gallicus*, and some call it *Variolam Gallicam*, because it first appeared amongst the Frenchmen at the siege before-named. The French call is *Scabiem* or *Morbum Italicum*, because they had the victory, and for that they had this sicknes. And they also call it *Scabiem Hispanicam*, because the Spaniards first brought it out of the Indies. The Germans call it *Menium*, why they should so term it I know not well, unless *Menium* do signifie the privy parts infected with this disease. Some of them call it also *Scabiem Hispanicam*. In Spain they name it *Morbum Neapolitanum*: the cause I told you before. They of Naples call it also *Parnysa paradneptur*, that is, the proper name at home in India. Some interpret it *Violentum morbum*, or thus, a great foul and vehement disease. Other some call it *Pendenlagra*, because it first infecteth the privy parts both of men and women: and we in our countrey call it the French disease. But howsoever it be called it skilleth not, so that we know how to help it, which I minde to declare hereafter by Gods grace.

CHAP. II.

Of the Signes.

PUt first I mean to declare the signs how you shall know those that are infected with this grief, and then the nature of this French disease; as by the effects following it may appear; and after the cause thereof is shewed to be nothing else but that contagion, it resteth that we now say somewhat of the signs, whereby you may understand and perceive those which are infected with this disease: and because signs do proceed and are taken either of the nature of the effects, or of the causes of the sickneſſe, or also of some symptomates or consequents thereof: and because it chiefly beginneth in the Liver, and cannot be looked into, let us not look for any sign as *Analogia morbi*: for all signs that can give certain testimony and shew thereof, are contained under the affects, and consequently of the disease. Of these there be two sorts, some are *Symptomates*, and some be *Morbi*, or affects of nature. *Symptomata* be these, falling of hairs, ach in the head and members, and small infection of the skin. Those which I call *Morbi*, be more sore and vehement ulcers, tumors of the shins, and other parts of the body, with pustules, &c. which follow this disease, even as the shadow waiteth upon the Sun. But because long diseases have their times, to wit, beginning, encrease, state and declination, and this French disease is one kinde of long disease, great reason there is why it should have his distinct times, and according to the diversity of those times there happen-

happeneth divers *Symptomata*. For one kinde of ſymptomates happen at the beginning of this diſeaſe: another kinde to the ſtate or vigour, *&c.* And therefore I will divide all ſymptomates into two ſorts, to wit, thoſe that follow and properly belong unto this grief, beginning at thoſe which follow the ſame being inveterate and confirmed; and theſe next enſuing be of the firſt ſort. 1.
Straightwaies after a yong man is infected, he feeleth in himſelf a certain laſſitude or wearineſſe come upon all his members without any outward occaſion, as walking, or moving, *&c.* which foreſheweth this cruell diſeaſe, and happeneth unto them which are moſt ſtrong and luſty before. There is perceived alſo a lumpiſh heavineſſe in the whole body, a dulneſs, faintnes, litherneſs, or ſlownes to move in all the members. The occaſion of this is the infection of the naturall ſpirits, which are the immediate inſtruments of the faculty ſuſtaining and giving livelineſſe to the whole body: by whoſe infection, the body waxeth more heavy and weariſome then it was before. Moreover, there is a certain pain or ach, which wandreth throughout all the body and parts thereof. After 2.
this laſſitude of the body, the head aketh: and again by and by it leaveth the Head and goeth into the ſhoulders, and from the one ſhoulder into the other. Out of the ſhoulder it fleeteth unto the legs, the one of them or the other, and in like ſort may it be ſaid of all other members. The cauſe of this is a certain vapour which beginneth to riſe up from the Liver. The evil humour of this affect is not yet begotten: but by reaſon of that fervent heat of the Liver cauſed by infection there is ingendred a certain ſmall vapour, whereof do grow theſe wandring or fleeting pains. Thirdly, when the diſeaſe hath begun, and hath a 3.
little prevailed, the colour of the face is changed; you ſhall ſee the moſt beautifull, lively, and clean complexion of the skin, in three or four daies ſpace change it into a much worſe courſe then before, and what manner of motion this is, I cannot tell. But certes their face differeth not a little from that it was before, the colour is altered, the lively ſpirit in the eyes be changed, the mouth, lips, and cheeks ſometimes are changed from their natural comelines. And mark you this (which may much further your judgement and knowledge therin) there is under the eyes a wan-coloured or blewiſh circle, ſuch as appeareth in women when they have their natural purgation, or before it. Noting and finding theſe things in him, conſider with your ſelf whether he paſſed meaſure in drinking, in watching, or ſleeping, or have vexed his minde with care, and if it happen not through one of theſe, then may you judge he is taken with this diſeaſe. Fourth- 4.
ly, there is wont to break out a notable heat in the palms of the hands, and the ſoles of the feet, yea even in the Winter time. This appeareth through vaporous ſpirits, taking their beginning of the Liver, which being infected, the face alſo is affected, and the extreme parts or uttermoſt members are ſore diſtempered 5.
with heat. Fifthly, you may adde a drowſineſſe, or a diſpoſition to ſleep oftentimes interrupted: And this is cauſed through a turbulent vapour, which is encreaſed through the infection and heat. Sixthly, you may adde heavineſſe, 6.
and ſadneſſe of the minde: for though a pleaſant and merry nature ſhould be infected with this diſeaſe, yet he ſhall ſtraightway be ſad, and given to penſiveneſſe, and even groan therewith. This infection encreaſing, burneth the blood, (which ſendeth up troublous and noiſome vapours unto the head,

and

7. and ſeat of the minde. Seventhly, the Patient ſometime hath a Feaver, becauſe of the heat which is about the diſtempered parts; but this ſeldome chanceth:
8. The eighth is the appearance of ſome putrified matter, and this is *Signum Pathognomicum*, a ſign to diſcover the malady. Therefore as oftentimes as you ſhall ſee this putrified matter, yet ſmall in quantity about the privy place, and know no occaſion to have gone before, you may pronounce it to be the French diſeaſe. And what is the reaſon? This *caries* or matter cannot happen, but of two cauſes: either becauſe the corruption of the womans matrice hath eaten and gnawn the fine skin of the yard; or elſe becauſe the contagion is communicated and imparted unto the Liver by the naturall ſpirits, and the Liver expelleth thoſe infected ſpirits and ſanious matter unto the privy parts. Of this *caries* how it may be known when it cometh of *Morbus Gallicus*, and when it
9. is cauſed otherwiſe, I will ſpeak afterwards. In the ninth place ſucceedeth *Bubo*, and that not great, as thus: A young man had to do with a woman, after which act there came upon him an heavineſſe of his members, and a ſadneſs of the minde, and after two or three daies there appeareth *Bubo parvus*, that is to ſay, a ſmall tumour in the arm-holes or ſhare, which is painfull, not grown to any greatneſſe: this ſignifieth that the diſeaſe is yet gentle, and in the beginning, but the cauſe of this is the greatneſſe by the purging places of the Liver, and therefore the Liver disburdeneth himſelf by ſending the diſeaſe unto them,
10. and hereof cometh *Bubo*. The latter ſign of this diſeaſe at the beginning is *Gonorrhoia Gallica*, which bewrayeth unto us the nature of this Proteus. After the firſt coming of this diſeaſe, for the ſpace of forty years, there was not joyned with it *defluvium capillorum*: but the nature of this diſeaſe is to be changeable and divers, for *Gonorrhoia Gallica* hath not been ſeen above theſe 35. years. Therefore we may look for new and ſtrange *Symptomates*, I pray God they be light and eaſie to be holpen. Now how this *Gallica Gonorrhoia* is to be diſcerned from that which is not *Gallica*, I will hereafter declare, to avoid tediouſneſſe in this place. The cauſe of this *Gonorrhoia* is *labefactatio ſpirituum*, weakening and ſubverting of the ſpirits which rule the naturall faculties or vertues of the teſticles and ſpermatick veſſels, by reaſon whereof the ſtrength of thoſe parts is diſſolved: ſo that they cannot keep their ſeed but it continually droppeth forth. But now let us ſpeak of thoſe ſigns which are appropriated to the diſeaſe in his progreſſe or confirmation: and firſt of hard puſtules in the whole body, and the ſame grievous and deformed in the head and beard, ſometime with ſanious matter, ſometime without it. And know you, the diſeaſe cannot be above the age of five or ſix moneths at the moſt when theſe ſymptomates appear. And if the diſeaſe beginneth in the Winter, it ſhall bring forth his cruſts in the beginning of Summer: if it begin in the Spring time, his cruſts appear in Autumn, *&c.*

CHAP. III.

Of the cauſes of the breaking out of Puſtules.

1. AND the chief cauſes of this breaking out of puſtules are theſe: Firſt, be-
2. cauſe the matter infected is ſent thither from the Liver. Secondly, becauſe the parts infected do not digeſt and expell (by way of tranſpiration) his excre-

ments

ments, and therefore they remain in it ſtill, and grow unto cruſts. The third ſign of this diſeaſe confirmed, is callous ulcers about the privy parts, which either be calleus at the beginning, or become callous afterward: and therefore as often as you ſee the *caries* in the privy parts healed, and that there remain *Calli* or hardneſſe about the place where it was, be you aſſured that this is *Gallicus Morbus* confirmed. Therefore I wiſh that you remember this, when you take in hand the cure; for thoſe hardneſſes be moſt manifeſt and certain ſigns of this diſeaſe confirmed. The fourth is hanging down of the *uvula*, the *uvula* hanging down in the further part of the mouth, and if it do ſo much moiſture cometh to the mouth by reaſon whereof happeneth *raucedo vocis*, a great hoarſeneſſe of the voice. Therefore open their mouth, when you ſhall hear them ſpeak thus hoarſly, and you ſhall perceive the *uvula* full of moiſture, and (if the Patient have no catarrhe) ſay that it is *Morbus Gallicus* confirmed. The cauſe of the Humectation or moiſtnes of the *uvula*, is the naturall ſpirits infected and changed, which is carried with the bloud of the veins throughout the whole body, and becauſe it is ſo infected and weakned, therefore the function thereof is weak and feeble in the ſtomack, and maketh evill digeſtion. Therefore the ſame ſtomack aboundeth with fleam in the brain, and it doth not his function. Therefore in the brain there is ingendred *Mucus*, that is, a skinned cold moiſture in the veins, by reaſon of the weaknes of the ſpirits, ingendred of flegmatick bloud, with unnaturall humours. If they be afterward by acceſſe of heat aduſt, the diſeaſe becometh very grievous and vehement. No marvell therefore, if this abundance of moiſt humours fall to the *uvula*, and be preſſed down with moiſture: and if the bloud be ſharper, then the skals break forth in the skin, the roots of the Hairs be conſumed, ſo that they fall: it exulcerateth the mouth, the palat, and the noſe, it periſheth the ſcalp of the brain, and is the occaſion of many other Symptomates. The cauſe of hoarſeneſſe of the voice, is humidity and excrements which do ſtop and let the waies of the voice. Fifthly, you may adde the tumours of the glandules in the further part of the mouth; and when you ſee this, be you out of doubt, that the infection of the diſeaſe is now confirmed. For the infected matter is how ſent unto the head, which is expelled by his emunctory places, that is, glandules. And ſixthly, adde thereunto the corruption of the palate of the mouth, and of the teeth: and when you ſee theſe, look not to any greater ſigns of the confirmation of this evill. In the ſeventh place I put outragious and continual pain, making the Patient even to cry out: this beginneth at the two and twentieth hour of the artificiall day, and continueth not fully untill midnight; and theſe moſt orgueilous and extreme pains are cauſed of a very moiſt and malign vapour, which riſeth up from the Liver, from the excrements be acquired and gathered by evil nouriſhment in every part, and eſpecially above the *perioſtion*, that is, the rims which cover the bones of every part. And in the eighth place, I remember corruption of the bones in the Head and in the arms, before there appear any ulcer. How you may know the bones to be corrupted, the skinne remaining whole and ſound, I will hereafter ſhew. In the ninth place you may adde tumours *atheromatous*, that is, tumours which yeeld a tough ſlimy matter. Theſe of ſome writers are called *Bumbasta* or *Gummata*, by a ſimilitude taken of trees. For in *Morbo Gallico*

3. 4. 5. 6. 7. 8. 9.

lico tumours do grow like the gums which issue out of trees, and this hapneth either because the party himself is not well nourished, and heapeth up undigested excrements, or else because the Liver communicateth and sendeth unto it infected matter. We may adde here in the tenth and last place, malign ulcers in all the parts of the body which ulcerate the whole skin, head, and all parts, through abundance of offensive matter. To conclude, there succeed this disease sometime their effects, as *Asthma*, which when it is come upon a Patient, it declareth him to be past cure. Therefore never put such a one to pain by medicines or other means, for you shall never heal him. Now will I teach you in processe of time following, the waies how to asswage and cure all the *Symptomates*, which although they be very hard and rebellious to remedy, yet I undertake unto you that I have found out such waies and means by medicines, as will assuredly, speedily, and without danger (as much as is possible) help and cure them by Gods grace.

10.

CHAP. IIII.

Of the cure of Morbus Gallicus.

NOw after we have declared the names, nature, causes, and signs of this affect, it remaineth that we proceed and declare also the cure. And understand you that the waies of curing thereof are manifold and divers, because the nature thereof is not comprehended in any method of curing, but was alwaies opened by the experiments of Empericks, for *Hap* and *Hardy* have given us medicines against this disease. And because divers medicines have been found out by chance, therefore there be divers waies of curing this affect, of the which one is light and easie, that is, great moving and exercise of the body, which is in young men, strong and lusty, able to endure sweat, either in wrastling, leaping, darting, dancing, or playing at tennis, or such like, hath been a sufficient remedy for this evill in the beginning. For by it the heat so groweth, and the excrements thereby be so abundantly expelled, that the spirits be renewed and made more pure and apt to overcome the infection: and therefore it is not to be marvelled, if by this means the Liver sometimes purgeth himself, when the disease hath taken no deep root in him. Why doth *Febris putrida* cease and take an end without medicine? Because perdy, it is not in the sound parts of the body. But in *Febris hectica* the Patients are healed by medicines alwaies which cool and moisten, because the affect consisteth in the sound parts. Semblable, in *Morbo Gallico*, when the disease is in the beginning, and not confirmed or fixed in the inward parts, it is possible that the spirits may be restored of themselves, for this affect is in the spirits. Therefore to return to our purpose, some indeed by procuring a great sweat have been cured, but this was in the beginning of the disease, in very strong bodies, and yet it hath not had in all such successe neither.

CHAP. V.

Of Fumigations,

THere is another way that Empericks have used to cure this disease, and that is *per Suffumigia*. The Ancients cured indeed divers affects by suffumigations

migation: but the Empericks trying alwaies to help this affect, at length found out an excellent Suffumigation, *ex Cinaberi*, yet this oftentimes hurteth; albeit it is counted amongst the waies of curing this disease, and sometime doubtless it healeth them.

CHAP. VI.

Of purging of Morbus Gallicus.

HAving thus farre proceeded in this matter, we will now come unto the first scope proposed, I mean evacuation of the matter present *in substantia*, wherewith is joyned *fervor*, out of the which groweth a hot distemper and excrementuous matter; first therefore naturall, and that whensoever you go about to cure this disease: for the very Empericks do that ever at the beginning of their cure. And because the present humours may offend either in quantity, or in quality, or in both, you ought to use diligent consideration therein. For if they offend in quantity only, first, we must give him a lenitive medicine, either of *Cassia*, or *Syrup. Ros. sol.* and after that open a vein, that the ebullition of bloud in the liver may so be tempered and asswaged. Secondly, abate and diminish the matter, which requireth first to be altered by medicines, and afterwards to be expelled. Thirdly, forasmuch as the disease happeneth by contagion, which contagion infecteth the liver, unto the which as their fountain all the humours have their recourse, it behoveth revulsion to be made from the inward parts unto the outward, as in bloud-letting it is. I omit the greatnesse of the disease, which also indicateth Phlebotomy: but the three first only we take as indications of bloud-letting, and the vein that is to be opened is *Hepatica*, in the right arm, because it is direct unto the parts affected. But understand that sometime we may not use this evacuation, because in the beginning of the disease (for the most part) the Patient is wont to have *Bubones*, which *Bubones* because they come from the Liver, expelling the superfluous or unnaturall matter unto his emunctuory place, if we should cut the vein, the Patient having them upon him, we might haply thereby divert and turn back the matter again unto the liver, to the danger of the Patient. So that in this case it is determined among learned men, that a vein ought not to be opened, lest the matter (as I said before) should be drawn again unto the Liver, and the disease made more dangerous and painfull.

CHAP. VII.

Of the preparation of humours.

AFter the Patient hath been let bloud, as his strength may permit, the time well serveth to prepare his humours: and forasmuch as in the beginning of the disease, there is not alwaies the same mixture of humours that is in the end, in which there is *pituita* and *exusta materia*, this *pituita* ought to be prepared, first by those things which have power to attenuate and scour, and to open obstructions, of which medicines you shall finde plenty in the former Books, for the avoiding of cholerick, flegmatick and melancholick humours and mixt humors, and then let us come to the cure.

CHAP.

CHAP. VIII.

Of the certain and true medicine for the disease.

IN the cure of this disease, after evacuation is made, the state and temperature of the inward parts by convenient means altered, the body prepared by the medicines before sufficiently, and purged, and afterward confirmed, and comforted again as before we have declared: if we see the disease continue still, and not yeeld to all this ministration, we ought then to come unto that which maketh the true and certain alteration of the inward parts, and that of it self hath a known vertue, both to alter and restore the Liver to his naturall estate: and this is the decoction of *Lignum Guaicum*, otherwise called *Lignum Indicum*, and *Lignum Sanctum*, which medicine was found out by chance, and confirmed by great experience to cure this disease, the Patient observing a very slender diet, and drinking the decoction, in which there is a vertue to attenuate, and power to overcome this disease.

CHAP. IX.

What sort of that wood is to be chosen as best for this purpose.

NOw sithence it is determined that for this purpose to use this wood is best, it is necessary to shew also the manner of using this wood, concerning
1. which you ought to observe these things. First, what manner wood, and what
2. 3. manner rinde is to be chosen for the best. Secondly the preparation. Thirdly the
4. way of giving it. Fourthly, the order of diet to be used in ministring it. First, concerning the election or choise of the wood, I say it is not to be doubted, alwaies to choose that which is of most vertue, and that is *Lignum Sanctum*, which is yellowish and fat, having no blackness in it: and if we cannot have this, let us use *Guaicum*, whereof there is more plenty. Moreover, in both kindes of this wood the mean sort is best: we may have it of a tree that is old, or of a young tree, or of a tree of middle age. I call that the mean sort, which is not altogether black, nor for the greater part white, neither slender, nor grosse. I choose this middle sort, because it hath more unctuosity and oylishnesse in it then the other which is grown unto age. For if the same unctuosity doth more abound in the younger wood, it is more inconcoct and excrementous. Moreover, we ought to choose that which is best in respect of the disease, to wit, in a confirmed disease, the most vertufull and efficacious, as is *Lignum Sanctum* of middle age: but if the disease be not so greatly confirmed, but light and easie, we may use that which of a more weaker operation, both in *genere* and *specie*. Furthermore, regard must be had also of the Patient his age, for in an old body, the old plant is most convenient: for one that is young, and
5. strong, the middle sort is to be chosen. Fifthly, in choosing this wood, we must consider of the time of the year: for in a cold season, as in the Winter, we ought to use the hotter, sharper, and bitter kinde, which we may judge by our senses: in the Summer time, that which is lesse sharp, and least of all bitter, either of an old or young tree; And the marks whereby we may discern the best from the other, of the wood of the old tree, which hath in

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it great quantity of blackneſs, are theſe: it is very bigge, and hath a groſſe and thick rinde, which ſo cleaveth unto the wood, that beneath it can with a knife be ſeparated. For as often as you ſee the rinde to come eaſily from the wood, it hath been moiſtned with ſalt water, and is of the worſt ſort. In the middle ſort of this wood, all theſe things appear in a mean. Beſides this, I would wiſh you to rape a little of this wood, and if in ſo doing you perceive not a ſmell proceed from it, you may be bold to ſay, that it is either very old, or elſe corrupt. The third ſign to chooſe this wood by, is, if in raping it appeareth oyliſh, ſo that the duſt thereof doth ſomewhat gliſter. Fourthly, you may taſte of that you have raped in your mouth, and if it biteth the tongue forthwith, and afterward yeeldeth a bitterneſſe, it is good. Fiftly, take and rape it, and if there appeareth in the ſubſtance thereof manifeſt pores and ſmall holes after you have raped it, and the ſuperficies remaineth not equall and ſound, it is of the worſe ſort: and if you make your decoction thereof, it is clear, and neither bitter nor ſharp in taſt. Sixthly, it ought to be choſen very ponderous and heavy. Seventhly, ſee that it be ſuch as hath not the whitiſh colour inclining to dimmedneſſe, neither having the veins of the white part black, but greeniſh, and of dimme pale colour: for if it be otherwiſe, it is a token of corruption. The laſt proof of this wood is, to boyl the rapings thereof, and if the decoction be thick, very bitter, and ſharp, it is good. The ſigns of goodneſſe in the rinde are theſe: Firſt, that it be taken of a tree which is old, or of middle age, for that which cometh of a ſmall bough is naught; and we know when it cometh of a middle age or old tree, for it hath great pieces, and large cavities. Secondly it is required, that the rinde be very thick. Thirdly, that it be very hard. Fourthly, that on the inſide it ſeemeth as it were black, ſprinkled with an aſhie colour: and this is the colour of the moſt excellent bark. If withall in breaking it appeareth black but not like unto *Ebenus*, be ye ſure it is of the beſt ſort.

CHAP. X.

Of the decoction of Guaicum.

THe wood being thus raped, we come to his boyling, which we call decoction. And touching that, we ſhall note that the common uſe is, for every ounce of raped wood, to adde a pound of water. But truth it is, if we deal with a ladde or ſtripling of tender years, of hot complexion, and that in Summer ſeaſon, we muſt uſe for every ounce of the wood, to take one pound and a half of water. But the common cuſtome is (as I ſaid) for every ounce of the ſaid wood, to take one pound of water. Therefore in making the decoction we are wont to take one pound of the raped wood, and twelve pounds of the water, except in the Summer ſeaſon when the ſyrup cannot be kept: and then we take *Lignum*, ℥ vj. of waters, ℔ vj. Alſo in the Winter time we take of the wood raped, ℔ j. ß. of water eighteen pounds. In the middle ſeaſons or times betwixt both theſe one pound of the wood, and twelve pounds of water. But you muſt take and macerate or infuſe the wood twelve hours before, or ſometimes more, ſometimes leſſe while. Some infuſe the wood in cold water,

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but I like not that way: for if you mark the difference which is between the decoction made after the infusion of cold water, and that which is made after the wood is infused in hot water, you shall finde the last far more sharper, more bitter, and more thicker. Therefore hardly let it be infused in water which is made even seething hot. Moreover, I wish that you stoppe your pot very closely, and set it in a place amongst Branne, covering it up even unto the middle part in the said Branne: for by this means it long time retaineth his heat. Besides this, encompasse it round about with linnen clothes, that it may be perfectly macerated, and the decoction have his requisite strength, and to be boyled in a vessell of stone, or of earth well glased within; those vessels of glasse are best of all. And note you furthermore, that this decoction may be made two divers waies, to wit, by dry fire, or in *Balneo Mariæ*, which is the more excellent way: for the decoction will be farre better, and work better effect, and sooner. Also choose your vessell having as small a mouth as may be, and boyl your liquor therein, the top being close stopped, and keep it in boyling continually: let it boyl till half be wasted, as the common use is: some will boyl it till three parts be consumed, to have it dry more. This is the rule for boyling this decoction, which when it is boyled, sometime is suffered to cool before it be strained, and some strain it whiles it is yet boyling hot, that the wood make not the decoction thick or grosse with his substance. I think it no matter whether it be cleansed hot or cold, and this is the making of this first decoction. The spume or froth thereof must be gathered for that purpose, which hereafter I will declare. The second decoction is made in this wise: we take the same wood (without macerating it any more) and boyl it again in the same quantity of water (as custom is) that it boyl unto the consumption of the third part: so that of twelve pounds, after boyling there remain eight. But in the second decoction we use to increase the quantity of this water: for sometime we adde eighteen pounds of water, sometime fifteen, and this we are accustomed to do when we have a Patient that is given to drink much. Secondly, we increase the *dosis* of the water, if it be in the Summer season, for then the Patients are compelled to drink between dinner and supper. And this is to be drunk at dinner and supper, or (if need be) at any time of the day. Nevertheless ye shall understand, some Physicians do give the first decoction even at dinner and supper also, and so they make but one decoction only; but this use is but rare, and when they will dry vehemently. One thing I must adde, which is this, that in lean and weak persons we use to prepare this wood to be given with the broth of Veal, of a Chicken, or a bird, so that the broth be not fat. It is boiled after the manner aforesaid: and this I thought necessary to let you understand. Thus much may suffice the simple for making of these decoctions.

CHAP. XI.

Of making the compound decoctions of this wood.

THis *Guaicum* is boiled not only single and by it self (as I have shewed before) but also diverse other things in boiling are mixed and compounded

ded therewith diverſly. Firſt I will declare unto you thoſe decoctions which be made of this wood moſt ſingly; afterwards others, which becauſe they have more things added unto them, are called compound decoctions of this wood. The moſt ſimple or ſingle decoction is made of the rinde of the wood, and pure water only. And this ſimple decoction the beſt Phyſicians do uſe, when they will make the decoction ſtrong. The form of making it is this, We take the ſame quantity of the wood *Guaicum*, and the ſome of water which is declared in the Chapter before, and we add unto the ſame the bark or rind of *Guaicum*, which hath no determinate quantities; for ſometimes we put 2, ſometime 3, ſometime 4 ounces unto one pound of the wood, and for half an ounce of the rind we add 4 pounds of water: as for example, admit the quantity of the wood be 1 ℔, the quantity of the rind, ℥ ij. the quantity of water ſhall be 16 pounds. But when we will have the medicine of great operation and ſtrength, we take of the wood 1 pound, of the rind, ℥ vj. of water, ℔ 18; we beat the rind into groſſe powder, and afterward ſteep it in the water 24 hours, then boyl we it to the conſumption of the 3 part, in ſuch wiſe as is ſaid of the ſimple decoction. In certain places they prepare and make this decoction with wine: the form of preparing it is this: ℞ *Guaici* 1 pound, *corticis ejus* half a pound, water ℔ 18. let theſe be infuſed together according to art, afterward boyl them to the conſumption of 2 or 3 parts, ſo that 6 pounds only of the decoction do remain. This done, they add thereto of ſtrong white wine, which they boyl a little, and then ſtrain it, and uſe it as before. Sometime it happeneth (by the weakneſs or vice of the Patient his ſtomack) that the whole decoction is caſt up again: therefore that it may pierce the ſooner, we adde wine thereto, but if the Patient can receive and retain it without wine, it were the better way. Yet have we another decoction of this wood which is more compounded, which is this: ℞ *ligni Guaici*, ℔ j. *corticis ejus*, ℔ ß. *aquæ*, ℔ 18. theſe be infuſed according to art, then they boyl to the conſumption of the 3 part: then we add to it *Carduus Benedictus*, which is much uſed, *Camedrios*, *Betonicæ*, of each of theſe herbs a handfull. Again, they boyl it even till the one half be waſted: ſo that of the whole decoction remaineth no more then 6 pounds. Then we add thereto again of wine 3 pints, and after 1. walm or 2 boylings we cleanſe or ſtrain it: ℞ the ſame wood, the ſame rind, and the ſame water in quantity, infuſe and boyl them after the ſame manner: then add of Roſemary, *Fœniculi*, *Stœchadis*, *Betonicæ*, ana. M. j. *Scine*, Anniſe, ℥ j. let theſe boyl to the conſumption of the half part; ſo that there remain of the liquor but 6 pounds, and thereto add 3 pints of wine, after the manner aforeſaid. Laſtly we make it another way, as thus: ℞ the ſame quantity of the wood and rind whereof we ſpake before, and add of the roots of *Enula campana*, of the roots of *Althæa*, of the dry roots of *Ireos*, ana. ℥ j. of Maiden-hair, of Liquorice, *Stœchados*, ana. ℥ ß. Boyl theſe together to the conſumption of half, then put unto it three pints of wine, and ſo the decoction is made perfect by boiling, as is aforeſaid. And theſe be the forms and deſcriptions of thoſe decoctions which are uſuall with practitioners and others. They which uſe to miniſter theſe manner of decoctions, make no ſecond decoction, but prepare ſome other liquor for their dinner and ſupper at their diſcretion. I my ſelf have been

wont in this decoction to put purging medicines, and specially to these which have such stomacks as cannot have purging medicines. I have used the fore said compound decoctions, but not alwaies, but especially in cold griefs, as *Asthma* and coldnesse of the stomack, *Sciatica*, and Palsey, in Fistulaes, and other foul sores and pains in the joynts, and in affects of the feet coming of cold distemper: in these cases I have used the said decoction with good successe. But the most simple decoction, I say, doth best against *Morbum Gallicum*, so that there be no compound disease joyned with it, then the compound decoctions are chiefly to be used according to the direction of them which do practise.

CHAP. XII.

Of the time convenient to give this decoction.

But at what time is this decoction to be given? Certes the most meet time is the Spring time; for although we require in the working thereof, heat, sweat, and much digestion of excrements, yet the heat of Summer is too great, the bodies are thereby resolved and made faint. Therefore the middle Spring, and the beginning of Summer is most convenient. Next unto the Spring is the Autumn; as for the Summer and Winter they be seasons unfit for it, the one for his great heat, and the other for his excesse of cold. And if of these two I must needs chuse one, yet I would rather chuse the Winter, for in the Winter season we may have good fires; the chamber may be made close and warm. Therefore concerning the time, remember alwaies the Spring is best, the Autumn next, the Winter next, and the Summer worst of all.

CHAP. XIII.

Of the place where this decoction is to be given.

We may not conveniently give this decoction in every place. Our ancestors the Physicians that lived before the last 40 years, were wont to keep their Patients in darknesse, as it were in a dungeon, for the space of 40 daies, pining them unto bones: and they did well, so cruell, so fierce, and outragious was then this disease. But now sithence it is become more meek and tollerable, Physicians ought not to deal so hardly with all. Therefore we keep our Patients in a chamber, where is somewhat drier ground, not open unto the winds, the windows closed in with paper or linnen cloaths, the dores not altogether kept close.

CHAP. XIIII.

What quantity of the decoction is to be given at once.

In measuring the quantity we observe these things. First, how great the affect is; for if it be great and rebellious, then must a great quantity of this potion be given: if the affect be not great, the quantity should be lesse. Unto a childe we minister a smaller quantity then to one of full growth. Also consideration ought to be had of the complexion of the Patient; if his temperament be hot, a little quantity; if it be cold, a great quantity is to be given. If the stomack be weak, we give a very small quantity; if the stomack be strong, we give a great quantity. This quantity is given (when it is large) by two syrupes, but when it is little, by one syrupe only: our limits are from ℥iiij. unto ℥x. In a childe, from 4 unto

unto 6 ℥, if he be ſtrong and valiant of ſtomack, you may proceed to ℥ viij. In the ſtrongeſt perſon, the diſeaſe alſo being rebellious, we proceed not above ℥ x. and that quantity we ſeldom uſe in any. Moreover, you muſt obſerve another rule, that is, to give a greater quantity alwaies of the ſyrupe in the morning then in the evening, becauſe in the morning the ſtomack is empty; and in the night, becauſe of ſleep, the force thereof is greater. Again, this is to be obſerved, in the 1 and 2 day we give no more, but each day once of the day, which is in the morning, and likewiſe in the end of the diet. But after we give the ſyrupe twice a day, to wit, morning and evening, at a certain hour, without failing or breaking of time.

CHAP. XV.

How many daies this decoction is to be received.

THe queſtion hath been to give the decoction of *Guaicum* the ſpace of forty daies, becauſe this *Morbus Gallicus*, is *Morbus erronicus*, a long diſeaſe, requiring therefore a long cure. But this time ſerveth when the diſeaſe is in a mean between confirmed and beginning. If it be but *Morbus incipiens*, we ſcarcely prolong the uſe of this decoction till the thirtieth day, or the five and twentieth day; but when the diſeaſe is inveterate, we caſt not to give it in *Veratro*, untill the 60 day. Whereby ſhall we know certainly when to leave the uſe of this decoction? Truly when we ſee that all *Symptomata* be ceaſed and gone, and if they be ceaſed at the ſixteen daies end, let us leave the uſe of the drink: if not, let us continue it ſtill, untill the *Symptomata* be all gone. But if after we have given it fourty daies, the *Symptomata* ceaſe not, yet leave not off as yet for all that, but continue it ſtill, preſcribing to the Patient *victus nobilium*, and let him till an hundred daies be expired drink of the decoction, leſt the diſeaſe return or be confirmed more. And ye ſhall underſtand, there be two rebellious *Symptomates*, which if they remain, hope you not for any perfect cure. The one ſort of theſe be certain callous and hard ſcarrs, we Engliſh men term them the buttons of *Naples*, for they be certain ſcarres like indeed unto buttons, and except the Patient continue this decoction till theſe be perfectly cured, it is alwaies to be feared, that the diſeaſe will again return. The other rebellious *Symptomata*, is *Gonorrhoia Gallica*, which if it ceaſeth not through the uſe of the decocton or other medicine, of which I will ſpeak hereafter, the diſeaſe alſo endureth. Therefore ſee that after fourty daies, yet they drink one of the decoctions.

CHAP. XVI.

Of the time of giving the decoction, and things to be obſerved therein.

NOw coming to ſpeak of the time of giving this decoction, I ſay that the Phyſitians give it in the morning before dinner, the ſpace of three or four hours, and for the evening after ſupper three hours. And if it ſo chanceth that we give but one ſirupe only, the time is not ſo much to be regarded. Moreover, remember that the decoction ought alwaies to be taken very hot, to the end it may provoke ſweat: again, that it ought to be received of the Patient

lying in his bed. The syrupe being drunk, the Patients do use to sleep upon it, and this they must attempt to do, that it may the better be digested and distributed into the habit of the body.

CHAP. XVII.

Of things to be eschued of him that receiveth this decoction.

CHiefly *Venus* must be shut out of the door quite, especially while this decoction is in giving. Some by committing this act but once in this cure, have failed of remedy through the same. There be devilish women desirous to be handled and dealt withall, who will beautifie themselves, to inflame mens hearts to lust towards them; abandon these your company, and thrust them out of the doors and house: let none of that hue be seen in your diet; beware again of perturbation and chafing of the minde, which to avoid, fly cards, dice, and all manner of games, which may provoke anger, and nourish fraud and covetousnesse, which doth inflame the bloud and stir cholerick humours.

CHAP. XVIII.

Of things to be corrected, or Symptomates to be oppugned in this cure.

CErtain accidents also in this cure are to be corrected and holpen, among the which, one is a certain loathing of the stomack, or disposition to vomit, called of the Latines *Nausea*. This coming upon the palat, letteth him to receive his potion. This is resisted and helped by mixing pleasant things with the decoction, as is, some pleasant Julep to be mixed with the decoction according to the humour which is the cause thereof, some having a hot stomack do abhorre it; therefore let him use in the decoction cold waters, as *Cichory*, and such like, to make it more thin. Some cannot eat their bisket, in which case we permit unto them good common bread, made of the best flour of the best wheat. Moreover sharp and grievous pains are wont to happen unto the Patients after the fourth day, or the eight day of their begun diet, untill the fifteenth day be past; which we endeavour to qualifie and lighten two waies. First by perswading with the Patient to sustain them patiently, telling him it is the nature of working of the wood, and that they will soon be at an end, to his great commodity and much comfort. Secondly, by fomenting the parts, and anointing them, whereof I will speak more at large, when I treat *de Doloribus*. Another inconvenience that followeth this cure, is costiveness, and the Patient cometh into lassitude or wearinesse: this is holpen by clysters given every third day. Again, some do abhor clysters unto such we give once in the day of the syrupe *cum duabus radicibus*, or, *mellis rosacei*. And if it be such a person as will not be scoured by common *mel rosaceum*, then in stead thereof we add unto the syrupe *ros soluti*, ℥ j. Some use to give pils of Aloes, but *mel ros.* in my judgement is best. Also otherwhiles it happeneth that the Patient fainteth or swoundeth, and this happeneth after four and twenty daies, through the slendernesse of the

ehe diet. Then grant him a large diet, as an egge every day, morning and evening, or ſome other thing at your diſcretion. And otherwhiles the cauſe of this their faintnes and ſounding cometh, for that they are not nouriſhed, or becauſe they take little of their bisket, in which caſe (as I ſaid) we help them with a draught of ale, or an egge rere. But if their ſtomacks will not digeſt bisket, let them have good fine bread. And you ſhall know this weakneſſe of the ſtomacks digeſtion by theſe ſigns: When either the ſaid ſolutive ſyrup or cliſters be given them, (if their ſtomack be ſo weak) there is brought forth with it a great part of the decoction, yellowiſh ſomewhat reſembling the colour of the yolk of an egge, and ſomewhat thick or troubled, in the which ye may ſee crums and ſmall pieces of the bisket ſwimming whole. And when this appeareth unto you, uſe a remedy for it betimes, that is, permit unto the Patient a large diet, and let him have a leſſe quantity of the decoction, with which if you do mix alſo ſome Julep, it is the better. Theſe be the *Symptomata*, and the means to remedy them by.

CHAP. XIX.
Of Excrements.

NOw am I come to that part of my Treatiſe, wherein I have to ſpeak of Excrements. And concerning this matter, firſt you ſhall underſtand, there be two kindes of Excrements, which are to be regarded and conſidered of. The one is *Excrementum ſiccum*, that is to ſay, the ordure, whereof I have ſpoken. The other kinde of excrements whereby the body is purged, being of three ſorts, is avoided ſometime by urine, ſometime by ſweat, ſometime by purging medicines. Although (in this caſe) it be not neceſſary that the matter be purged, but that the inward affected part be altered, yet evacuation is good by the way of urine: very good it were indeed, but no Phyſicians have attempted that way. For (be it never ſo good) they have thought it inconvenient to ſend ſuch hot matter unto the reins, eſpecially if the Patient have *Gonorrhoia*: for then aſſuredly the diſeaſe ſhall be exaſperated, and more hurt then commodity will thereupon enſue. To drive forth by ſweat, Phyſicians do their diligence, for a large ſweat diſſolveth the matter of that diſeaſe. Some therefore do further and provoke this ſweating after the moſt ſimple and common way, that is, by covering the Patient well with clothes, covering the Patients head, by laying him in a hot bed, and giving him his decoction warm to drink (the head of the Patient being covered, I doubt whether that will do hurt or nay.) I can commend it in ſuch Patients as have not the head very hot and ſweating already: alſo ſuch as have puſtules, and do fear the ſhedding of their hair. Others take bread hot out of the oven, and apply it to the back and ſides of the Patient, that by the moiſt heat thereof they might the more eaſily ſweat. I like not this device, for the bread is infected thereby, and therefore this is not good. Some uſe to lay a warm brick ſprinkled with wine or verjuyce, and wrapped up in clothes, and this is a good commendable way, obſerving yet this rule for the uſe thereof, that you omit it in ſuch perſons as have *Rhagades* in their feet: in ſuch you muſt lay no brick to their feet in any wiſe. The laſt way of voiding excrements, is to repell them by the ſiege. And the *Guaicum* potion is wont

ſometime to work that effect, but ſometime it doth not. The moſt part of Phyſicians do (in this caſe) commend evacuation made with convenient diſtance of time by purgative medicines: wherefore if very great evacuation be made by ſweats, let them every eight day be purged; if they ſweat not plenteouſly, then purge them oftner, every third or fourth day, in the name of God: and the purgations which we in this caſe do uſe, be according to the humors which do moſt abound, as ſometime with pils, with *Sena*, *Epithyma*, *Hermodactylis*: and ſometime with Electuaries, as *confectio Hamech*, *Diacatholicon*, and ſuch other like, as you may finde plenty in the firſt and ſecond books, if you look carefully in them for medicines for the purpoſe which you would have avoided.

CHAP. XX.

Of Diet to be obſerved in this Cure.

NOw are we come to ſpeak of the diet to be uſed while this decoction is in taking. This diet is ordained alwaies ſlender touching the quantity, and drying: and it conſiſteth in bisket, which we give unto the patient firſt and before other things, to the intent the meat taken after it might the leſſe moiſten, (and ſo it helpeth much to the cure of the tumours which belong to this diſeaſe) and alſo becauſe this bisket bread tarrieth longer in eating, and yet the patients appetite is ſomewhat ſtayed: and if the ſtomack be very weak, permit him to eat common bread of the very beſt. His meat muſt be roſted, and excellent good, Chickens, Rabbets, Mutton, Partriches, and ſuch like. And when he doth purge, let his meat be boyled that day: once, twiſe, or thriſe in the week let him have to his ſupper bread and great Raiſins, as you like his ſtrength. Some do miniſter Corants, which I commend. But when the excrements of the body are daily avoided by abundance of ſweat, ſo that we may hope the Patient ſhall that way be perfectly purged, then I think beſt to give no purging medicines; for nature her ſelf expelleth them to the skinne, to be evacuated that way by ſweat, whoſe work ſhould by purgative medicines partly be hindred. If his ſweat be not ſufficient, then it is beſt to uſe purging, of what kinde you think beſt (as before.) For his ordinary drink at meals and other times, let him uſe the ſecond decoction, whereof let him take as much as he will. But do not you beleeve, the more they drink the ſooner they ſhall be cured of this diſeaſe. And if they cannot drink the ſecond decoction, we muſt ſuffer them to take ſome ale or beer, but let it not be very ſtrong in any caſe. The time of the diet being expired, we ought forthwith to obſerve whether the liver be too hot yea or no: if it be ſo, then preſcribe a medicine to qualifie the diſtemper, as thus. Take conſerves of Roſes, of Borage or of Violets, or ſuch like, whereof you may finde plenty in our former books.

CHAP. XXI.

Of the root of China.

NOw have we to treat of the root of China, whereof ſome Phyſicians do make very great account, not only for *Morbus Gallicus*, but alſo for the cure of *Phthiſis*, ulcers for the lungs, conſumption of the members. In *Lepra Gracorum*,

Græcorum, i. *Scabies*, *Elephantiasis*, i. *Lepra*, proceeding of the melancholick humour; *Podagra* (in all which effects they use it) the Spaniards do bring over this root, but from what place I cannot learn, I could never attain to try the vertues thereof this way, but use it profitably against the Dropsie; also to represse and temper the melancholick humour, for blear eyes coming of a hot distemper: moreover, in an exceeding hot distemper of the stomack and liver. But in the cure of *Morbus Gallicus*, I will not use it again; for I have proved it three or four times, and could yet never bring any thing to good perfection: to finish their cures they take two pounds thereof.

CHAP. XXII.

The way of making the decoction of the root China.

THe decoction is made in this wise: we take this root, and cut it in thinne pieces, afterward we take ℥ ij. thereof, and xij. pounds of clear water: we heat the water, and infuse the China in it, for a whole nights space, or four and twenty hours. Afterwards we set it to the fire, and boil it to the consumption of half, so that six pounds and no more remain. We make but one decoction, which forthwith we cleanse, and spread out the said thinne pieces upon a table, that they may be dried in the shadow, because they are reserved to use again. The decoction is kept warm in a pot, set either upon the embers or the hot coals, for if it remaineth not lukewarm, it waxeth sowr. But observe that the decoction be made in a vessell with a very narrow mouth: and the same stopped exactly with cork, while it is in boyling. Of this decoction we we give in manner of a syrup in the morning, ℥ x. or xij. in the evening as much. The stomack liketh well thereof, for it is a pleasant drink: sometime we permit the Patient to drink wine if he have been accustomed to wine, or else to common ale at his meat, if he be weak, or else not. Their diet is common bread of the best, and flesh both sodden and rosted in moderate quantity. *Diet.* No purging medicine is to be given before the end thereof, and so the decoction is daily made: for of two pound (which, as I told you in the end of the last Chapter, is the full *Dosis* of the root) we take daily two ounces, and so the whole lasteth twelve daies. Afterward we take again of the same root dried, and boil again of the same every day, ℥ iv. and so it lasteth six daies more, till the space of 18. daies be finished. Now if we will minister it longer, if need be, we do as before.

CHAP. XXIII.

Of the election of China.

IF you will chuse the best China, take that which is rough in colour and ponderous, not worm-eaten, nor corrupted. And be diligent in this, for among an hundred roots, unneath you shall finde four good; for commonly they have two faults: one, that they be spongious and light, another that they be corrupt and worm-eaten. And if you can have none without both these faults, (as few there are indeed to be found) rather chuse those that be eaten with

worms, for that they are leſſe evill of the two. And ſpongious roots ſoon putrifie, and have in the decoction no ſtrength to profit the Patient any thing at all. And this is the ſecond way or manner whereby ſome Phyſicians endeavour to vanquiſh this evill.

CHAP. XXIIII.

Of another manner of making of the decoction with Salſa and the wood, and without the wood, and ſometime with the bark.

I Have alwaies obſerved and followed this rule: I take of *Salſa periglia*, ℥ iiij. of water x pintes. I cut the *Salſa periglia* into ſmall parts: afterwards infuſe it in hot water, by the ſpace of four and twenty hours. When it is infuſed, it is boyled to the conſumption of the one half, afterward it is ſtrained, and this decoction kept for the ſyrupe. Then we take the ſame *Salſa* again, and put thereto of water fifteen pints, and without any more infuſion, we boil it unto the conſumption of the third part: and this decoction is good to be drunk at dinner and ſupper. Truth it is, I ſometime make the decoction with wine, in this wiſe: The firſt decoction being made (as I have before declared) I take of water fifteen pounds or pintes, and the ſame quantity of *Salſa*, and boil them together till half the liquor be waſted; then before I take the veſſell from the fire, I put thereto of white wine, not ſtrong, but pleaſant in drinking, one quart, and after it hath boyled a little, I cleanſe it out: and this wine I uſe to put unto it when I ſee the Patient not much infected, and ſo he may walk abroad if it pleaſe the Patient; or elſe when his ſtomack is much infeebled. Moreover, ſometime I uſe to mix the wood, and ſometime the rinde, and then I take of *Salſa*, ℥ iij. of the Guiack wood as much, and ſometime of his rinde, ℥ ij. (but not both at once, very ſeldome.) Sometime I uſe the one and ſometime the other, after this form: ℞ *Salſa*, ℥ iiij. *ligni Guaici*, ℥ iij. ß. or elſe of the rinde, ℥ ij. to which I put of water thirteen pints, and let them boil together till half be waſted. Again to make their drink for dinner and ſupper, I take of water eighteen pintes, and boil it to the conſumption of the third part: when I uſe the bark, I take even the ſame quantity of water, although there be of it but ℥ ij. Now when it chanceth me to have a Patient very delicate, and therefore will not give him theſe decoctions, in this caſe I boyl the *Salſa* in thirteen pints of water, unto the conſumption of half: and when it is thus boyled, I have a veſſell either of the raped *Guaicum*, or the powder of the rinde, which I beſt like of, and into it I cleanſe the decoction of *Salſa*, as hot as is poſſible; and ſo it is infuſed for thirteen hours, and then I ſtrain it, and thus I prepare this ſyrupe. At dinner and ſupper, I give only the ſecond decoction of *Salſa*. The reaſon why I thus admix them, is becauſe the decoction of *Salſa* doth little offend the ſtomack, but ſometime it moveth the belly, therefore I mix *Guiacum* therewith. Another cauſe why I mix them, is to eradicate the diſeaſe, wherefore *Salſa* is needfull. Thirdly, when I have one that hath had this diſeaſe long time, I uſe both *Guiacum* and *Salſa*, yea, and ſometime the rinde,

but

but that I do very seldome, and I use this decoction in all points as the other in quantity and time. And sometime if the Patient be very full of ulcers, I use this decoction following; I take *Guaicum*, ℥ vii. of *Salsa*, ℥ iij. and infuse them in fourteen pints of warm water, four and twenty hours; then boyl them untill there be left seven pintes, and towards the end of the boyling, adde to of Liquorice, ℥ j. Raisins of the Sun, the stones picked out, ℥ ij. the roots of *Consolida major*, ℥ ij. ß, of the seeds of *Carduus benedictus*, ℥ ß. and when it is cold strain it. This decoction take for the first morning and evening, ℥ viij. at a time warm, and every morning procure him to sweat if it be possible. For the second decoction, take that which is strained, and adde thereto of fresh *Guaicum*, ℥ iij. of *Salsa*, ℥ j. put of water sixteen pintes, let it infuse thirteen hours, and boil them to tenne pintes, and adde in the end of the boyling Barley ℥ ij. Liquorice and Raisins of the sunne, the stones taken out, ana. ℥ j. Violet flowers, ℥ ß. and then when it is cold, strain it, and drink of it at his meat, and at any other time of the day, remembring to purge the body once in four daies, if there be need. And let him take this decoction thirty daies, or five and twenty daies at the least, as you see cause, and as the ulcers do heal, remembring to wash or bathe the places grieved, morning and evening with the first decoction warm.

CHAP. XXV.

Of other faculties or vertues which this Salsa hath.

BUt you shall understand, that this *Salsa* doth not cure and put away this *Morbum Gallicum* only, but the same is good for many other affects, as in a Catarrhe or distillation from the head, being sharp and salt, in Cancres not ulcerate, and in tumours which are hard to be resolved: and I have found by mine own experience, that it yeeldeth good effect in the cure of *Scrofulæ*, commonly called the Kings evill. I minister it in this wise: for the space of forty daies, I take of the powder of *Salsa*, and the powder of *Ruscus*, called of some *Bruschus*, of both a like portion, and every day I give of this powder, ℥ j. with white wine, or ale, as I see cause, and it cometh well to passe thereby, sometimes purging the body as I see cause, and let the Patient go abroad at his pleasure. I have proved this powder in the tumour of the spleen, but I adde thereto the just quantity of *Tamariscus*, which maketh it the better.

CHAP. XXVI.

Of Suffumigations which some Practitioners use.

THis disease sometime is cured of practitioners by Suffumigations, otherwise called perfumes, which way of curing is not to be recommended amongst those waies before-named. The cause is this; often and many times fore inconveniences come thereupon; and it cureth not with so small danger to the Patient. Wherefore, I have alwaies held it the best (as much as may be) to shun this way of curing, forasmuch as in some it is extremely evill and dangerous, as in lean persons, such as have a hot and dry temperament;

perament; alſo in thoſe which have ſtraightneſſe in the breaſt, either through obſtruction of the veſſels, or ſomewhat diſtilling from the head. Moreover, it is pernicious unto them which at any time have ſpitted bloud: furthermore ſuch perſons as have *Peripneumonia*, if they uſe ſuffumigations, it coſts them their lives. To be ſhort, all ſuch as are troubled with *Dyſenteria*, or any other kinde of flux, ought to forbear theſe ſuffumigations. I my ſelf never uſed them, but in one caſe or two at the moſt, and marvell you not thereat, for I utterly miſlike of them. But I will ſpeak a little of ſuffumigations, they have in them theſe faculties, and ſtrengths: Firſt, they open all the conduits of the body: for their nature is ſuch, that immediatly they pierce the body, in piercing they alter it, they mundifie or ſcour the inward parts, and firſt the heart. And the brain it ſelf is altered, for by the lungs it is communicated unto the heart, by the noſtrils unto the brain, as by the veins the ſame is alſo communicated unto the liver. And this appeareth by experience; for *Suffimenta* alwaies looſen the belly, and bring excrements unto the bowels, even as a purgation, therefore it muſt needs be that they pierce or penetrate,

CHAP. XXVII.

Of the manner of perfuming of the whole body.

FIrſt, there is none ſo ignorant or fooliſh an Emperick, but he purgeth the body before the uſe of theſe Suffumigations, by one, two or three purgations, with reſpect of the humour abounding, the habit of the body, and the ſickneſſe. And if the diſeaſe be confirmed and inveterate, the purgations ought to be ſtrong, which rules of evacuation you may finde before in their convenient place, where we treated of purging the body, both in the beginning and the ending. And firſt to begin this work with him, even about that hour that the Sun riſeth, they give the Patient a couple of rere eggs, and ſtraight after he hath eaten them, a ſop of bread infuſed in Malmſey, then they let him drink a little quantity. Laſtly, after all theſe, they let him take ℥ j. of *Saccharum roſ.* and lye ſtill after that a quarter of an hour, In the mean time they prepare a little chamber which they make very hot, and therein they make a pavilion or tent, which is made of a thick and cloſe cloth; within the which they ſet a pot full of burning coals, and the Patient himſelf alſo ſitteth naked under this tent on a little ſeat for the purpoſe. And they have their things ready at hand, which by little and little they ſtrew upon the coals, and the ſmoak thereof being cloſely kept in, flieth about the tent, drying and drawing out of the body. And when that which they have already caſt upon the coals faileth, and is gone, they ſtrew on more, and that diverſe times, and there they let the Patient continue (if he can) the ſpace of a whole hour, or half an hour, as he can abide it. But let them alwaies take heed, ſo long as he is under the pavilion, that they talk with him and ask of him how he fareth; for ſometime they ſwound and fall down within the tent, which is very dangerous: and if he anſwereth very faintly, take him out in all the uaſte you can, then wrap him in a warm linnen ſheet, and lay him in bed, and there covering him with clothes, let him continue there two hours ſpace.

And

And this is the way which they use or ought to use: they use to perfume them three daies together, and rest one day; and then other three daies, and so to nine daies. Sometime we use this Suffumigation more daies, even as the disease requireth: for if we see that the palate of the mouth is exulcerated, or sore in the third day, and that the matter floweth out, forthwith we leave off: or if a laxe cometh upon the Patient, we cease: yea though it be in the third, fourth, fifth, or sixth day. If once in the day we use suffumigation still, and that is in the morning, afterward dry up the sweat, and let him eat his meat, and drink thin ale. In all other things, let his diet be at large, and at his pleasure, to his best liking.

A good sign to know the time to leave off.

Diet.

CHAP. XXVIII.

Of Symptomata which sometime happen in this way of curing.

THis way of curing by Suffumigations is endangered to certain evil *Symptomata*, as sometime laxe of the belly, sometime corruption of the roof of the mouth, sometime looseness and shaking of the teeth. All which are wont to follow the anointing with quicksilver: and when we shall come to treat of that way of curing, we shall speak our minde concerning these *Symptomata*.

CHAP. XXIX.

Of Suffumigations made of a matter benign and harmlesse.

I Told you before that there are two sorts of Suffumigations, one sort is compounded and made of things gentle and benign, another sort is made of things venimous and malign. First, let us speak of those which contain a matter benign and void of malice, amongst which this is: (the first form of one which is mighty indeed of operation, but yet of the gentler sort.) ℞ *Thuris masculi, Aloes, Myrrhæ.* ana. ℥ j. *Cinamomi, Storacis siccæ, Spica nardi, Moschatæ,* ana. ℥ ß. *Ambræ vel Charabæ,* ℥ j. *Moschi* gra. ij. These are mixed together and lightly beaten unto powder, and with a little spoon it is strewed upon hot burning coals. 1.

Another is described thus: ℞ *Santal. alborum, rubrorum, & citrinorum,* ana. ℥ j. *Mucis moschatæ, Maceris, Squinanthi, Cariophyllorum; Camphoræ, Asari,* ana. ℥ ß. *Corticum mali apioli, siccatorum ambra,* ana. ℥ ß. They are mixed and beaten into powder, and with *Terebinthina* made into a paste, which paste is afterward divided into round bals, which by little and little are layed upon the fiery coals. 2.

The third composition being yet more strong is this: ℞ *Storacis siccæ, Bdellii, ligni Aloes, Gallæ moschatæ,* ana. ℥ ß. *gummi Hederæ,* ℥ j. *Ladani.* ℈ ij, *Squinanthi, Cinamomi,* ana. ℥ ß. *Albi anime Charabæ,* ℥ ß. *misce.* These are beaten, and with *Stoax liquida* made into a paste, which paste is made into little round bals, *ut suprà.* 3.

CHAP. XXX.

Of maligne Suffumigations.

Morbus Gallicus is overcome by Suffumigations, which piercing through the whole body, do dry the brain, the heart, the liver, and the whole habit:

habit: these be of two sorts; the one sort particular, the other common. Of which some be light and easie, some strong and vehement, some of a matter more benign, some of a matter more malign. Which they be that consist of a benign matter, we have declared in the former Chapter; now we have to speak of the composition of those which do consist of a matter malign. Of this sort I will set down three in number which are now in use, and the principall things in them be *Cinaberis artificialis, Sandaracha Græcorum*, and *Auripigmentum*; and these be those which (forasmuch as they be poisons) of their own nature, do inspire a certain venimous vapour into the body. But to be brief, you shall understand that the whole affect consisteth in *Hydrargyro*, or in some other matter of like nature unto it, as is *Arsenicum, Sandaracha*, and *Cinaberis artificialis*, or *Præcipitatum*. These things be mixed with Aromaticks to strengthen the inward parts, for otherwise they should be much offended by them and hurt; and the chief of these Aromatick things be *Resinæ*, and divers kindes of gums. The first form of this sort is this: ℞ *Cinaberis*, ℥ iij. *Myrrhæ, Thuris, Mastiches*, ana. ℥ j. *Aloes hepaticæ, Sandarachæ, Arabum, Stiracis siccæ, Belzoni*, ana. ℥ iij. These be beaten grosly, and thereof is made a powder, which is sprinkled upon the fiery coals. The second form is this: ℞ *Cinaberis*, ℥ iij. *Sandarachæ Græcorum*, ℥ j. ß. *Myrrhæ, Thuris ligni Aloes, Ladani, Ammoniaci*, ana. ℥ j. These be beaten in grosse wise, and mixed with *Terebinthinæ*, and thereof ate made small bals to cast upon the burning coals. The third form of malign Suffumigations in this: ℞ *Cinaberis*, ℥ iij. *Auripigmenti, Sandaracha Græcorum*, ana. ℥ ß. *Præcipitati*, ℥ iij. *Thuris, Aloes hepaticæ, Mastiches, Myrrhæ electæ, Belzoni, Stiracis siccæ, Ladani, Ammoniaci*, ana. ℥ ß. *Miscentur*. Of these make a grosse powder which is strewed upon the burning coals. And these be the descriptions of those Suffumigations which have a venimous faculty, and do expell by the malignity of their nature.

CHAP. XXXI.

Of the Cure by anointing with Quick-silver.

THe first way that experience found out to heal this disease in Italy, was by *Argentum vivum*. For when this disease began to spead in that countrey, Chyrurgians attempting all things for the cure thereof, because they had read that Quick-silver should be of great vertue against an old rebellious scab (for at the first coming in of this disease, it had alwaies ulcers joyned therewith) they thought good to try that *Argentum vivum*, and that with good successe, for some thereby gathered great riches. Many fell into *Marasmus* by this anointing, many lost their teeth after it: Some had the palate of their mouth rotted away, some had the bones of their head eaten, which so doth continue still, one hath his mouth in like sort, another his face set awry thereby. For if it healeth not, it driveth the whole channel of vicious humpurs into the head. I have taken in hand some, who have been anointed with this ointment three years before; and when they have had sores (called *Gamata*) upon their skins, whereby the bones have been discovered, I have seen the *Argentum vivum* gathered within the place: for this cause I commend not this medicine, I have used it sometime when I could not attain my purpose, by the said waies of curing, called

Harms following the use of quick silver.

called *Regiæ*. I saw once a young stripling that had *Morbum Gallicum*, upon whom all the aforesaid *Regiæ curationes* had been practised, and he never the better therefore; yet he afterwards was cured by the waies of anointing. Wherefore in such as have rebellious affects, and are to be despaired of, I use it when I have proved all waies, and all sorts of medicines before. And when I use it, I observe this order. First, to purge the humour that doth abound; and if the humours be mixt, then all the body: I give the *decoctum Guaici* by the space of ten or twelve daies to strengthen the inward parts, as the Head, brain, and Liver; and then the venimous medicine hurteth not so much. And after I have thus prepared my Patients, I anoint them in this sort. First three daies if the Symptomates do not appear; then four, five, six, yea ten daies, till I see the Symptomates do appear: then I anoint no more. Of these *Symptomata*, some happen commonly very much, other some very little: it commonly happeneth that after anointing, the Patients have their palate swelled and raw, their tongue grown bigger, so that sometime they can neither speak, nor swallow down any meat: their tongue is exceeding sore by reason of great inflammation, and such abundance of corrupt and stinking spittle flowing upon it; all their teeth are loose in their head, and do shake, sometime they loose some of them. Finally, such a quantity of corrupt matter is gathered and brought to the mouth, that sometime the teeth are quite covered therewith. This medicine of his own nature flieth altogether to the mouth, and there seeketh to break forth. In this case you ought to appoint the Patient a diet of things easie to be digested, as some cullaze of delicate flesh. Let the drink which he drinketh be pleasant, and if he hath been used to drink wine let him have it, and let his diet be large enough, of broth, and good store of fine bread in it, and so nourish him largely and plentifully: for the evacuation which he sustaineth is great, so that I have been compelled to cut the *Cephalica* vein for the swelling of the tongue.

CHAP. XXXII.

To correct the Symptomata which happen in the mouth in this way of curing.

AND amongst other things this also is to be observed, as much as is possible to draw out the *Hydrargyron* which lieth soaked in the palate and the teeth. The way to do it is this. Let the Patient hold and keep in his mouth a ring of fine gold, and draw it forth twice or thrice; and if it chance to look white, lay it on the coals, and it will come to his colour as before: and then put it in and so keep it at his pleasure. But if the Patient have great pain, we use to wash his mouth with milk. If the pain continue, I use Barley water and syrupe of Mirtle, or *Diamoron*, or *Nenuphar*, and sometime we use *aqua Solani*, or Plantain. Sometime we use of repercussive juyce, as *succus foliorum Rubri, foliorum Plantaginis*; sometime of the juyce of Vine leaves. Sometime we use Barley water, with *mel ros.* syrupe *Myrti, Diamorum simplex*, to scour withall the mouth. Another *Symptoma* yet followeth upon this way of

of curing, and that is, immoderate lax of the belly; for ſometime the Patient voideth by the ſiege pure bloud, or ſtrings of bloud, as we ſee in *Dyſenteria*. In this caſe (if the Patient his ſtrength may well ſuſtain it) let us not ſtay the flux, but moderate it, and cauſe that the excoriation of the bowels do not thereby increaſe. Firſt by miniſtring clyſters of milk, wherein have been quenched red hot gaddes of ſteel, or little black flint ſtones; or by the injection of the juyce of Ptiſan, or pure milk. Sometime (the Patient being weak) we come to the uſe of aſtringent things, as *oleum Myrtinum*, or *oleum Omphacinum in clyſtere*, alſo the juyce of Plantain, or of the hip Briar. Sometime we put in our clyſters alſo *Bolus Armenus*, or *Lapis Hæmatitis*. Moreover, we uſe aſtringent waters; ſometime we open a vein, ſometime we uſe ligatures and other means or waies of revulſion: now if none of theſe *Symptomata* ſhall come upon them, we nouriſh them with good meats (as it is ſaid) and ſo end the cure.

CHAP. XXXIII.

Of the divers compoſitions of ointments which be uſed in this way of curing.

1. THere be divers kindes of unguents: I will ſet forth but two of them: ℞ *oleum Petroleum*, ℥ ß. *olei Lumbricorum, olei Spicæ nardi, olei Tartari albi, olei Turpentini*, ana. ℥ j. *unguentum Dialtheæ, unga Marciaton, Axungia Toxſion, Storax liquida, Turpentini*, ana. ℥ ij. *Axungiæ porcinæ*, ℔ ß. *Armoniacæ, Opoponacis, Bdellij, Elemnij, Ladani, Styracis, Galaminthæ, Belzoni*, ana. ℥ j.
2. *Tartari albi combuſti, Aluminis combuſti*, ana. ℥ iiij. *Vitrioli Romani combuſti*, ℥ j. quick ſilver, ℔ j. *Minium*, ℥ ß. mix all, and beat them in a morter, two hours at the leaſt (if it be three it is the better) without ceaſing: ℞ *Pinguedinis gallinæ, Axungiæ porcinæ, Axungiæ urſinæ*, ana. ℥ iiij. *olei Liliorum albi, olei Laurini*, ana. ℥ ij. quick ſilver, ℥ viij. In this compoſition, the fats are not melted at the fire, but the films clean taken out, they are beaten in a mortar very diligently; then by little and little the quick ſilver is put into the mortar, and the medicine is wrought in the mortar, by the ſpace of two or three hours at the leaſt. Afterward put in theſe powders: *Thuris, Maſtiches, Myrrhæ, Ammoniaci, Styracis, pulveris Salviæ, pulveris Stæchados, Lythargirij, Ceruſſæ*, ana. ℥ ß. Of theſe is made a very fine powder, which by little and little is put into the mortar, continually beating till all be well incorporated. Thus theſe two ointments be made, the firſt is ſtrongeſt and beſt. If there be many ulcers, and at the fourth or fift anointing commonly the *Symptomata* will appear, they uſe no more anointing.

CHAP. XXXIV.

Of Præcipitatum given by the mouth.

Doſis. FUrthermore you ſhall underſtand, that ſome practitioners uſe to cure this diſeaſe, not only by anointing (whereof we have ſpoken before) but by giving *Præcipitatum* by the mouth. Some give the common *Præcipitatum* ſo prepared: It is given in weight, gra. ſeven, or ten at the uttermoſt:

they

they mix this quantity with medicines to alter the colour; that it may not be known. Some mix it with *Aloes*, *Myrrhe*, *Maſtiches*, gr. iij. ſome mix it with conſerves of Roſes, ſome with *Mithridatum*, and ſuch like. But there is a more ſafe curing then this, by *Turbith mineralis*, which the *Chymiſts* have invented inſtead of *Præcipitatum*, which I better allow of, and it is very dangerous for the better ſort of men: of the which I minde to ſpeak hereafter as followeth. Firſt, the uſe of *Turbith mineratis* is betwixt grains xviij. and xx. grains, or xxv. grains at the moſt, after the ſtrength of the Patient: they uſe it in this manner. Firſt they take the doſe as they themſelves beſt like, and mix it with *Mithridatum*, one part or two as they will: ſome mix with it conſerves of Roſes, ſo that there be not in all paſt ℥ j. or ℥ j. ß. at the moſt. They make it into a ball, ſome make three or four pils and guild them, other ſome roll it in powder of *Diambre*, or ſuch like. The Patients body muſt be prepared by ſome eaſie mean, and eat a light ſupper: let the Patient receive it early in the morning: after he hath received it, let him lie in his warm bed an hour at the leaſt, and ſleep after it, if it be poſſible; then let him ariſe and apparell himſelf warm, and ſit by the fire. Let his chamber be very warm, ſo that he may ſweat temperately. Within four hours after he hath received the ſaid Bole, cauſe him to eat ſome warm broth, and let him not come out of his chamber till he be throughly whole or cured. Let his diet be very good warm meats. Two mornings next following, give him a little *Mithridatum* in clarified Mace ale, and cauſe him to ſweat an hour or two in his bed. The third morning next following, give him the *Turbith* as before, and let him keep the order aforeſaid: and if his mouth grow not ſore in the mean time, give it him the third time in the third morning next following the ſecond time: do ſo till his mouth be ſore, then ſeek in the former Chapter to heal his mouth, as is taught there. Thus have you all the waies and means to help this pernicious griefe.

The doſis of Turbith mineralis.

Libri ſexti finis.

THE

THE SEVENTH BOOK,

TEACHETH

The Form and Rule of making Remedies and Medicines, which our Physicians do commonly use at this day, and to know after what sort their proportion and quantity is distributed and noted, with the names of each Medicine.

CHAP. I.

Of Suppositaries.

A Suppositary is a remedy, whole, long, and round, which is put into the fundament, that it may avoid the pricking, and move and provoke the vertue repulsive to the avoiding of the excrements, compost, or ordure. We do use Suppositaries especially for three causes: the first is, for bringing out ordure, which when it lieth in the right bowell, it requireth no clyster. The second is, when one or two clysters have been put into the body, and do not come out again at the fundament, as it doth chance in passions of the cholick, then it is very perillous to put in other clysters. The third cause is, when the sick person is so weak that he may better suffer a suppositary then a clyster. A suppositary is made of hony that is boyled so long, till it doth wax thick and hard; oftentimes common salt is mixed with the hony: but if you will make it more sharp and quick, take of salt Gemme, the dung of a Mouse, Agarick, or else *Hiera simplex:* ℞ a Suppositary made of Hony, which if you think so weak that it will not move the compost or ordure, add to these following: ℞ to make a common Suppositary, of sharp Hony, *sal Armoniack*, ʒ ß. or of salt Gemme, ϑ ß. or of Mouse dung, ϑ ß. or ϑ j. or of *Hiera simplex*, ʒ ß. Also make Suppositaries of white sope, tallow of beasts, fat of bacon, candles, the stalks of Beets, or Mercury, or their roots anointed with oyl or Hony, and strewed with powder of salt, specially for children and sucking babes, for whom one corn of Salt put in is sufficient: ℞ Thime, or *Cyclaminum*, or Wormwood, or Sothernwood, stamped in a mortar, ʒ j. or ß. of boyled Hony so much as sufficeth, and make a Suppositary. Suppositaries are good against the Palsey, made of Pellitory and Pepper, Napy (that is, a kind of rapes called a Navew) Centory, Bitumen, that is a kind of lime, the root of *Panex*, Hysope, *Galbanum*, mixed with dry Rosin, or Pitch and Wax. Let a Suppositary be round, and 6, 7, or 8 fingers in length. We do use no Suppositaries to them which have the hemorrhoides, or any other swelling in the fundament.

A suppositary to bring forth the ordure.

A suppositary against the worms called Lumbrici.

CHAP.

CHAP. II.
Of making Nodulus.

NODULI be those which are called of *Aetius* in Greek πεσσοὶ; they are good for those which have clefts and swellings in the fundament. These do avoid and take away the hardnesse of Suppositaries, because sometime we are compelled to use flocks in their steads. Their matter is the same that Suppositaries be: ℞ Flocks mingled or beaten with hony, and put into the tuell: and truly that *Nodulus* is best and sweetest which is made of Salt and the white of an egg in cloth or wooll, made in the form of a Bean, and put into the tuell with a threed hanged at the end, that it may be drawn out again.

CHAP. III.
Of making Pessaries.

A Pessary is a medicine which is made of soft wooll, or such like thing, and it is put into the privities of women. The figure or shape of it is like a Suppositary, but that it is longer and thicker, because it must be put into the womb. It is made of Wax, or of cloth or cotton, or of lint first dipped and wet in an oyntment, or in a medicine meet and convenient for the cure. Afterward wind them in silk, and hang a threed thereunto, that it may be drawn out the more easily. It is put into the tuell and into the womb to cease the inflammations and ulcers of them both. Privately it is put into the womb to provoke the menstruis and the secundine, or to stop immoderate flux of menstruis, or to mollifie the hardnesse of the womb, or to cure other diseases of the womb: ℞ a pessary dipped and wet in *Unguentum rosarum*, and put it into the place. To this sometime is added *Opium*, that is, where the inflammation causeth great pain, *Opium* by his coldnesse maketh astonied, therefore his quantity ought to be small, as from half a scruple to a scruple, and let it be holden a little time, lest through his coldnesse the parts which are sinewy be hurt. It therefore may be holden half an hour: ℞ a pessary dipped and wet in *Unguentum Pompholygos*, put it into the tuell or into the matrice that is grieved. Pessaries to bring forth menstruis are made otherwise. The medicines are taken in silk cloth, that is as thin as sindall, and let the form and fashion be thicker, which may bring out with his powder, as thus: ℞ *Hierapicra composita*, ℥ j. of *Euphorbium*, and the apple of *Coloquintida*, ana. ℈ ß. mix them and make a Pessary. Anoint it with *oleum Nardinum*, or with the juyce of Herbs that provoke menstruis. Such Pessaries be made oftentimes of brayed Herbs provoking menstruis: as, ℞ Mercury, Neppe, or Mugwort, or Sothernwood, M. ß. bray them, and roll them in silk, and make a Pessary. If the menstruis have endured with swelling and pain, first make a bath, for that doth mollifie and moist: the paunch ought first to be emptied, and the bladder to be unloden, because the matrice is in the middest between them: for these being filled, and pressing the matrice, the menstruis for overmuch straightnesse may be retained and made slow in coming out. If immoderate menstruis do flow, do thus: ℞ a Pessary wet in *Unguentum comitissæ*, and put it into the matrice: or thus: ℞ of Plantain, or Knotgrasse, or Brier, of Mirtle, or other that can

To cease inflammation.

To dry ulcers.

To bring forth menstruis.

To mollifie the hardneſſe of the womb. ſtop menſtruis, M.ß. bray them, and roll them in ſilk, and make a peſſary. Peſſaries mollifying may be made of the marrow of a Calf, and a Hart, of Roſin, Terebinthine, fatneſſe of a Gooſe, or pork, and of gum Armoniack diſſolved in water.

CHAP. IIII.

Of Clyſters or Enema.

A Clyſter or *Enema*, is a kinde of medicine the which is caſt and put into the bowels by the fundament, liquid and thin, and it is profitable for eight things. 1. To mollifie the womb reſtrained with hardneſs. 2. To provoke the violence deteſtable and aſtonied. 3. To avoid any kind of humours. 4. To put away ventoſities. 5. To ceaſe dolours and pains. 6. To bind and reſtrain the belly. 7. To make clean ulcers of the guts or bowels. 8. To make ſound the ſame. There may be alſo added to alter and change, as here followeth: ℞ of Lettuce, Scarioll, *Roſtrum porcinum*, leaves of Sallow, ana. M.j. flowers of Violets, and Nenuphar, of each a little handfull: make a decoction of one pound. In the ſtraining let one ounce of *Caſſia fiſtula* be diſſolved, oyl of Violets, and of Nenuphar, ana. ℥j.ß. Camphire, ℈j. and make a clyſter: ℞ the four kinds of remollitives, or mollificatives, Pellitory of the Wall, ana. M.j.ß. the roots of the Mallows called *Althæa*, and white Lillies, ana. ℥ j. ſeed of Flax, Fenugreek and Anniſe, ana. ℥ ß. of fat Figs, iiij. make a decoction of ℔ j. in weight. In the ſtrayning thereof diſſolve therein of *Caſſia fiſtula, mel Violarum*, and freſh butter, ana. ℥ j. oyl of Violets, ℥ iij. and make a clyſter. If you will make a clyſter mollificative lacking the things aforeſaid, do thus: ℞ oyl made warm ℔ j. and make thereof a clyſter: or thus: ℞ oyl and freſh butter, ana. ℔ ß. and make a clyſter: ℞ the four remollitives, ana. M.j. ſeed of *Carthamum*, ℥ j. of Anniſe, Fennell, and *Carcum*, ana. ℥ iij. and make a decoction of ℔ j. and in the ſtraining diſſolve *Hiera ſimplex*, or *Benedicta*, or *Diaphœnicon*, or *Electuarium de ſucco*, or *Electuarium Indi majoris*, ℥ ß. of clarified Hony, or juyce of *Squill*, ℥ j. or common Salt, ℥ ij. or ſalt Gemme, ℈j. or ℥ ß. Many do add to clyſters, ℥ j. of the juyce of Beets, which do move and grieve the belly, or juyce of Beets and Coleworts, ana. ℥ ß. of common Salt, ℥ ij. or ℥ j. which bite and gnaw the belly, or leſſe, but the juſt weight muſt be as you conjecture to be eaſie or hard for the ſick. Alſo ſuch a clyſter expulſing the deteſtable faculty or matter, may very well be made only of Hony, or Hony with juyce of *Squilla*, or other things decoct. And if that the vertue expulſive be aſtonied and dull through the hardneſſe of the ordure, then make a clyſter partly of mollificatives, and partly of expulſives aforeſaid. Clyſters which avoid humours are made ſo, that they vary according as the humours differ. For when the humour is groſſe and cold, evil diſpoſing the bowels, let it be made thus: ℞ the four remollitives, ana. M.j. Cammomill, the tops of Dill, Origan, Calamint, Sothernwood, ana. M.ß. Anniſe, *Careum*, Cummin, Ammeos, Seſeleos, ana. ℥ ß. berries of Lawrel, ſeed of Rew, ana. ℥ ij. make a decoction. In the ſtrayning diſſolve *Catholicon*, and *Diaphœnicon*, ana. ℥ ß. or *Diaphœnicon*, or *Benedicta*, ℥ vj. or of both, ℥ ß. of red Sugar, and *mel Anthos*, ana. ℥ iij. or ℥ ß. oyl of Dill, and Cammomill, ana. quart ß. or oyl of Rew, ℥j.

A clyſter mollificative.

A clyſter provoking and making void the violence aſtonied.

A clyſter avoiding humours.

oyl

oyl of Dill, ℥ ij. or oyl of Lillies, ℥ ij. make a clyſter. If ventoſity be preſent, add Calmatives. If pain be preſent, take a medicine releaſing grief by provoking ſleep, as hereafter ſhall appear by examples. If a cholerick and gnawing humour muſt be brought out with a clyſter, then let the clyſter be made of ſuch things as will avoid that humour, and mix it partly with ſuch helps as do ceaſe inflammation, as thus: ℞ Mallows, Biſmallows, Violets, Pellitory of the Wall, Endive, Succory, Lettuce, Purſlain, ana. M.j. and if there be ſo much need of coldneſs, take the four great cold ſeeds bruiſed, ana. ℥ iij. or ℥ ß. of whole Barley, p.j. make a decoction of one pound. In the ſtrayning diſſolve *Caſſia fiſtula* and common Sugar, ana. ℥ j. the white of one egge or two, oyl of Roſes, or of Violets, or common oyl, quart j. make a clyſter. If ſuch a paſſion cometh of a melancholick humour, make it thus: ℞ the four mollificatives, the leaves of Bugloſſe and Borage, the tops of Dill, *Lupuli*, and Fumitory, ana. M.j. Melilot and Cammomill, ana. M.j. ſeed of *Carthamum*, and Polipody of the Oke, ana. ℥ j. Anniſe and Fennel, ana. ℥ ß. make a decoction. In the ſtrayning diſſolve *Hiera Ruffi*, which is not in uſe, or *confectio Hamech*, ℥ ß. or *Catholicon*, ℥ j. red Sugar, or *mel Roſarum*, or Violets, ℥ j. oyl of Dill, Lillies, and Violets, ana. ℥ j. make a clyſter: ℞ Mallows, Biſmallows, Pelitory of the Wall, Origan, Calamint, Cammomill, the tops of Dill, ana. M.j. Anniſe, *Careum*, Cummin and Fennel, ana. ℥ ß. or ℥ vj. of Laurel Berries, ℥ iij. or ℥ ß. ſeed of Rew, ℥ ij. or iij. and make a decoction. In the ſtrayning diſſolve *Benedicta*, or *Diaphœnicon*, or *Electuarium Indi majoris*, which we do not uſe here, ℥ ß. confection of Lawrell berries, ℥ iij. or ℥ ß. red Sugar, ℥ j. oyl of Dill, Cammomill and Rew, ana. ℥ j. make a clyſter. Into theſe clyſters which put away ventoſities, oyl of Nuts is wholeſome to put in, and alſo (as *Galen* ſaith) *Vinum malvaticum Cretenſe*, may well be mixed with a clyſter as is aforeſaid. The ſigns of ventoſities and wind contained in the bowels, be often farting and noiſe in the guts, becauſe it chanceth as often as burbles are broken in the bowels. Bowels wherein be burbles (as *Galen* teacheth *Particula 2. Aphoriſm. ſtrangulati nondum mortui*, &c.) be cauſed of ayr ſhut and encloſed with the humour. Clyſters to ceaſe pains are made many waies: For if the cauſe be an hot gnawing humour, the example is ſhewed afore by cold things, where he intreateth of a clyſter to avoid humours: If the pain be of a cold cauſe take the ſame that is given againſt ventoſity laſt before: if the pain do come of moe cauſes, make a clyſter of many of thoſe things which are meet for the cauſes: and when the cauſe of the pain is not known, make it thus: ℞ flowers of Cammomill, Melilot, the toppes of Dill, ana. pug. ij. make a decoction in milk. In the ſtraining diſſolve therein white Sugar, becauſe the red is biting and pricking, ℥ j. ß. whites of eggs ij. oyl of Dill and Cammomill, ana. quart, ß. and make a clyſter. Or thus: ℞ oyl of Cammomill, Dill, and Violets, ana. ℥ iij. caſt it in with a clyſter, and when we want ſuch oyl, we make it of quart iij. or ℔ j. of oyl Olive: ℞ milk ſodden, quart iij. or ℔ j. *Amylum ſive Amydum*, halfe a dramme or a dram at the moſt, Gumme Arabique, or Tragacanth, or both, a little burnt, ana. half a dram, or a dramme, or two drammes, Bolearmoniack, and *Sanguis Draconis*, ana. ℥ ij. oyl of Roſes and Cammomill, ana. one ounce and an half: make

A clyſter to put and drive away ventoſities.

A clyſter to ceaſe paine.

A clyſter reſtraining.

A Clyſter profitable againſt an hot humor gnawing in the bowels.

a clyſter: ℞ the juyces of Plantain, *Arnogloſſa*, that is a kind of Plantain, Knot-graſſe, and Purſlain: let theſe juyces be cleanſed either by ſeething or reſidence; take of all theſe, or of one of theſe as much as ſufficeth for a clyſter, adding of the powder aforeſaid, and with thoſe oyls make a clyſter. Note that when there is need, then you may make clyſters of thoſe Herbs ſodden, or of the waters diſtilled out of them, adding Roſewater: as, ℞ the water of *Arnogloſſa*, of Plantain, of Roſes, of Purſlain, of Knotgraſſe, as much as ſufficeth, and diſſolve ſome of the aforeſaid things therein. It is to be noted, that ſometime there are put into the aforeſaid decoctions, ſeeds and fruits that be ſtiptick, to make hard; and to bind, ſo that they lack ſharpneſſe, becauſe elſe they would prick, provoke and expulſe; therefore we can mix together the ſeeds of Myrtle, Sorrell, of Purſlain, Plantain, Cypreſſe, *Cauda equina*, Horſtail, and ſuch like. Moreover note, that oyl muſt never be put into clyſters if the bowels be ulcerate, as they be in *Dyſenteria*, (which is a flux in the body) yet many do neglect that, not knowing that oyl is an enemy to ulcers (as *Galen* intreateth *tertio & quarto Methodi.*) Truly wine is a ſpeciall friend, the cream or curd of a Hare or of a Goat, in weight ℥ iij. *Sorbus*, Proynes, Medlars, Quinces, ana. ℥ j. more or leſſe, do reſtrain and bind: ℞ of whole Barley, p. ij. of red Roſes and Cammomill, and Plantain if pain be preſent, ana. p. j. make a decoction. In the ſtraining diſſolve therein *mel Roſarum*, ℥ j. the white of an egg or two, make a clyſter. Such a clyſter is to be given alwaies before clyſters reſtraining, binding and conſolidating, by means whereof the things is made prompt and eaſie. A clyſter conſolidating, is made when the filthineſſe of the bowels is not purged and tryed out, becauſe that is deadly: and therefore there needeth no clyſter, but that prognoſtication is ſufficient: ℞ of the juyce of Plantain, *Arnogloſſa*, and Purſlain, ana. ounces three, of Bolearmoniack, *Sanguis Draconis*, and *Amylum*, ana. dram one and a half: or the tallow of a male or female Goat one dram, or one ounce and a half, and make a clyſter. And becauſe Goats tallow cannot well diſſolve, but almoſt alwaies it congealeth and hardneth together in the bowels of the ſick, therefore it may be and ought to be diſſolved with a little oyl of Roſes, and then it need not be feared for ulcers. Alſo ointments conſolidating (as is *Unguentum album*) ſometime are made liquid and mixed, and ſpecially when the ulcers be nigh, or in the great guts. Sometime in the ſtead of juyces may clyſters be made of milk very well for his whey portion, which doth reſtrain and conſolidate. Oftentimes both in theſe and in reſtraining clyſters, the white of egs hard ſodden are diſſolved. And thus finiſheth the making and uſe of clyſters or *Enema*.

A Clyſter to ſcoure and cleanſe ulcers in the guts.

A Clyſter conſolidating, that is, making ſound of ulcers.

CHAP. V.

Of making Syrupes.

A Syrupe is of medicines a juyce with Sugar or Hony molten therein, decoct and boyled unto the meaſure of that Sugar. Practitioners do put a double underſtanding in ſyrupes, that is, *ſimplex*, which is called uſuall; and *compoſitum*, which is called magiſtrall. Simples or uſuals be theſe, ſyrupes of Violets,

Violets, of Roſes, of Endive, of Nenuphar, of Maidenhair, of Wormwood of Mints, *Oxymel ſquilliticum*, ſirupe of *Eupatory*, of *Epithymum*, and of *Bizantijs*. They are called ſimples, as well becauſe they conſiſt in one ſimple medicine, as alſo becauſe they are ordained for one ſickneſſe, and for one uſe. *Syrupus compoſitus*, which is called magiſtrall, is compounded of divers medicines, being good for ſundry diſeaſes, as in example: if any man compound together ſirupe of Wormwood and *Stæchados* being taken in even portions or quantity, there would come thereof a ſirupe good for the ſtomack, becauſe of of the Wormwood, and good for the head becauſe of the *Stæchados*. A Syrupe is good and profitable to digeſt humours before a purgation, that they may the eaſier and better obey the purgation. Therefore they are uſed of many Phyſicians to be given before medicines, although we have not read that old practitioners did obſerve it, but they did commit the digeſtion of humours wholly to nature. Look the comment, *Aphoriſm. 9. lib. 2.* When any man will purge the body, it behoveth to make it flowing. Truly *Hippocrates* would do thus, ſaying, that the concoct and digeſt matter ought to be healed and moved, and not the crude and raw water. And *Galen ad Glauconem libro primo*, ſpeaking of the cure of *Tertiana Notha*, would not have Wormwood to be given till the ſeventh day. Therefore it doth appear for a truth that ſirupes ought rather to be given for the humours left after a purgation, then for their digeſtion and coction. But many do obſerve and uſe, that humours being groſs and clammy and viſcous, may by ſirupes that do attenuate, cut and divide, be prepared and made eaſie to avoiding and purging; they call this digeſting of humours. Cold and cleaving humours are prepared with ſirupes that be hot, cutting and ſcouring; as to digeſt rheumy matter, ſuch as is a Feaver quotidian, and to prepare it to the purging: ℞ the five roots apertive, made clean, and tempered in vinegar four hours, ana. ℥ ß. or ℥ iij. or the rindes of the five roots, Origan, Calamint, Hyſope, and Germander, ana. M. ß. of Anniſe and Fennell, ana. ℥ ß. of Raiſins the ſtones picked out, ℥ iij. both the *Stæchados*, ana. p. j. make a decoction. In the ſtraining, diſſolve of good hony, quarts 4. of white Sugar, ℥ iv. make a ſyrupe perfectly ſodden. Miniſter 3. ſpoonful with double as much of matter of Liquorice, or with Ptiſan, or with water of Raiſins or Anniſe. Humours that be moveable and thinne, muſt be prepared to the avoiding and purging by ſyrupes that do make thick, and let the moving, which humours if they be carried to the waies of expulſion, or be kept and contained in the waies and conduits by which an apt and ready expulſion may be made of them, then they may be avoided without any preparative. But if thoſe humours be reſtrained and kept out of the places aforeſaid, then they ſhall be rectified and remedied with cold ſirups, the making whereof doth follow.

A ſyrupe digeſting of rheumy matter.

A ſyrupe againſt thin and moveable humors.

℞ ſyrupes of Purſlain, Sorrell, Endive, Nenuphar, of Ribes, of Barberies, of *Agreſta*, or Quinces, of Roſes, take of one of theſe or moe, ℥ vj. miniſter it with double as much of well water ſodden. There may alſo conveniently be made a Julep in this wiſe: ℞ ſyrupes of Roſes, Purſlain and Sorrell, an. ℥ j. ß. or ℥ ij. water of Roſes, *Arnoglоſſa*, Succory or Endive, or Purſlain, or Sorrell, ana. ℥ ij. water ſodden or burnt, ſpecially if flux of the belly be preſent;

A ſyrupe to make humors groſſe and thick.

℥ vj. make a Julep clarified, and aromatized with ℥ ij. of Cinamon elect. Furthermore, if thoſe humours do not make and cauſe flux of the belly, but being inflamed do begin a Feaver, then neither ſirups ſtiptick nor waters are to be uſed, but rather cold ſirups lacking ſtipticity, as be ſyrupes of Endive, Purſlain, Violets, of *Nymphæa*, called water-lillies, of Mayden-hair. But if we do ſuppoſe that there ought to be a greater extinguiſhing and quenching, that the rotten matter may be driven out the more eaſily, we do uſe cold ſharp ſirups, as be *Syrupus acetoſus ſimplex*, which is put in both cauſes, as well hot as cold: alſo *Oxyſaccharum ſimplex* and *Syrupus de acetoſitate Citri*, and of Limons, which if the flux *Diarrhæa* be preſent, being raiſed and cauſed of ſuch hot humours, then ſyrupes that be acetoſe and ſharp are not to be miniſtred, becauſe they excoriate, raſe and flay; but ſyrupes of Ribes, Barberies, Quinces, and juyce of Sorrell may be ſuffered and given, becauſe they have but mean ſharpneſſe and acetoſity. But againſt hot humours, make potions of ſyrups magiſtrall in this wiſe: ℞ Endive that is young, or new ſet, and not grown long, waſh it not; *Adjantum*, Maiden-hair, Succory, Purſlain, Lettuce, Singreen, Scariol, Plantain, of all, or of ſome of them, two or three, ana. M. ij. the four great cold ſeeds, ana. ℥ iij. the root of Succory, the root of Sorrell, of Gramen, and Nightſhade, that is, the leſſe Sorrell, called *Solatrum*, and half an ounce, or dram iij. make a decoction, to which may be added the juyce of the herbs afore-written, cleanſed ſo much, and half ſo much, or half as much more as the third part of the decoction. In one pound of the ſtraining diſſolve Sugar Taberzet, ℥ vj. of Wine of Pomegranates, ounce j. ß. of Vinegar, ℥ ß. make a ſyrupe clarified and aromatized with ℈ ij. of white Sanders, or red, or both, ana. ℈ j. But if thou wilt make the ſyrupe perfectly concoct and ſodden, adde to Sugar, and let it be ſodden to the perfection that it may be kept. The uſe and miniſtration muſt be with double as much of ſome liquor, as water ſodden, water of Liquorice, or the water of ſome of the herbs aforeſaid diſtilled; yet I do not much praiſe and allow the uſe of diſtilled waters. But if the ſyrup be not perfectly boyled, (as is ſhewed in the firſt example) it muſt be given by it ſelf, and without the adminiſtration of any thing elſe, neither ſhall the juyces be put in, which ſhould be put in, in a ſirup perfectly ſodden. Like Forms and Uſes may be made of ſyrups, rubifying or digeſting cold matter. Syrup of *Epithymum*, ſyrup of Fumitory, which is made two waies: one way is of the only decoction or juyce of Fumitory, and then it is *Syrupus de Fumiterra ſimplex*, another way is according to the deſcription of *Meſue*, and ſuch a ſyrup hath *Myrobalanes*, *Caſſia*, and many other things: which ſyrup is called compound for that cauſe: ſyrup of Bugloſſe, ſyrup of Borage, ſyrup of Hartstongue, which openeth and looſeth the ſtoppings of the ſpleen, and ſyrup of Violets, becauſe it moiſtneth very much.

A ſirupe for melancholy humours.

The ſimple medicines wherewith theſe ſirupes are compounded be theſe: Borage and Bugloſſe, Fumitory, *Lupulus*, *Epithymum*, and ſuch like that doe help and aid the digeſtion of ſuch an humour. Out of the aforeſaid things may be made ſirups, potions, and Juleps decoct and boyled to the ſatisfying of theſe intentious and meanings. Oftentimes there be made ſyrupes laxative for the purging and avoiding of the matter that is rheumy and filthy, and alſo melancholick

cholick matter, when long continuing diseases be bred of them, partly to the digestion of raw matter or humours, and partly to the avoiding and purging of humours which be rotten, as in long Feavers.

℞ The root of *Apium*, Fennell and Parsly scraped and made clean, ana. ℥ iij. of Hysope, Origan and Calamint, ana. M. ß. of seed of *Carthamum*, ℥ iij. green Polypody of the Oke, ℥ ij. of Annise. Fennell and Dill, ana. ℥ j. ß. of Liquorice scraped, ℥ iij. of Raisins the stones pulled out, ℥ ß. of the three cordiall flowers, ana, p. j. make a decoction strained to ℔ j. or ℔ j. ß. in the which infuse new trochisks of Agarick, ℥ j. ß. leaves of Sene cleansed, ℥ ij. after ten hours make a straining, wringing it strongly, whereto adde syrupe of Violets, *syrupi de Bizantijs*, and white Sugar, ana. ℥ iv. make a syrup perfectly sodden and aromatizate with ℥ j. of Cinamon elect, and with one syrupe, ϑ j. *Xyloaloes*. The dose of this syrupe by means of the things that are put into it may be ℥ j. ß. which also the fourth or fifth day, may be given with double as much of *Hydromel*, that is, water and hony sodden together, or *aqua Mulsa*, or of some other decoction. By like means may the laxatives entring into this present syrupe be encreased or diminished, by reason of the quantity making of the syrupe; for this present syrup is ordained for 6. or 7. or more doses, therefore the form and fashion of the proportions being kept, it may be made for 1, 2, 3. or more doses. Moreover, by like reason a syrupe laxative is made for matter cholerick and filthy (as one would say) vitelline, the which causeth Feavers hard to be eradicate and taken away. *A sirupe laxative against rheumy matter and feavers Nothæ.*

℞ The roots of *Apium*, and of Fennell, cleansed, and scraped, and tempered in vinegar one nights space, ana. ℥ ß. of Hysope, Maidenhair, *Adjantum*, *Polytricum*, some call it wall-fern, Harts-tongue, Endive, Succory, ana. M. ß. or M j. the four great cold seeds bruised, ana. ℥ ij. or ℥ iij. Raisins the stones pulled out, ℥ ß. the three cordiall flowers, ana. p. j. make a decoction in the which infuse Agarick newly made in trochisks, ℥ vj. the leaves of Sene made clean, ℥ j. in the straining dissolve syrup of Maidenhair, and Violets, ana. ℥ iij. of white Sugar, ℥ iiij. make a syrupe perfectly boyled, putting in the end of the straining of it ℥ ß. of Rubarb elect infused as it ought to be, which thing after it be strained, let it boyl on a soft fire without flame or smoak, unto the perfection of the decoction: the dose of it is, ℥ j. ß. with double as much of the decoction of Endive, and Succory, or Liquorice, or with double as much of whey made of Goats milk. This syrup is for five or six Doses. And if the first dose will not satisfie your intent, then you must dissolve somewhat therein that hath power to purge the humour that thou wouldest have brought out: as for example: ℞ of the syrupes aforesaid, ℥ j. ß. of whey made of Goats milk, ℥ iij. make a dose. And if thereof do nor follow the effect that you look for, adde thereto either of *Cassia fistula*, ℥ ß. or of *Diaprunis laxativæ*, ℥ j. or ℥ ij. or *Diaphœnicon*, ℥ j. ß. or also some Reubarb. You may also do the same in the example of the sirupe made to avoid rheum. *A sirupe laxative against filthy cholerick matter.*

℞ of the juyces of *Lupuli*, that is, Hops and Fumitory, but it is unpleasant, of Bugloss, of Borage, and of sweet Apples cleansed, ana. ℥ ij. or iij. let them be twice cleansed, either by decoction and clarifying, or by residence of green Polypody of the Oke, ℥ ij. or iij. of fat Tamarinds, ℥ j. *Epithymum Cretensis* put *A sirupe against melancholy.* *Note.*

in the end of the decoction, ℥ ij. of *Adjantum*, Harts-tongue, and the three cordiall flowers, ana. p. j. make a decoction strained to qua. iij. in the which infuse the leaves of Sene made clean, ℥ iij. make a straining, and mix it with the aforesaid juyces: afterward adde thereto sirup of Violets, ℥ vj. sirups of Bugloſſe, and Sugar, Taberzet, ana. ℥ iij. make a sirup perfectly sodden, and aromatizate with ℥ j. of Cinamon, and ℈ j. of white Ginger scraped. The dose is two ounces with water of Bugloſſe, or Hops, or Fumitory, or whey made of milk. And thus much of making sirupes.

CHAP. VI.
Of making Juleps.

A Julep doth not much differ from a sirupe, but that it is leſſe boyled then a sirupe is, and becauſe alſo it is made without the permixtion of any other decoction with it, as sirupes are wont to have when they are made. Juleps are made either of water of infuſion or diſtillation, or elſe of the juyce of ſome ſimple medicine, as thus. ℞ of the water of infuſion of Roſes, or the water of infuſion of Violets, ℥ v. Sugar, ℥ iv. boyl it eaſily and make a Julep: miniſter it with twiſe or thriſe as much of ſodden water made cold again. Or thus. ℞ water of Roſes, ℥ viii. of Sugar, ℥ iv. boyl them eaſily and make a Julep. Or thus, ℞ the juyce of Roſes, or the juyce of violets, ℥ vj Sugar, ℥ iv. boyl them eaſily and make a Julep. Likewiſe Juleps may be made of other things that do either make warm or hot, or that do open or looſe, or that do reſtrain and binde. But yet Phyſicians do commonly call a sirupe, diſſolved in ſodden water, a Julep, ſaying: ℞ sirupe of Roſes, and the sirupe of Violets, or sirupe of Maidenhair, or any other sirupe, ℥ iij. of ſodden water, ℔ ß. mix them together, and make a Julep.

CHAP. VII.
Of Dolis ſive Potio.

DOLIS, otherwiſe called *Potus* or *Potio*, is a medicine laxative diſſolved in ſome kinde of liquor, and given in drink. There be of this many differences, becauſe of the diverſity of humours that they void and purge. The ſimple medicines doe purge and bring forth rheum or fleam, as be theſe, Agarick, Turbith, Carthamus, Colocynthis, and other often ſought out by *Meſua*. The compounds be *Diaphœnicon, in forma opiatæ*, *Diacarthami* in the form of Lozenges, *Electuarium de Citro*, *Electuarium Indum majus & minus*, *Benedicta*, and *Hiera ſimplex*, *Hiera compoſita*, and ſuch like. But theſe be compounded, not that they avoid only one humour alone, but being mixed with another humour, as choler mixt with fleam or melancholy. Medicines are miniſtred in divers forms and faſhions: as firſt, in the Form of a potion, for one only doſe, or for one time, in the Form of a bole, whereof ſhall be ſpoken hereafter, in the Form of an Electuary liquid, as *Opiatæ*; whole in Form, as Lozenges, in the Form of sirupes, of Juleps, alſo in the Form of powder and pils: ℞ *Diaphœnicon*, ℥ ß. or ℥ vi. if the ſick be ſtrong, diſſolve it with the water of the decoction of Liquorice, Raiſins, and Anniſe, as much as ſufficeth. Make a doſe with sirupe of Violets, ℥ vi. or ℥ i. or diſſolve it with common ſtrain-

The forme of a potion.

ing

ing, and make a dose, or dissolve it with *Hydromel*, or dissolve it with certain distilled waters, as waters of Hops, Bugloss, Succory or such like; or dissolve it with the decoction or broth of a Chicken, or with the whey of milk, or thus: ℞ the three cordiall flowers, ana. M. i. of Prunes Damascene, *Jujubarum* and *Sebesten*, ana. four in number, Liquorice scraped, ℥ i. ß. Annise, ℥ i. make a decoction strained for one dose: in the which dissolve *Diaphœnicon*, ℥ ß. or ℥ vi. sirupe of Violets, ℥ i. and make a dose. If you will adde to it another Electuary laxative, take of one a quantity away, and adde to as much of another, as where it is said, take of *Diaphœnicon*, ℥ vi. you may say take of *Diaphœnicon* and *Carthamum*, ana. ℥ iii. and so likewise of other.

℞ Raisins the stones picked out, ℥ ß. the seed of *Carthamum* and *Polypody* of the Oke, ana. ℥ ß. or ℥ vi. of Annise, Fennell and Liquorice scraped, ana. ℥ i. ß. leaves of Hyssop, ℥ i. make a decoction, in the which infuse Agarick newly trochiscate, ℥ i. or ℈ iv. or ℥ i. ß. In the straining dissolve *Diacarthamum*, or *Diaphœnicon*, or *Benedicta*, ℥ iv. or ℥ ß. sirupe of Violets, ℥ i. and make a dose. These things avoid choler: juyce of Roses, Violets, Tamarinds, Manna, *Diagredion*, that is, Scammony prepared, *Psillium*, Reubarb and Myrobalanes, *Cassia fistula* purgeth as well choler as rheum: juyce of Roses and *Ireos* do bring forth thin choler and yellow matter. Compounds to avoid choler are these, *Electuarium de succo Rosarum*, *Diaprunis laxativum*, *Diaprunis simplex*, trochisks of Violets, which be seldome in use.

The form of a potion or Dose, whose decoction doth avoid certain rheum and fleam.

Simples to void choler.

Compounds.

℞ of fat Tamarinds, ℥ i. the three cordiall flowers, ana. p. ß. Liquorice scraped, ℥ i. ß. of Prunes Damascene, number vi. make a decoction in a little quantity of water, in the which let the Tamarinds be strongly wrung out. In the straining dissolve *Cassia fistula* that is new, ℥ i. or ℥ x. make a dose. In the like decoction you may dissolve ℥ ß. or ℥ vi. of *Diaprunis simplex*, with ℥ i. ß. or ℥ ii. of *Diaprunis* laxative. If it be feared that *Diagredion* will do hurt, and if the sick be rich, in the stead of *Diaprunis* laxative may be dissolved, ℥ i. or ℈ iv. or ℥ i. ß. of Reubarb. Take heed and note that such a potion is good in cholerick Feavers, and in those Feavers in which the Frensie is feared, and truly it is excellent good, for by it is eschued the aversion, and also the refrigeration and the cooling. In stead of this present decoction and colature, medicines laxative may be dissolved in a common decoction, or with water of Fruits, or with *Hydromel*, or with waters distilled, either with Endive, Succory, Hops, or with the broth of a Chicken, or with the whey of milk: ℞ Raisins the stones picked out, ℥ iij. Liquorice scraped, and Annise seeds, ana. ℥ j. Prunes Damascene, in number, vj. Tamarinds, ℥ ß. the three cordiall flowers, Succory, young set Endive, ana. M. j. make a decoction boyled for one dose, in the which dissolve new *Cassia fistula*, ℥ j. or ℥ vj. after the straining, infuse ℥ j. or ℈ iv. or ℥ j. ß. of Reubarbe elect as it ought to be, of sirupe of Violets, ℥ ß. or ℥ j. make a dose. Give in the morning before dinner 5. or 6. hours on that day he is least afflicted. If choler be mixed with fleam, by reason of that mixture, let such things as do loosen choler, and such things as dissolve rheum be mixed together. Spikenard which is wont alwaies to be joyned with Reubarb, is unpleasant to the belly, for it looseneth oppilations and stopping vehemently. Also it provoketh vomit, and in women with childe,

The form of a potion loosing and resolving choler.

The form of a common dose in the beginning of cholerick feavers, especially in tertian feavers.

in-

A dose under the form of a syrupe for delicate folk.

it provoketh menstruis strongly. Therefore many do think that it ought not to be mixed with Reubarb in medicines that are given to women with childe, or to those which be apt to vomit. For that cause if it be mixed, 3. or 4. grains are sufficient for ℥ j. of Reubarb. For delicate persons which do abhorre all medicines, make a Dose under the Form of a syrupe for two or three times, or for one Dose after this sort, specially for Tertians exquisite and dainty: ℞ Endive young set, and Succory, ana. M. ß. the three cordiall flowers, ana. p. ß. Liquorice scraped, ℥ j. ß. Prunes Damascene vj. in number, fat Tamarinds ℥ vj. Annise. ℥ ß. make a decoction boyled to ℨ iij. or else you may make a decoction for one Dose, in which dissolve syrupe of Violets, and Endive, ana. ℥ vj. or ℨ ß. of white Sugar, ℨ j. the wringing and straining of ℥ ij. of Reubarb elect, infused as it ought to be without Spikenard, make a long sirupe, that is as it were in the form of an *Apozema* (which is a decoction so called of the Greeks, and used of them in stead of our syrupes. Let it be boyled upon the coals without any smoak long time together, wringing the Reubarbe strongly, being bound in a piece of linen cloath, clarifie it, and aromatizate it, and make a Dose of ℨ j. ß. it may be multiplied for two or three Doses (the proportion of all being kept and observed.) But if you will make a syrupe to last long, seethe it to the perfection, and of that syrupe minister ℨ j. ß. or ℨ ij. with whey of milk, or with the decoction that serveth for thy purpose. Also you may adde some *Senæ* in the infusion, especially if you think choler adust doth reign, or if you desire a more full and quick effect of the medicine: ℞ of young set Endive, of Succory, of *Adiantum*, and of Harts-tongue, ana. M. j. the four great cold seeds, ana. ℥ iij. the seed of *Carthamum*, ℨ j. ß. Polypody of the Oak, ℨ ij. fat Tamarinds, ℨ j. ß. seed of Endive, Scarioll and Liquorice scraped, ana. ℥ ij. of Raisins the stones plucked out, ℥ ij. Pruues Damascene 12 in number, the three cordiall flowers, ana. p. j. make a decoction of ℔ j. or ℨ viij. in the which infuse the leaves of Sene cleansed, ℨ j. ß. Agarick newly trochiscate, ℨ j. In the straining of the decoction, dissolve syrupe of Violets, and Maidenhair syrupe, ana. ℨ iij. white Sugar, ℨ ij. make a syrupe boyled upon a lent fire without smoak, putting unto it the straining of ℥ vj. of Rubarbe elect, infused as it ought to be, make a syrupe perfectly boyled and aromatizate with ℥ ß. of Cinamon, and ℈ ij. of red Saunders, reserve it in an earthen or glassen vessell. The Dose of the aforesaid syrupe shall be the fourth part of it (that is to say ℨ ij.) the which may be dissolved with whey of Goats milk or water of the decoction of the common colature, or with the waters of the decoctions of distillations of Succory or Endive. But *Igorreus* doth not allow distilled waters. And if the aforesaid doses do not sufficiently move the belly and cause it to be soluble enough, an infusion may conveniently be added to the second Dose, ℈ ij. or ℥ j. of Reubarb elect, or some *Diaprunis laxative*, or *Electuarium de succo Rosorum*, as in example: ℞ of the aforesaid syrupe, ℨ ij. the straining of two scruples of Reubarb elect, or *Diaprunis laxative*, ℥ j. ounce or ℥ ij. of whey made of milk, ℨ ij. or as much as is sufficient, and make a dose. It is to be noted that the aforesaid syrupe ought rather to be given and ministred to those that have *Tertianæ nothæ* (that is, bastardly Tertian Feavers) rather then to those that have Feavers exquisite, dainty, and lawfull; for these be of

A dose against bastardly feavers especially Tertians.

fewer

fewer fits, and be ended in a ſhort time. The other be long and of more fits, ſo that they remain many times and often from one Equinoctiall to another. To this alſo the Tertians that be exquiſite and pure do come, and are cauſed of ſincere and good choler: and the Feavers *Nothæ* and baſtardly do come of filthy and vile choler. Here note alſo that *Carthamus* and *Agarick*, which doe avoid and purge rheum, the leaves of Sene which do purge melancholy, and alſo Reubarb, which doth purge choler, may be put together to the aforeſaid ſyrup, whereby the matter that cauſeth Feavers *Nothæ* of long continuance, is avoided and purged. Alſo note, that in one day, or in the third or fourth day, one doſe ought to be given, but more daies muſt be let paſſe according to the doctrine of *Avicen de Cura Tertianarum Notharum*. Theſe do purge melancholy; Hops, Fumitory, *Epithymum Cretenſis*, Polypody of the Oke, the leaves of Sene, *lapis Lazuli*, *Myrobolani nigri* or *Indi*, *lapis Armenus*, black Hellebore, and a thouſand other are to be ſought out of *Meſue*. The compounds that purge melancholy be *Catholicon*, or *Diacatholicon*, *Diaſenæ*, *Catharticon imperiale*, *Hiera Ruffi*, *Confectio Hamech*, *Pilulæ de Fumitoria*, pils of *lapis Lazulus*, pils of the five kindes of Myrobalanes, of *Epithymum*, of Hellebore pils; whereof the doſe is ℥ j. We can or do ſeldome uſe the other compound medicines; for the bitterneſſe that they have in taſte; All Electuaries (except *Catholicon*) be evil in taſting, and therefore they are confected, and made in form of potions: ℞ Fumitory, and the tops of Hops, ana. M. j. ß. the three cordiall flours, ana. p. j. of Raiſins the ſtones picked out, ℥ iij. or ℥ ß. of green Polypody, of the Oke, ℥ iij. of *Cuſcuta*, and *Epithymum*, ana. ℥ iij. of Anniſe and Liquorice ſcraped, ana. ℥ j. ß. make a decoction, in which infuſe the leaves of Sene made clean, ℥ ij. or ℥ iij. In the ſtraining of the decoction diſſolve *Diacatholicon*, ℥ j. or ℥ x. ſyrupe made of Violets, ℥ j. make a doſe. In this doſe ſyrupe of Violets, and the cordiall flowers are put in, that they may temperate the drineſſe of Sene and *Epithymum*. If we will more diligently purge melancholy, we do put in *Hierapicra Ruffi*, whoſe doſe is ounce ß. in which *Hellebore* is entred, which is not in uſe at *Paris*. Or elſe take *confectio Hamech*, ℥ ß. the which is exceeding bitter for the plenty of *Coloquintida* that is therein. Remember and note, that medicines looſing and purging choler, or rather melancholy, may conveniently be diſſolved with the whey of Goats milk, or with the water of the decoction or infuſion of the things aforeſaid, putting in the doſe before-written, as in example: ℞ of all thoſe or of part of thoſe good things which be written in the doſe aforeſaid, afterward make a decoction in the whey of Goats milk, and in the decoction infuſe the leaves of Sene, *&c.* And with ſome of the aforeſaid Electuaries confect and make a doſe according to the nature and ſtrength of the ſick perſon: or thus: ℞ the leaves of Sene made clean, ℥ iij. infuſe them in the whey of Goats milk all one night, and in the ſtraining of the decoction diſſolve *Catholicon*, ℥ j. or ℥ x. or ℥ j. ß. and make a potion. Note that *Epithymum* doth ſuſtain and maintain a decoction, and therefore we may write thus: ℞ *Epithymum Cretenſis* ℥ j. let it boyl with whey of Goats milk, afterward ſtrain it, and wring it out ſtrongly, and with ℥ j. of ſyrupes of Violets make a doſe, which if it ſeem not to be ſufficient, adde to it ſome *Catholicon*. *Galen* doth counſell to make this potion,

Simples to purge melancholy humour.

The form of a doſe againſt melancholy.

13. *Therapeut.* in which place he considereth, that Cankers, and all melancholick diseases ought to be taken heed of before-hand, and to be eschued; but he putteth in but ℥ iv. which drams do shew to be of no effect, because (as I think) we have not the good *Epithymum*, and therefore we take an ounce for the quantity, whereby the working of it may be the quicker and the better. All others do follow this sentence, which in their books of practises or abridgements have remembred this against the *Elephantia*, which is commonly called the Lepry, and is now made for the cure of *Elephantiasis*. Many do think and judge that the decoction of an old cock is very good and wholesome for diseases grown and begun, as well of melancholy, as also of rheum and fleam. The chief use of it is against the pains of the cholick, caused of rheum, and partly of winde, and also against the diseases of the breast, as difficult in breathing, and moreover against diseases of the joynts caused of cold matter. It is prepared and made against the cholick, caused partly of rheum, and partly of ventosity and winde. It is thus as followeth: ℞ of Hysop, Calamint, ana. M. j. Raisins the stones picked out, ℥ j. ß. of Annise, Fennel, and *Carvi*, ana. ℥ vj. of the seed of *Carthamum*, ℥ ij. of green Polypody of the Oke, ℥ j ß. the three cordial flowers, ana. p. j. of the flowers of Cammomil, p. ß. and make a decoction, putting all together into the belly of an old Cock, prepared as it ought to be; infuse in the end of the decoction, the leaves of Sene made clean, ℥ ij. ß. of Agarick newly trochiscate, ℥ x. make a decoction of two pound and reserve it to your use: ℞ of the aforesaid decoction, ℥ iiij. sirupe of Violets, ℥ j. ß. make a dose. Note that if the sick person be strong and stubborn, there may be put in the dissolving some *Diaphœnicon*, as ℥ j. ß. or ℥ ij. or or as much *Benedicta*. Take heed also, for Agarick (as many do think and judge) is suspected, and thought to be hurtfull to those that have the cholick: because that if the substance of it be thrown in with a clyster, the lightnesse of his substance cleaving to the guttes, doth prick them and grieve them, and doth provoke a flux also, and oftentimes doth cause one to desire to sit long at the siege, because that it hath vertue and power to draw down humours from the farre parts of the body; and therefore *Democritus* (as *Mesua* witnesseth) called it *Medicinam familiæ*, the medicine of his Family or Houshold. Therefore it may not well be given to those that have pain in the bowels, because it maketh a flux, that would not be unlesse that caused, and therefore I counsell in such cases to take away Agarick. Furthermore note, that Cammomill may aptly and well be put into those decoctions, although the use of it is rare, and seldome seen, among Physicians, yet it is manifest, that the only decoction of it in the broth of a Chicken, or Capon, is excellent profitable against all inward griefs, and specially for those which have the Cholick and the Frensie (as many have proved it, to the great preservation of their health.) The water of the distillation of Cammomill is ministred for the same purpose, but yet the decoction thereof is of more and better effect then the distillation of it. The bitternesse of the decoction may be mitigated with Sugar, if it be for delicate persons. Also the decoction of a Cock may conveniently be given for diseases in the breast and of *Dyspnœas*, if medicines pectorall be decoct with it: as, ℞ of Hysope, of *Enula Campana*, of

The decoction of an old cock.

of each the third part of a handfull, of Savory the fourth part of a handfull, of horſehoof, called *Vngula caballina*, which is an Hearb called of ſome, little Clet, whereof you may take a good handfull; ſeed of *Carthamum*, and green Polypody of the Oke, ana. ℥ ij of Anniſe and Liquorice ſcraped, ana. ℥ ß. roots of *Ireos*, and roots of *Enula*, ana. ℥ iij. or ℥ ß. of fat Figs not putrified four or ſix in number, of fat Dates, the skins and films taken away, four in number, of Jujubes and Sebeſten, ana. twelve in number, of Raiſons the ſtones picked out, ℥ j. the three cordiall flours, ana. p. j. make a decoction in the belly of an old Cock that is hunted, prepared and dreſſed as it ought to be, putting into it at the end, of Agarick and of the leaves of *Sene*, as much as you think will be ſufficient for your purpoſe: but note, that here Agarick may conveniently be uſed and miniſtred. There are other medicines alſo which be made againſt all ſuperfluities in other forms, that is to ſay, in the form of liquid Electuaries, that is, *ad formam Opiatæ*: or in form whole, that is, like an Electuary made in Lozenges or in tables.

CHAP. VIII.
Of making Bolus.

BOLVS in Engliſh is called a morſell. It is a medicine laxative, in form and faſhion it is meanly whole, and it is ſwallowed by little gobbets. It is made of divers things, by reaſon of avoiding and purging divers humours: but the plaineſt and ſimpleſt way of making it, is of *Medullæ Caſſiæ fiſtulæ*, new drawn out of a cane or reed, ſix dramms or an ounce, of Sugar ſo much as ſufficeth, and make a bole. But if it be feared that *Caſſia* will do hurt, as if great pain be in the bowels, whereby many times it provoketh ſwounding, as ſome do that have but weak and tender bowels: to ſuch *Caſſia* is not to be miniſtred, neither by Bole nor by clyſters. And for that cauſe the ſick perſon muſt be asked how he feeleth himſelf before *Caſſia* be miniſtred unto him. Truly many authors do think, that this hurt which *Caſſia* may bring, may be taken away, if there be added to it ſome grains of Barberies, or Sugar roſet: for they are of this mind, that through their ſtipticity the belly and the bowels are ſtrengthened, and the pain impedite and letted, which *Caſſia* doth cauſe by his clammineſſe and mollifying ſoftneſſe. There be others that do mix ſome laxative with *Caſſia*, that it may quicken the ſlowneſſe of his operation, and that it deſcending, may the ſooner ſlide away and be avoided. Boles chiefly are thus ordained and made, being very profitable remedies againſt the diſeaſes of the reyns: ℞ *Medullæ Caſſiæ fiſtula* newly drawn, ℥ j. or ℥ x. the grains, that is, the kernels, of Barberies, ℈ ß. and with Sugar roſet, make a bole. Others do add, ℈ ij. or ℥ j. or ℥ ij. of *Diaprunis laxativæ*, or *Electuarium de ſucco Roſarum*: as in example following: ℞ *Medullæ Caſſiæ fiſtulæ* newly drawn, ℥ vj. of *Diaprunis laxativæ*, ℥ ij. of Sugar roſet tabulate as much as ſufficeth, make a bole. Note that many, becauſe of the ventoſity which *Caſſia* doth engender in the bowels, they add to the bole powder of Anniſe, ℈ j. or ℥ ß. which availeth much: ℞ *Caſſiæ fiſtulæ* newly drawn out of a cane or reed, ℥ iij. or ℥ j. the ſoft matter of fat *Tamarindes*, ℥ j. ß. of choſen Reubarbe, ℥ ß. or ℈ ij. or ℥ j. Sugar as much as ſufficeth, make a bole. If the ſick perſon be poor

The form of a Bole purging cholen.

The form of a dose against melancholy.

poor in stead of *Reubarbe*, make a Bole with ʒ ß. or ʒ vj. of *Cassia*, and ʒ ij. of *Diapaunis laxativæ*, and with Sugar: ℞ *Catholicon*, ʒ j. or ʒ x. and with white Sugar make a bole: or thus: ℞ *Catholicon*, ʒ ß. or ʒ vj. of *Confectio Hamech*, ʒ j. or ʒ j. ß. and with Sugar make a bole.

CHAP. IX.

Of making Pils.

PILLS are ministred for the avoiding of every humour: *viz.* against rheume or fleam reigning, and also against *cholera notha*, which is vile and filthy choler having dominion in man. *Pilulæ Aggregativæ* after the description of *Mesua, de Agarico, de Rheubarbaro; Stomachicæ, de Hiera simplici, de Hiera compositæ*, which respecteth the Head, *Coccia* or *Cocchiæ*, which are so called of *Granis Cocci*, and not of the Head, as some think; *Pilulæ aureæ, Elephanginæ, Sine quibus, de Hermodactylis major & minor, de Serapina, de Sarcolla.* Truly the four kinds of pils last recited, are most appropriate and agreeing against corrupt and stinking humours: of the which vertue also be *Arthreticæ majores & minores* when rheume reigneth, but these when choler reigneth in the diseases of the joynts: then also the pils of *Hermodactilis major* and *minor* are dedicated and ministred. Pils that do only void pure choler, and purge it, there are a thousand to be found, but many of them have more respect to the avoiding of filthy and bastardly choler, or that which is greatly mixed with rheume, as *Pilulæ de Rheubarbaro, de Hiera simplici, Aggregativæ, de Agarico, Ante cibum, Imperiales.* In a manner the chief dose of pils is one dram and a half, of which make nine pils, and with some convenient sirupe, as sirupe of *Endive*, sirupe of Maidenhair, sirupe of *Stæcados*, or also with *Oxymel* or *Hydromel*, or with some other liquour.

CHAP. X.

Of making Apozema.

AN *Apozema* is a decoction of medicines gently made for the concoction and digestion of humours, or for preparation of them, and sometime for evacuation and purging. It may be made divers, and for divers intents and purposes: as to make hot and to make cold, to make moist, and to make dry, to loosen and open, to restrain and bind, to attenuate and make thinne, to make grosse and thick, to provoke menstruis and urine. Of medicines particular and convenient, and of their roots, fruits, and seeds (and other, as it shall seem meet and expedient for your purpose.) In effect an *Apozema* doth not differ from a sirupe, but in boyling; for sirupes are wont to be boyled long, and to the perfection, but an *Apozema* is boyled easily and little. Therefore, sirupes may be long kept, and *Apozemes* may be kept but a few daies: ℞ of Succory, Endive, *Cuscuta* and *Adjantum*, ana. M. ß. of the roots of Sorrell, and of *Gramen*, ana. ʒ ß. the four great cold seeds made clean, ana. ʒ j. of the three cordiall flowers, ana. p. j. make a decoction of ℔ ß. In the strayning dissolve sirupes of Violets, of *Syrupus acetosus*, or sirupes of Limons, or also white Sugar, ʒ iij. and make an *Apozema*, and clarifie it, and aromatizate it with ϑ ij. or ʒ j. of Cinamon elect. for two doses, likewise *Apozema* may be made against other

The form of an Apozeme against choberick humours.

other humors, the matter and effect whereof must be sought out of the Head of the syrupes. Note that in the confection and making of *Apozema*, for ℥ ij. or at the most for ℥ iij. of the decoction it is sufficient to add, ℥ j. of Sugar or sirupe. Also there be made *Apozemes* laxative, as there be syrupes laxative, adding to laxative things in that decoction, or infusing them in it, after the decoction is made. Look in the title of sirupes for the example, for they be like them (this only excepted as we said before) that an *Apozema* after the dissolving of the Sugar or sirupe in it, ought not to be boyled any longer.

CHAP. XI.
Of making Mulsio.

MULSIO is made of seeds cleansed, or of fruits, or of both sometime, to quench the thirst and the inflammation of the breast and Lungs, and against diseases of the reyns and the bladder, or against *Ischuria*, that is, retention and withholding of urine, and of the strangury, that is, the voiding of humours by causing of urine to issue out by drops with burning in the yard. ℞ of the 4 great cold seeds new and clean, ana. ℥ iij. or ℥ ß. of sweet Almonds blanched in cold water, ℥ j. beat altogether in a stone mortar with well-water first sodden, and make a decoction of ℔ j. and reserve it and keep it in a glassen vessell. The aforesaid *Mulsio* is good against the burning of the urine, or the strangury, if ℥ iiij. or vj. be given in the morning 3 or 4 hours before dinner, and 2 or 3 hours before Supper, the same quantity of the premises, or a little lesse, with one Lozenge of *Diatragacanthum frigidum*, in which are put in the aforesaid seeds, and Gums, and many other things. But if in the aforesaid cases we think that there be greater need of infrigidation and cooling, mix with your *Mulsio* the seeds of Purslain, of Lettuce, and white Poppy. But in the diseases of the breast, add too new Pine apples, sweet Almonds, and fresh Figs, that be not putrified, with one Lozenge of *Electuarium Diaris simplicis*, or *Diaris Salomonis*, let it be ministred straightway without delay. Also with the aforesaid *Mulsio*, there may conveniently be mixed some quantity of Sugar, or some sirupe apt and meet for the purpose (as *Ruellius* was wont to make against the filthy matter, and corrupt bloud in the urine of a man,) as thus: ℞ the seed of white Poppy and the four great cold seeds, of sweet Almonds, ana ℥ ß. stamp all these in a mortar with as much water of the decoction of Liquorice as sufficeth. In the straining dissolve the sirupe of Violets, of Maidenhair, and of Myrtles, ana. ℥ j. make a *Mulsio* for two times, and let the grieved person take it in the morning four hours before dinner.

The form of Mulsio.

CHAP. XII.
Of making Powders.

A POWDER is made of seeds, roots, and minerals, powdred and beaten finely, and Sugar put to them that they may be the more pleasant. Powders be ministred for many causes and intents, whereof their most common ministration is after meat to help digestion, or to stop and keep down vapours which ascend and are carried up into the brain, or else for both causes,

A powder to help digestion.

as it often chanceth: ℞ the seeds of Annise, and Fennell, ana. ℥ j. the seed of Citron, Cinamon, Liquorice, and Roses, ana. one scruple, of chosen Pearls and the scraping of Ivory, ana. ℥ ß. of Sugar rosate as much as sufficeth: make a fine powder, whereof minister after meat one spoonfull: and look what powder is so made to stop and keep down vapours, even the same is good to help digestion, as is this that followeth: ℞ Coriander prepared, ℥ j. ß. the scraping of Ivory, red Corall, the horn of a Hart burned, ana. ℈ j. of Cinamon, ℈ ß. of Sugar Rosat as much as sufficeth. make a powder, which may be given after meat. Also they are good for many other things, as for worms in children, for binding in the belly, and for strength, and against the plague coming of the own proper matter. These powders are to be ministred before meat, some alone, some with wine or upon tosts of bread wet in wine. Sometime they are given for the corroboration and strengthening of all vertues, in malignant Feavers, and in great imbecillity and weakness of strength, ℞ the scrapings of an Unicorns horn, grains 4, 5, or 6, the scrapings of Ivory, of chosen Pearls, and of Harts horn, ana gr. 6. seed of Citron, and *Carduus Benedictus*, ana. gr. 4. and make a fine powder, which may be given with convenient liquor, as with white wine, distillation restorative, water of Scabious, of Bugloss, or of some other like. And such powders for the most part are ministred about midnight, or early in the morning. There may also be made powders laxative, as is *Diasene* and *Diaturbith*, and the powder of *Electuarium Diacarthami*, to the which ought to be added three times or four times as much Sugar; and they may be ministred being dissolved in the decoction of a Chicken, or of Liquorice, or of *Ptisan*. But yet these powders are seldom used among practitioners.

CHAP. XIII.

Of Electuaries, and conserves of Lozenges, and Manus Christi.

AN Electuary is ordained and made two waies, that is, either liquid, as in *Forma Opiatæ*, or whole, as in tables of lozenges; or in fashion four square and long, which they call *Manus Christi*. Electuaries truly are ministred to corroborate and strengthen, and for that cause they be called *Ionica*, as affording strength to the members, that is to say, they roborat and strengthen the vertues naturall, vitall and animall. If they be confect and made to strengthen the naturall faculties and vertues, then they must be administred to a fasting stomack. If the vertue digestive be weak through coldnesse minister them after meat. But if any matter arise through moistnesse, then minister one hour or two before meat, that they may alter the temperature, and dry up the unwholesome substance. But if the vertue vitall requireth strengthening, you may minister them very well in a manner at all hours; but if you intend to strengthen the vertue animall, you may conveniently minister in the hour of sleep or about midnight. The forms of Electuaries are in this order as followeth, and first, of a liquid Electuary which is profitable to strengthen the naturall vertue when the substance of the belly is made feeble by coldnesse and moistnes: ℞ of the powder of *Electuarium Aromatici majoris* (which *Gabriel* descri-

An Electuary strengthening the naturall vertue.

ſcribeth) ʒ ij. powder of *Electuarium aromaticum, Diacalaminthi*, ʒ j. of Diatrion piperion, ℈ ij. of *Conſerva Anthos*, that is, of flours of Roſemary, and of Roſes, ana. ℥ ß. of Sugar Taberzet, ℥ j. ß. of ſirupe of Mints as much as ſufficeth, make a liquid Electuary, in *forma Opiatæ*, and miniſter it before dinner or breakfaſt an hour or an hour and half, or two hours: the doſe is, ounce ß. or rather ʒ ij. *Electuarium aromaticum roſatum* being miniſtred faſting, taketh away all corrupt and rotten humidities, and being miniſtred after meat, it ſtrengtheneth the vertue digeſtive. Now followeth the Form of a whole or hard Electuary made in Lozenges, or faſhioned like *Manus Chriſti*, againſt hot diſtemper of the liver, and againſt obſtructions of the ſame, as thus: ℞ of the powder of *Tria Sandalorum*, ʒ ij. the powder of *Diarrhodon Abbatis*, ʒ j. of conſerves of Succory and Roſes, ana. ʒ j. ß. of Sugar taberzet or white Sugar diſſolved in water of Succory or Endive, as much as ſufficeth, make an Electuary in Lozenges of the weight of ʒ ij. or ʒ ij. ß. or ʒ iij. miniſter one before meat. Many times conſerves are not put in, but only powders. The Apothecaries are wont for every dragme of powder, to put to ℥ j. of Sugar. But if you will make the Electuary more ſtrong. you may well take a dramme and a half of powder, for ℥ j. of Sugar. If the ſtomack be troubled with the preſence of melancholy abounding and flowing to it, either through the vice of the liver that multiplieth it, or by diſeaſes of the Spleen, as be ſtoppings which hinder the receipt thereof: then make a hard Electuary, or *in forma Opiatæ*, with things following, as in example: ℞ of the powder of *Electuarium lætificans Galeni*, ʒ iij. the powder of *Electuarium Diamargariton calidum*, ʒ j. the powders of the Electuaries of *Aromatibus*, or of *Gemmis*, or *Diamoſchi dulcis* or *Diambræ* may be put in, ſeeing that they have the ſame vertue: of conſerves of Bugloſſe, and Borage, and Violets, ana. ʒ j. ß. the bark of Citron ſeaſoned, ʒ j. of as much white Sugar diſſolved in water of Bugloſſe or Borage as ſufficeth; make an Electuary in Lozenges, or in little gobbets, or like *Manus Chriſti*, in weight dram iij. or ℥ ß. And if you will make it in the form of a liquid Electuary, put to it twice or thrice as much more of the conſerves, and ſome powder of white Sugar, or Sugar roſat, that is to ſay, ℥ ij. as is ſhewed in the example aforeſaid, with ſome ſirupe having reſpect to the melancholick humour, as is ſirupe of Bugloſſe, of Borage, of Roſes, of Harts-tongue, of *Epithimum*, of Fumitory; of which adde to as much as ſufficeth: my meaning is, that it may be in a liquid Form.

An Electuary againſt hot diſtemper of the liver.

An Electuary againſt melancholy.

An Electuary for the ſtrong ſtopping of the Liver or the Spleen, wherein there is danger of the Dropſie, or in the breeding of *Cachexia*, that is a ſpice of conſumption: ſuch an Electuary (I ſay) is made of the powders of the Electuaries, *Diagalangæ, Diacucumeris, Diacapparis, Dialaceæ*, and of conſerves; which if you will commix together, conſerves of Succory may conveniently be mixed with them. Note alſo that Electuaries be made of Trochisks, or of powder of Trochiskes, having reſpect to the diſeaſe, as in a hot cauſe take *Trochiſchi Diarrhodon*, Trochiskes of *Carolus*, Trochiskes of Bolearmoniack, of *Terra ſigillata* (ſpecially if we would reſtrain or binde) Trochiskes of *Carabe*, if we would ſtop the flux of bloud. But if we would open or looſen the obſtructions of the liver or ſpleen, we muſt bring this to paſſe with Trochiskes of Rewbarbe, or of *Capparis*. Electuaries reſpecting the vertue vitall, if it be aggrieved

with cold, may be made of *Electuarium Diambræ, Diamuſci dulcis, Electuarium de Gemmis,* and *Aromaticum nardinum, Aromaticum muſcatum, Aromaticum Roſatum major Gabrielis, Lætificans Galeni* or *Raſis, Electuarium conciliatoris,* of Alkermes confection and making. Conſerves for the ſame intent be theſe: Conſerves of Roſes, Bugloſſe, Borage, Anthos, barks of Citron, Ginger condite, Orenges condite, and other of that ſort. If the vertue vitall be wearied, and laboureth of heat, take the Electuary *Roſata novella, Electuarium trium Sandalorum,* and *Diarrhodon Abbatis, Diamargariton frigidum,* and Trochiskes of *Camphora,* uſe them often. Theſe be the conſerves that be good, conſerves of Roſes, of Violets, of Bugloſſe, and of Borage, and alſo of *Nimphæa* or *Nenuphar,* that is, water Lillies. If the cough be preſent, and if the humour contained in the breaſt be hot, flowing and thin, if you will cauſe it to avoid and come forth, miniſter *Diatragacanthum frigidum:* if the humour be clammiſh and thick, miniſter *Diatragacanthum calidum,* and *Diairis ſimplex,* or *Diairis Salomonis.* And if there be ſuſpition of venimous ſubſtance, then with the powders of Electuaries cold or hot, which do reſiſt poyſon, we do mix Maces and Musk, *Zedoaria,* Saffron, Cinamon, and *Xiloaleos* in cold cauſes. But in hot cauſes there may conveniently be mixed Pearls, Corall, Criſtall, Roſes and *Camphora.* In cauſes mingled one with another, either hot or cold, by a certain property, theſe do corroborate and ſtrengthen and defend, Pearls, ſeed of Citron, root of Tormentill, *Tunici* and *Dictamus,* the bone of the Harts heart one in number, or if you will weigh it, ℈ j. or ʒ ß. as in this example following againſt a peſtilentiall Feaver: ℞ the powder of the Electuary of *Diamargariton frigidum,* ʒ j. ß. or white ſhining Pearls elect and powdred in a marble mortar, ℈ j. of *Camphora,* gran. ij. or elſe Trochiskes of *Camphora,* ℈ j. or ℈ ß. the roots of *Dictamus,* of Tormentill, and of *Tunici,* and the barks of Citron, ana. ℈ j. of conſerves of Bugloſſe, of Borage, Nymphæa, and Roſes, take of theſe either one, two, or three, or all, to the quantity of two or three dragmes: of white Sugar diſſolved in water of Roſes, or of Bugloſſe, or Borage, as much as ſufficeth, make an Electuary in Lozenges, or make a liquid Electuary in the form aforeſaid: ℞ the three kinds of Saunders, and *Diarrhodon abbatis,* ana. ℈ j. the bone of the Harts heart one in number, Sugar Roſate tabulate, of white Sugar diſſolved in Roſewater, as much as ſufficeth, make an Electuary, gild it with leaves of pure gold in weight, ʒ ß. Alſo there be made Electuaries laxative againſt all ſuperfluities and diſeaſes, that together with the purging we may alſo ſtrengthen, as in example, againſt long diſeaſes coming of rheume, or ſome clammy humour breeding the cough: ℞ *Caſſia* that is new, ʒ ij. ß. *Diacarthami,* ʒ vj. new *Penidios,* and *Diairis ſimplex,* ana ʒ ß. of conſerves of Violets, ʒ iij. of ſweet Anniſe powdred, and powder of Liquorice, ana. ʒ ß. ſyrupe of Violets as much as ſufficeth, make a liquide Electuary, in *forma Opiatæ.* The doſe is, ʒ j. or ʒ x. or at the moſt, ʒ j. ß. the which may be miniſtred an hour, or an hour and a half, ſwallowing it, or he may take it four hours before dinner, becauſe it may not conveniently be given a little before meat, becauſe of the *Diacarthamum* which hath *Diagredium* in it. Alſo you may diſſolve it in the broth of a chicken, or in Ptiſan, or in a common pectorall decoction, and make a potion, and miniſter it four or five hours

An Electuary for the vertue vitall.

An Electuary againſt a peſtilent feaver.

An Electuary for the vertue animall, in a hot cauſe.

An Electuary againſt diſeaſes of the breſt and againſt the cough.

hours before meat. And this note, that you muſt appoint the waies and means of the miniſtration of Phyſick, according as you ſee the nature and condition of the ſick perſon. Such Electuaries which may be brought into a powder are made in Lozenges or Boles of laxative medicines that be pleaſant in taſt, the form and faſhion whereof may be known in taking *Diacarthamum*, and *Electuarium de ſucco Roſarum*, after which faſhion you may make other very meet and ſerving for your purpoſe.

CHAP. XIIII.

Of making Conditum, and Conſerva.

CONDITA be made as Electuaries be made, to ſtrengthen the might, and the primitive and worthieſt members. They rather have reſpect to the ſubſtance and matter or breathing, then to the beauty and ſoundneſſe of the fleſh. But foraſmuch as the weakneſſe of ſtrength cauſeth ſores and diſeaſes to grow in their inſtruments, therefore it is miniſtred to them that begin to recover and wax ſtrong: ℞ *Conſervæ Anthos*, that is, of Roſemary, conſerve of Borage, Bugloſſe, Maidenhair, and Succory, ana. ℥ ij. the bark of Citron condite, ℥ j. ß. the powder of *Electuarium plirifarcoticon*, the powder of *Electuarium Ducis*, *Diarrhodon Abbatis*, and *Triaſandali*, ana. ℥ ß. the leaves of gold, in number vj. of white Sugar as much as ſufficeth, and make a *Conditum*. Of the ſame powders of Electuaries is made a whole and a hard *Conditum*, as thus: ℞ the powder of *Electuarium Pliriſarcoticon*, the powder of *Dianthos*; the powder of *Ducis*, *Diarrhodon Abbatis*, and *Triaſandali*, ana. ℈ ij. conſerves of Roſes, and Succory, ana. ℥ j. white Sugar diſſolved in Roſewater, as much as ſufficeth, make an Electuary in Lozenges or morſels like unto *Manus Chriſti*, of the weight of ℥ ij. In like proportion may condites or Electuaries be made to ſtrengthen all kinde of vertues, as in example. If only the vertue vitall be weak, then take Electuaries and conſerves either hot or cold, having reſpect to the vertue, according as the own diſtemper or the cauſe of it deſireth. Now there followeth theſe hot Electuaries having reſpect to the vertue vitall. *Electuarium Diambræ*, *Diamargariton calidum*, *Diamuſcum amarum*, *Diamuſcum dulce*, *de Gemmis*, *lætificans Galeni* Cold Electuaries. *Electuarium Diamargariton frigidum*, *Diarrhodon Abbatis*, which be temperate, *Triaſandali*. Conſerves reſpecting both the diſtempers, that is, hot and cold: as *Conſervæ roſarum*, *Boraginis*, *Bugloſſæ*, *Violarum*. Cold conſerves, *Conſervæ Nimpheæ*, *Violarum*. Hot *Condita* reſpecting the vertue vitall, as *Cortex citri conditus*, which may be miniſtred in both caſes, *confectio de Cinamomo*, *confectio de Xiloaloe*, *confectio Alkermes*, which is common to the Phyſicians: of *Montiſpeſſulari*, Ginger condite, pears condite, apples condite, and ſo for other. Hot Electuaries for the vertue animall be theſe, *Pliriſarcoticon*, *Dianthos*, *Diamuſcum dulce* and *amarum*, *Mithridatum* and *Triacle*, which be *opiatæ*, that is liquid. Hot conſerves reſpecting the vertue animall be theſe, *conſerva Anthos*, *Accori*, *Roſarum*, which is temperate, almoſt all *opiatæ*, that is, liquid thins, as *Mithridatum*, *Triacle*, and *Aurea Alexandrina*. Hot Electuaries for the vertue naturall be theſe, *Diacalaminthum*, *Diacuminum*, *Diatrion piperion*, *Aromaticum roſatum majoris*, (which *Gabriel* deſcribeth) *Diarrhodon Abbatis*, which is very temperate, and neceſſary in both cauſes, *Diairis Solamonis*,

A conditum to ſtrengthen all vertues and powers.

Hot Electuaries reſpecting the vertue vitall.

Cold Electuaries.

Condites reſpecting the vertue vitall.

Hot Electuaries for the vertue animall.

Hot conſerves.

Hot Electuaries for the vertue naturall.

Hot conserves respecting the vertue naturall.

Salamonis, or *simplex Dialacca*, and *Diacucurma*, the which are good against opilations in the Liver, and against the Dropsie. Hot conserves respecting mightily the vertue naturall be these: *Conserva Eringiorum, conserva Satirij, Zinziber conditum, cortex Citri conditus*, meat of Quinces condite, Pears condite, and such like. Cold Electuaries be these: *Triasandali, Diatragacanthum frigidum, Diarrhodon Abbatis, Diamargariton frigidum.* Cold conserves be these: *Conserva Violarum, Cichoreæ, Nimpheæ*, &c.

Cold Electuaries.

Cold conserves.

℞ the powder of *Electuarium trium sandalorum*, dram, ij. the powder of *Diamargariton frigidum*, and *Diarrhodon Abbatis*, ana. ℈ ij. conserves of Succory, and Violets, ana. ℥ j. ß. white Sugar dissolved in water of Endive, or Succory, or Roses, as much as sufficeth. Make a condite in Lozenges, in weight dram ij. or ℥ iij. or thus: ℞ conserves of Succory, of Violets, of *Nimphea*, and of Bugloss, ana. ℥ ij. ß. conserve of Roses, ℥ j. ß. powder of *Tria sandali*, and of *Diamargariton frigidum*, ana. ℈ iiij. the leaves of gold viij. in number, white Sugar, as much as sufficeth, make a condite: the dose is one silver spoonfull. Many in these condites, where there is suspition of some venimous matter, as in pestilent Feavers, or in swounding, they do add to the seed of Citron, the seed of *Carduus benedictus*, the root of *Dictamus*, and Tormentill: and for rich folk of the scraping of Unicorns horn (although there is no Author that maketh mention of it) but only the opinion of the common people: as for example, in the aforesaid *Conditum* take away some portion of the aforesaid Electuaries, that is to say, the third or fourth part, and then let it be in this order as followeth: ℞ of the seed of *Carduus benedictus*, of the seed of Citron, of the root of *Dictamus* and Tormentill, ana, ℈ j. or ℥ ß. two or three of these may be added. Furthermore Trochiskes are added to Electuaries and Condites, as in example: to stop the flux, take Trochiskes of *Diacorallus, Diarrhodon*, of *Terra sigillata*, of Bolearmoniack and of *Carabe*. And to keep the temperature of the heart, take Trochisks of *Camphora*, of the which take as much in quantity as the powders of the Electuaries be, when there is no Sugar put into them.

A conditum against the hot distemper of all kindes of veins.

Another for the same distemper.

CHAP. XV.

Of making Pasta Regia or Mazapane.

PASTA REGIA is a confection, so called by the Physicians of late time, which is specially ordained for diseases of the breast, or to drive away the causes of leanesse: the Form and making whereof doth follow, being very effectuall against both the causes, that is the diseases of the breast, and the lungs, and against leanesse: as thus: ℞ sweet Almonds blanched, ℥ iij. of new Pines cleansed, and tempered ten hours in water of Scabious, or of *Enula campana*, or in some other meet for this purpose, ounce half of *Pistacium*, that is, a kinde of nuts: let them be new cleansed, and tempered one day in some of the aforesaid waters, ounce j. *Amylum, Diatragacanthum*, and of Gum Arabick, ana. half a dram, of the meat of Dates, Prunes Damascene, and Sebesten, and Raisins, one or else more of these, to the quantity of an ounce, white Sugar dissolved in Well water, or in Rosewater, or in water of *Enula*, as much as sufficeth; make a *Pasta Regia*, and cut it in fashion like a wafer

or

or else make it in little gobbets. Also sometime the great seeds (the barks being picked off) are put into them.

CHAP. XVI.
Of making a Lohoch or Ecligma.

A LOHOCH or *Ecligma* is a medicine that must not be eaten or chewed, but it must melt in the mouth, and distil down to the stomach by little & little. It is good against diseases of the breast and lungs, (as is) *Dyspneas Apneas*, short and hard breathings, sighings and coughs, whether it cometh by heaping of matter together, or by falling down of some moist substance (as be catarrhs, and rheum) which chance often times, ℞. *Electuarium Diairis Salomonis* & *Diairis simplex*, ana. ℥ vi. Lohoch *de pino*, ℥ i. conserve of *Enula Campana*, ℥ ß. *Oxymel Scylliticum* as much as sufficeth. make a Lohoch and let the sick use it with a liquorice stick, licking or swallowing a little at once. If there be greater need of detersion and scouring, then there is of incision and cutting, you must augment and increase the quantity of the scouring receipts, & instead of *Oxymel Scylliticum* put to Syrup of Liquorice, or of Horehound called *Prassium*, or of Jujubes, or else of Hysope: many do think Syrupe of Hysope to be absterssive, onely for the saying of *Avicen*, which (as *Mesua* declareth) is unlike to be true. Lohoch *Compositum*, Lohoch *de pino*, Lohoch *de caulibus*, *sanum* and *expertum*, Lohoch *de Scylla*, these may conveniently be ministred by themselves. But when a Feaver is present (as in the pleurisie) then to avoid and bring out from the breast the material cause that floweth, and partly for the matter that is already flown, we may make a Lohoch after this sort and fashion ℞. of *Electuarium Diatragacanthi frigidi*, ℥ ii. new Penidies, and white pils, ana ℥ iiii. Syrupe of Violets, or of Jujubes, or of both as much as sufficeth, make a Lohoch and use it with a Liquorice stick, swallowing it by little and little. If the matter be partly flowed, and partly flowing, you shall make a Lohoch to correct both after this fashion. ℞. *Electuarium Diairis simplex*, ℥ i. *Diatragacanthum frigidum*, ℥ vi. new Penidies, ℥ iii. Syrupe of Jujubes, or Hysope, even as you think good, the more to enforce the matter now flowed or flowing, and make a Lohoch. A Lohoch also may be made against defluxion, or flowing of humours that be hot and sharp, or gnawing, causing the cough: that the heat and gnawing of the humour may be stopped, and also that the thinnesse and subtilty thereof may be made thick and grosse, and the parts to the which the flux cometh being subject and obedient, they may be made safe from any nocument or hurt, as in example, ℞. *Electuarium Diatragacanthi frigidi*, ℥ i. Bolearmoniack washed in Rose water, ℥ ii. Trochiskes of *Terra sigillata*, ℈ ii. Syrupe of Poppy as much as sufficeth, and make a Lohoch. Instead of *Diatragacanthum* may be taken *Diapapaver*, or of each a like quantity. Also Trochiskes of *Carabe*, in which is put some *Opium*, may be added to them, if there be no cause that *Opium* be suspected to do hurt. These Lohoches be given against the Ptisick in the hour of sleep; *Electuarium Diapapaveris*, *Lohoch* of Poppy. All the pils of *Mesua* for this use against diseases of Catarrhe and Rheum, may be mixed and given the same hours, and for the same intent.

A Lohoch against rhume congealed together, clōmisſh, hard and thick.

A Lohoch in the beginning of the pleurisie where the matter floweth.

CHAP. XVII.

Of making Balneum, and Semicupium.

BALNEUM is a bathe, the use whereof was common, and often among old practitioners, but now it is rare and seldome, and not at all used almost, except it be in certain diseases, as in an universal Gout, in the Palsey, and in consuming Feavers. But against the Gout and the Palsie natural bathes are convenient, in the which, although there be penury and lack of things, yet we may make things artificially, and cunningly prepared, with boyling together in water, herbes, roots, seeds, flowers, and also many mettals, as it shall seem requisite for the disease. But *Semicupium*, which in Latine is called *Insessum*, is a particular bathe, which is applyed for pains of the Nefresie, for the Cholick, and for the Iliacke, so that they come not by reason of an Impostume. It is profitable against diseases of the belly and wombe, for it is a convenient aide and defence to provoke menstruis, and to amend the distemper of the wombe. Now followeth the form of *Semicupium*, when we would in the Nefreticke disease, have the pores and passages of the body enlarged and made soft and plain, and also to cease the pain, as thus, ℞. the roots of *Althæa*, ℥ iiij. the leaves of *Maluæ*, *Bismaluæ*, and Parietary, the flowres of Cammomill and Melilot, the tops of Dill, ana. M.ij. of Origan, Calamint, Betony, and Sothernwood, ana. M. j. seeds of Flax and Fennel, ana. ℥ ij, of clean Branne, p. iiij. boyle all these in a bag in sufficient water for a *Semicupium*. Note also that one that hath the Nefresie may enter a bath before he hath received a clyster. If the pain of the Cholick or the Nefresie seeme to come of much ventosity, or of a cold humour, which seemeth to have need of calefaction and attenuation or thinnesse, with incision and cutting, make a *Semicupium* thus. ℞. Origan, Calamint, tops of Dill, and of Cammomill, ana. M. iiij. Fenugreek, Caraways, Annise and Fennel, ana. ℥ ij. Laurel berries, ℥ ß. And if there be more sicknesses and causes wrapped in with the aforesaid griefs, you may add too such medicines as be meet for your purpose, as if there be any need of mollifying and making soft, the leaves of *Maluæ*, *Bismaluæ*, Parietary, and Violets will work that effect. If you judge it necessary to make incision, or to open the pores and passages of the body, adde too of the root of *Spinach*, *Bruscus*, and *Apium* knit them in a little bagge, and seeth them for a *Semicupium*. Likewise to provoke menstruis, make *Insessus* or *Semicupia*, putting in medicines meet and apt to provoke menstruis, as Mugwort, Savein, Horehound, *Nux Cupressi*, and Juniper berries; of all these there may be put in two handfuls.

The form of Semicupium.

Aliud Semicupium.

CHAP. XVIII.

Of Epithema or Fotus.

EPITHEMA is a medicine ordained to lay to the heart or liver to cool it, and *Fotus* is a medicine nourishing or keeping warme. They are made for many intents and purposes, but chiefly to correct the hot distemper of the liver, the making whereof is this as ensueth. ℞. the waters of Endive, Succory, Roses, & Peniroyal, & nightshade, ana. ℥ iij. of vineger, ℥ j. the powder of *Electuarii Triasandali*,

Triasandali, ℥ ij. or ℥ j. ß. mix them for an Epiteme of the liver with a felt, or a piece of linnen or wollen cloth, or a spunge infused in the aforesaid liquor, and laid against the liver before meat an hour, or an hour and a halfe. *Epitheme.* Also there is made for the same purpose the like decoction of the herbes, as is of the aforesaid waters. If there be stoppings of the liver, together with his hot distemper, make an Epitheme after this sort, ℞. Succory both the root and the herbe, young set Endive, Agrimony (which is) Eupatory, ana. M. i. flowers of Succory, p. i. the foure great cold seeds, & little cold seeds, an, ℥ ß. of Cypresse, ℥ ii. of Lupines, ℥ iii. all the Saunders, an. ℥ i. of Squinant half a dram, the tops of Wormwood, M. ß. make a little bagge, and boyl it in four quarts of water, and one of wine, and a little vineger, with one only great heat in an earthen vessel, and make a fomentation in the manner aforesaid: such an Epitheme is very good for diseases depending upon oppilation or stopping, and misfortune comming by oppilation and stopping, as is a flux, and for him that is diseased in the liver, and for those diseases for the most part which come and go by courses. Also it is good against Consumptions, which cause distempers and stoppings of the Liver: moreover against the beginnings of knobs and kernels, to which (if they be come forth) there must be applyed mollificatives, and things that do loosen and unbinde. Also there be Epithemes that be made for many purposes of the stomach: first to strengthen the stomach that it receive not the superfluities comming from other places; and then the Epitheme is made of stiptick things. Secondly, to correct and amend the distemper of the stomach. And thirdly, they serve to cease the pains that are caused by the nature and condition of that grief: ministring duly to the contrary of the matter, as the cause shall require. The making of the first intent, that the stomach may be delivered from flowings of homours to it, and may be preserved safely, that it shall not suffer inflammation, or course of evil humours. ℞. red Roses, p. ii. of Arnoglossa and Plantain, an. M. ß. the tops of Wormood, M. i. the third part, all the Saunders, ana. ℥ ii. red Coral, ℥ iii. put all these in a little bag, and make a decoction in sufficient quantity of water with a little vineger, to which may be added a little Rhenish wine, and make a fomentation. Coral (although it be *Achymum*) yet it is not put into the decoction without great cause; for it profiteth naturally against all diseases of the stomach, and therefore it ought rather to be beaten into powder. Epithemes for all other intents and purposes, may be described by particular, and proper medicines, after the form of the late described Epitheme. There be Epithemes good for the stomach made of Oyle, as Oyle of Roses, Cammomil, Wormwood, Mastick, and Myrtle. Note that in all Epithemes, for what intent soever they be ministred, you must mix something with them that may preserve and keep the essence and strength of the member that the Epitheme is laid to, as *Galen* commandeth and teacheth in many places, to be observed and done likewise in medicines taken inwardly. But *Epithema* and *Fotus* be all one, yet some do make a difference, saying that *Epithema* is only that which is made of distilled waters, and powders mixed together: and *Fotus* is a more general thing, which is made of the decoction of any kindes of herbes and roots.

CHAP. XIX.

Of making Sacculus.

SACCULUS, *videlicet* a little bagge. It is miniſtred for the ſame cauſes that *Fotus* be uſed for. It is made of herbes, flowers, ſeeds, and other ſuch like things; they be laid to either dry, or elſe wet in ſome liquor. The dry be chiefly made of ſeeds and herbes: the wet muſt be firſt preſſed before it be laid to the place. ℞. *Milij uſtulati*, p. iiij. *Orobum* (which ſome think to be tares) and of lean bran, an. p. ij. flowres of Cammomil, and the tops of Dil, ana. p. i. of Comin and Caraway, ana. ℥ ii. of Laurel berries, ℥ iij. make thereof two little bags, and ſew them into two linnen clothes, of a competent bigneſſe, and baſte them throughly. Let them be ſo big that they may cover the belly, & let one after another be laid hot to the belly again and again. Now followeth the form of a moiſt bag for the digeſting, mollifying, and diſſolving of raw humours, as thus, ℞. the flowers of Cammomil, p. ij. the tops of Dill, Meliot, and Origan, ana. p. j. Fenugreek and flax ſeed, ana. ℥ i. the leaves of *Maluæ*, *Biſmaluæ*, and Violets, ana. M. ß. make a little bag, or make two bags, and boyl them in water, or in Cows milk, and of the decoction make a fomentation with a ſpunge, or a felt, or wollen clothes, or two bags; let them be laid to the grieved places one after another. According to this form, you may may make and apply bags, partly of things that can mollifie, and partly of things that can remove and diſcuſſe, and lay them to knobs, kernels, and hardneſſe of fleſh. But if the perſon be ſtrong, take other remollitives, or diſcuſſives, even as you ſhall find the matter that cauſeth the hardneſſe, to require.

A dry bag againſt the windy cholick or Impanies.

A moiſt bag.

CHAP. XX.

Of making Scutum.

SCUTUM in Engliſh is a target or buckler. *Scuta* are miniſtred to the ſtomach, and made for the ſame cauſes that oyntments and Epithemes be. They are often made of the dry powder of medicines, to correct ſome diſtemper of the ſtomach, and to add ſtrength to it. Furthermore they ſerve in ſtead of ointments or Emplaiſters, when the patients do refuſe and abhor them for their tedioufneſſe. ℞. Mints, Marjorem, and Wormwood dryed, an. p. j. or ℥ i. ß. of Cloves, Gilingale, and *Xyloales*, an. ℈ ij. of Comin and red Coral, ana. ℥ j. make a powder, wherewith make a *Scutum* with a little cotten, ſewed in between two little clothes, with ſtichings between, as it ought to be, let it be bound to to the ſtomach. Powders to *Scutum* ought not to be paſt ℥ i. ß. at the moſt, many times ℥ i. or ℥ vj. is enough.

A Scutum againſt the cold diſtemper of the ſtomach, with ventoſity and other ſubſtance.

CHAP. XXI.

Of making a Cataplaſme.

CATAPLASMA is a plaiſter, &c. *Cataplaſmata* be made of herbs, roots, ſeeds, and meal ſodden in water or milke, with ſome greace or oyle added to them as the matter requireth. *Cataplaſmata* be made for divers intents, ſometime to ceaſe pains, ſometime to reſolve and binde, ſometime to make ripe, ſometime to mollifie and ſofte, ſometime to conſume, and ſometime

to

to dry up humours and vapours. In commixed affects and cauſes, divers intents and purpoſes are mixed together in *Cataplaſma*, as remollitives with diſcuſſives, and diſcuſſives with ſuch things as ceaſe pain, as the examples following ſhall declare. And firſt of the form of a Cataplaſme for the cure of *Oedema* (which is a botch of a flegmatick matter, or an Impoſtume without grief) in the which evil it is neceſſary to have remollition with diſcuſſion, or (as they ſay) reſolving, looſening and ceaſing of pain, as thus. ℞. the leaves of *Maluæ*, *Biſmaluæ*, and Violets, ana. M.i. or M. ß. the root of *Altheæ*, the root of white Lillies, and the root of Ireos, that is, Flowre de luce, an. ℥ ß. or ℥ i. flowers of Cammomil, Melilot and tops of Dill. an. p.i. ſeed of flax, and of Fenugreek, or rather meal of Flax-ſeed, meal of Fenugreek, and meal of Barley, ana. ℥ ß. or ℥ i. or you may meaſure it by little handfuls; Comin, ℥ i. Laurel berries, ℥ ii. Saffron, ℈ i. or ℥ ß. of Ducks greaſe, Gooſe greaſe, the marrow of Calves ſhanks, freſh butter, oyl of Lillies, and oyl of Ireos, ana. as much as ſufficeth; make a Cataplaſma. In this plaiſter are contained three intents and purpoſes: that is, mollifying, diſſolving, and ceaſing of pain, as may be known by the matter contained in it. The quantity of mollificatives ought to be moſt, if there be greateſt need of mollifying, and the quantity of diſſolvers ought to be moſt, if there need to be great diſſolving, and ſo likewiſe of ceaſing of pain. Therefore in the beginning of *Oedema*, as alſo in the beginning of every abſceſſion or courſe of ill humours, you muſt commix together with mollificatives ſome repercuſſive remedy, wherewith the member may be comforted. In the beginning of the augmenting take moſt remollitives, and feweſt diſcuſſives. In the beginning of the augmenting and ſtate of the diſeaſe, take of both alike much. In the declination, take and apply only diſſolvers and looſers: In the making of this preſent plaiſter, you muſt put into it no ſtiptick thing: but if you do put in any, put it in at the beginning of the flowing of the humour. But what medicines they be that have ſtiptick vertue, and which do comfort the member, and alſo which do mollifie and diſſolve, you muſt ſeek them in the tables of Authors, as *Arnaldus* and *Savanarola*, and ſuch like. Alſo there be plaiſters made without oyl or greaſe, as is that common thing of crums of bread ſteeped in cows milk, and in a little ſodden together with whites of egges, oftentimes mixed with a little Saffron, as ten or twelve chieves. And this Cataplaſme we often uſe for the cure of the Gout.

CHAP. XXI.

Of making Emplaſtrum.

EMplaiſters are ordained and made for divers purpoſes; and the making of them is common as well to Phyſitians as Chyrurgians. They are made of gummes, oyles, greaſe, and dry medicines, commixed with ſome ſufficient quantity of Wax; or without Wax, if that the materials can thicken, and gather together of themſelves. Emplaiſters are applyed to all parts of the body, but chiefly to the ſtomach; for the ſame cauſe that oyntments, Cataplaſmes, and *Scuta* are ordained. Now followeth the form of an Emplaiſter for the ſtomach when it is afflicted with a cold diſtemper, by reaſon of the flowing of ſome cold ſubſtance, as thus, ℞. *Ceratũ ſtomachi confortative Galeni*, ℥. ij. of

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Galingale, Cloves, and red Coral, an. ℥ ß. of wax dissolved, brayed altogether in a morter with Oyl of Mastick, or of Wormwood, as much as sufficeth. Commix them, and make a plaister spread upon leather like a buckler, with a double linnen cloth, well stitched and basted as it ought to be. Also an Emplaister may be made of simples for the aforesaid intents, in this manner. ℞. pure *Lapdanum*, ℥ vi. Mastick, ℥ ii. Frankinsence ℥ i. Coriander prepared, red Coral, dry Mints, and Galingale, an. ℈ ii. *Xylo* Aloes, and Maces, an. ℥ i. Turpentine, ℥ ii. wax dissolved with oyl of Spikenard, or Wormwood, or Mastick, or Roses, or of two or three of these, as much as sufficeth. Make it in a lump together, spread it upon leather, and make it like a *Scutum* of double linnen with stiches & bands, and lay it to the stomach as is requisite. Warn the Apothecaries to dissolve the Gums with wine and oyl, afterward let him commix the rest without the use of any fire. *Ceratum stomachi confortativum Galeni*, is made of Wormwood, Mastick, Spikenard, wax and oyl of Roses. In hot causes and cholerick vomits, you may likewise make *Scuta* of cold simples, as of Mirtles, Coriander, Coral, Mastick which is temperate, *Pſidiæ Balaustia*: Also oyls of Roses, Mirtles, Quinces, and of Mastick. There are made Emplaisters for the liver, for the allaying of every distemper of it, to loosen the obstructions thereof, and to strengthen it also, as in this example following. ℞. *Ceratum ſandalinum*, ℥ ii. meat of Quinces, ℥ i. of Mastick, ℥ ß. of Corall, ℥ i. of wax dissolved with oyl of Roses as much as sufficeth. Make it in a lump, and spread it upon leather, like the Moon when she is beginning to increase, with a double linnen cloth, and with bands, as it ought to be, and apply it to the liver. Emplaisters also are made to cease pains, and partly to ripen Apostemes, and partly to resolve them, as in example. ℞. *Muscilaginis* of the seed of *Althæa*, Fenugreek, and seed of Flax, an. ℥ iii. Barley meal, ℥ iiii. oyl of white Lillies, and the fatnesse of a hen, an. ℥ ii. ß. Butter, ℥ i. Saffron, ℈ i. the white of Egges in number ii. boyle the *Muscilagines* with a soft fire, and with the meal, and put in the whites of egges in the end. It doth soften and ripen all Apostemes congealed of a hot and cold matter, and it ceaseth their pain in what part soever of the body they be resident. If you will appropriate this Emplaister to all kinde of cold Apostemes then add to it *Ammoniacum*, *Bdellium*, *Storax liquida*, an. ℥ i. and it will worke a marvellous and profitable effect.

A plaister for the hot distemper of the liver.

CHAP. XXIII.

Of making Unguenta.

UNGUENTA, in English oyntments: and those which appertain unto Physitians, are made to lenifie and asswage pain, to represent, shew, and assigne alteration and changing, to mollifie and dissolve knobbs and kernels, specially in the Liver, in the Spleen, and in the Stomack. The vertue of oyntments for other purposes, and for other members, belongeth to Surgery, the form and making whereof is to be sought out of the Antidotaries. The form of an oyntment to mitigate the pain of the stomach caused of cold, or by the presence of some such like substance, is in this manner. ℞. oyles of Mastick, Spike and Wormwood, ana. ℥ ß. Cloves, *Xylo* Aloes, Maces, and *Calamus aro-*

An oyntment for the stomack.

aromaticus, ana. ℈ j *gallia muſchata*, ℥ j. or j ß. if he be rich, becauſe of the dearneſs thereof, or new Wax as much as ſufficeth, make an ointment for the ſtomack, and a *Scutum* with cotten, and with bands as it ought to be, and lay it upon the ſtomack after the annointing. But to ceaſe the pain in the ſtomack comming of a hot cauſe; as of flowing of choler, which often chanceth in Feavers, uſe this ointment. ℞. oyle of Roſes, ℥ j. oyles of Mirtles, or elſe of Quinces, ℥. ß. white Sanders and red, ana. ij. or ℥ ß. new wax waſhed in Endive water, or in Roſe water as much as ſufficeth, and make an ointment for the ſtomack. And make a *Scutum* of cotten, and apply it to the ſtomack after the annointing. In ointments we do exceed or paſſe the quantity of ℥ j. It is alſo to be noted, that ſome do waſh oyles with the juyce or the water of diſtillation of cold hearbs in a hot cauſe, or in hot juyces in a cold cauſe of diſeaſe. Moreover note, that many do think, that there ſhould be no ointment nor cerate applied to the ſtomack without Galingal, neither to the heart without Mace or Saffron, neither to the brain without *Spica Arabica*, nor to the liver without *Spodium*, or Saunders, or Wormwood, or other ſuch like things, thinking verily the nature of the member to be preſerved with reſtrainers, but yet not alwaies in the forenamed medicines. For that law and method is to be kept in all cauſes of contrariety, which ſhould be broken in medicines, if Galingale were added to the aforeſaid medicine, becauſe Galingal is hot. For truly the nature of the ſtomack is ſtrengthened ſufficiently by the commixing together of ſtiptick things which are put into the aforeſaid ointment, becauſe truly they be temperate in heat, as it appeareth by their nature. Now followeth an ointment very profitable for hardneſſe and knobs or the Liver or Spleen, wherewith thoſe two members are moſt in danger, in this form. ℞. the roots of *Althæa*, and the roots of white Lillies, ana. ℥ j. leaves of *Maluæ*, *Biſmaluæ*, and Violets, ana. M. j. of the flowers of Cammomil, Melilot, and the tops of Dill, ana. M. ß. Meal of Fenugreek, of Flax-ſeed, an. ℥ j. gum. *Ammoniaci* called *Serapni*, ℥ j *Bdellium*, that is ſoft and whitiſh, ℥ ß. Turpentine, ℨ iij. Gum of Pine trees, ℥ ß. *Storax liquida*, ℨ ij. or ℨ iij. the marrow of Calves or Harts ſhanks, if you can get it, Hennes greaſe, and Ducks greaſe, oyle of ſweet Almonds and of Ireos, ana. ℥ j. ß. or ana. as much as ſufficeth. Diſſolve the Gums, with wine and a little vineger, and to the aforeſaid oyles, add to new Wax as much as ſufficeth; then afterward take the ſaid greaſes, and powders, or meales, or herbes, firſt ſodden and brayed, and mix them altogether, and make an ointment. In this ſaid ointment there be more things that do mollifie then there be that diſſolve, becauſe the matter of ſchirrous knobs doth chiefly require the ſame. If you will miniſter the aforeſaid ointment for the hardneſs of the Liver, you may add to it of the branches of Wormwood, of Roſes, of Squinace, or of Spicknard to preſerve the ſtrength and nature of the member. If you will miniſter to the Spleen, you may mix with it ſome *Tamariſcus* bark, the root of Caqers, or ſuch like: if you miniſter to the hardneſs of the ſtomack add too Wormwood, red Roſes *Calamus aromaticus*, Mints and Galingale.

Aliud.

Vnguentum

CHAP.

CHAP. XXIIII.

Of making Liniment.

LINIMENTUM is an ointment that is ſoft & liquid, which hath in it little wax or none at all. It is alſo made for the ſame uſe that oyntments be made for. The form of a liniment to ceaſe pain (as in the pleuriſie) is after this manner. ℞. oyl of Cammomil, and Capons greaſe, an. ℥ ß. freſh new Butter without ſalt, ℥ ii. a little wax waſhed, and make a Liniment.

CHAP. XXV.

Of making Frontale.

FRONTALE, or *Splenium*, be plaiſters made to apply to the forehead, either to ceaſe pain in the forepart of the head, or to cauſe and provoke ſleep, or to ceaſe pain in the head cauſed of a hot diſtemper, as it oftentimes chanceth in Feavers. Againſt cold cauſes make a Frontale (as *Galen* teacheth) of red Roſes ſteeped and ſoked in vineger, laid between two linnen clothes of three fingers breadth, and in length from one ear to another: or make it for the ſame intent, after this faſhion. ℞. red Roſes, p. i. ß. flowers of water Lillies and Violets, ana. p. i. Betony and Melilot, ana. p. ß. put all between two fine linnen clothes, (if the patient be rich) or between two courſe linnen clothes if he be poor: and make a Frontale well ſewed (as it ought to be) for the forehead and the temples: If you will provoke ſleep, add to the foreſaid *Frontale* the leaves of Lettuce, or new white Poppy, or of *Mandragoras* in the places and times where you may have it, but there is but ſmall ſtore of theſe cold things. At all times you may put in the ſeeds of white Poppy, or the barkes of the heads of white Poppy, or Lettuce ſeeds, or Henbane ſeed, as in example. ℞. flowers of water Lillies, Violets, & Melilot, an. p. i. flowers of Lettuce, or white Poppy, ana. the 3. part of M. i. or of each of them M. i. ß. ſeed of white Poppy, ℥ ii. Lettuce ſeed, Dill ſeed, and white Henbane ſeed, ana. ℥ ß bray all together and make a *Frontale* between the courſe and fine linnen clothes well ſewed and baſted in right order. To the former *Frontale* Melilot and Dil ſeed is added to comfort the brain, that it be not hurt with cold things. In the diceaſe called *Cephalalgia* coming of a cold cauſe, make *Frontalia* of hot hearbs and flowers, as Sage, Roſmary, Cammomil, Betony, Briony, Melilot, and ſuch like. *Frontalia*, before they be laid to the forehead, are wont to have ſome liquor poured upon them, or to be aired with ſome vapour; as in example. ℞. the waters of Roſes, Betony, and Balm, ana. ℥ i. of vineger, ℥ ß. commix them, and of the aforeſaid waters, pour a little portion upon a burning tile, or ſome ſuch like thing, and hold the aforeſaid *Frontale* over the ſteam and ſmoke of the ſaid waters. The forehead is oftentimes annoynted with many oyntments ſerving for the ſame uſe and purpoſe that *Frontalia* do ſerve for, as in a hot cauſe, *Unguentum Populeon*, *Rubea trochiſcata* diſſolved in water, is very meet for this purpoſe, and yet is ſeldome in uſe with them at *Paris*. Many Phyſitians in the old time, in a cold cauſe did annoynt with *Mythrydatum* and *Aurea Alexandrina*, and ſuch like. In all cauſes (ſaith *Galen* 12. *libro Therapeutices*) you may conveniently annoynt with *Oxyrrhodinum*, which is made of oyle of Roſes, and ſix times ſo much vineger, as in example. ℞. oyl of Roſes, ℥ i. vineger, ℥ ii. commix them,

them, ſtirring them in a plate: or elſe thus in hotter cauſes, whenas without foreſight the Frenſie will breed, then we commix cold things, as thus: ℞ oyl of Roſes ℥ j. oyl of Nenuphar, ℥ ß. oyl of Poppy, ℥ iij. juyce of *Solatrum*, or Lettuce, or white Poppy, water of Roſes and vinegar, ana. half an ounce: commix them together, ſtirring them very long in ſome piece of plate: and anoint the forepart of the head therewith, yea all the head if there be inflammation of the brain.

CHAP. XXVI.

Of making Cucufa and Semicucufa.

CUCUFA is made for the cure of the evil called *Cephalalgia*, which is a pain of the head coming of cold; and many times alſo to ſtop rheume, as in example: ℞ *Sampſucus*, that is Marjoram, Roſemary, Stæchados both of Araby, and yellow, ana. p.j. of red Roſes, p.j. dry Citron barks, grains of Alkermes, ana. dram. three, Maces, long Pepper, Quibibes and Cloves, ana. dram. ß. Make a powder, and make a *Cucufa* between two fine linnen clothes, with a little cotton baſted between, or with flax, or ſcarlet ſcraped, and give it according to the meaſure. And if the pain lieth moſt in the forepart of the head, put moſt of the powders or ſpices in that place: likewiſe if it be in the hinder part do ſo alſo, and if the *Cephalalgia* be in all parts of the head, then commix them equally. But it is called *Semicucufa*, when we provide but for one part of the head. If we will ſtop rheumes, then we mix with it ſtiptick things, or we make a *Cucufa* only of ſtiptick things, either cold or hot as the cauſe requireth. Therefore we make a *Cucufa* with *milium* burned, or not burned, Mirtles, Cypreſſe nuts, and *Sandaracha* (commonly called vernice) *viz.* yellow Oker, the bark of Frankinſence, and ſuch other like ſtiptick things.

CHAP. XXVII.

Of making Suffitus.

Suffitus (in Engliſh a perfuming) is made of dry things, to ſtop diſtillations which fall from the brain into the lower parts, and it is made of reſtraining medicines, as thus for example: ℞ red roſes, p.j. Maſtick, ℥ ß. vernice that is, yellow Oker, ounce j. mix them, and make a perfuming for the head, or thus: ℞ *milium* p.j. red Roſes, p. ß. of vernice and *Olibanum*, ana. ℥ ß. commix them and make a perfume for the head. Note that when the diſtillation falleth to the lungs, and thereof cometh ſpittle, then take no perfume by the mouth becauſe it ſhorteneth the breath, and letteth the ſpitting, and maketh the humours groſs and thick, but you muſt perfume the covering of the head, or elſe perfume ſome wooll, and apply it to the head.

CHAP. XXVIII.

Of making Collyrium.

Collyrium is a medicine that is miniſtred in a liquid Form to heal the eyes. Wherefore, becauſe there be divers evils in the eyes, the Collyries are made of divers faſhions: for you muſt uſe one kinde in the beginning of *Ophthalmia*, and another in the ſtate of it, and another in the declination thereof, as it is alſo commonly uſed in the inflammations of other members. Therefore

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in the beginning you must make it of cold and stiptick repercussives, as the whites of egges, the sapp of Quince seed, and *Psyllium*, and other things of like vertue: minister them alone, or else let them first be dissolved with convenient waters, and afterwards applied, as in this example following: ℞ the white of one egge, and stirre it with Rose-water, or Plantain water, or with water of Balm; or with all these waters, make a Collyrie, and put into the eye that is pained. Or thus: ℞ the sapp of Quince seed drawn out with Plantain water or Rosewater, ℥ j. and mix them with the white of an egg, and stirre it a long time with a spatter, and make a *Collyrium*. But if there be no pain nor redness in the eyes, but a certain uncleanness which ought to be dried up, then it is good to make Collyries of Tutty prepared, and of Aloes washed, and of *lapis Calaminaris*, and other such like things, which ought to be taken with some convenient liquor, except it rather liketh you better to put into the eye the powders of them, for so they dry up and wipe away the filthiness the cleaner.

A Collyrium in the beginning of Ophthalmia.

CHAP. XXIX.

Of making Nasale or Errhinum.

NASALE and *Errhinum* be medicines which be cast into the nose for many causes and intents, as to stop bleeding at the nose, to provoke sneesings, to cause child-birth, or to bring forth the secundine which is retained within after the birth, and furthermore it purgeth the brain. It may be made many waies, as in dry powders, which must be snuffed or blown up into the nose; or it may be made liquid, and then you must anoint the nostrils within; or you may make it whole and hard, and then it must be put up into the nose: ℞ the haires that be in a Hares belly, p. ß. the saw dust, or mosinesse of Willow, p. ß. Bolearmoniack, and *sanguis Draconis* powdred, ana. ℥ j. cut the hairs very small, and mix them altogether, and blow them up into the nose, or dissolve them all with some stiptick water, or with the juyce of some herb, or with the white of an egge, and add to them also (if you please) *Balaustia*, or the rindes of Pomgranates, or *Acatia*, all powdred, and with a linnen cloth make a *Nasale*, and dip it in the aforesaid medicines, and put it into the nose. Sneesings are provoked by dry powders, snuffed or blown into the nose, which be sharp and biting, as be these, Pepper, Pellitory, Stavesacre, and root of flour *de luce* powdred. You may commix the said things with some liquor: anoint the nostrils, or take cloth of silk wound up together, and dip it in the aforesaid liquor, and put it into one nostrill, or into both.

A Nasale to stanch bleeding at the nose.

A Nasale to provoke sneesing.

CHAP. XXX.

Of making Apophlegmatismus.

APOPHLEGMATISMUS is a medicine which causeth one to vomit up fleam: it provoketh rheume out of the brain into the mouth, and it is good to purge the brain. Mastick is commonly used in this case, which being long holden in the mouth and chewed, it bringeth forth rheume and fleam. Also Sage leaves holden in the mouth do likewise purge rheume by the mouth. Also make *Noduli* of Pellitory, Pepper, Stavesacre, root of *Ireos*, and

and *Panax*, and hold them in the mouth. Furthermore make gargarisms of the same medicines. Also there are ointments made of the same things wherewith the roof of the mouth must be anointed, for they by reason of their heat and tartness, do draw fleam and rheums into the mouth.

CHAP. XXXI.

Of making Distillations restorative.

DISTILLATIONS be made to sustain strength and might, when the sick is so weak, that he cannot digest any hard nourishment. Distillations are of a mixed kind, that is to say, they are partly food, and partly medicines. They are made for many intents and purposes: for some be made to restrain, as in the flux of the belly; some to alter or change, as when they are ministred for Feavers to refrigerate; or in cold diseases to make hot: and some do resist poyson and malignant humours, as in pestilent Feavers. And they are made after this manner. ℞ Conserves of Succory, of Roses, of *Simphytum*, that is, Comfery, of *Cornelus*, of *Mava*, and of quinces, ana. ℥ ij. powder of Electuaries, *Diarrhodon Abbatis*, and *tria Sandali*, ana. ℥ iij. Trochisks of *Carabe*, of Barbaries, and *Terra sigillata*, ana. ℥ ß. of red Corall, and *lapis hæmatitis*, ana. ℥ j. water of the decoction of one Capon or of two, altered with Plantain, Knotgrasse, Molein, Lettuce, seed of Barberies, *Sumach* and *Omphacium*, ℔ viij. put all together in a Limbeck with the flesh of two Chickens, or two Partriches, or of two turtle Doves, or of one Capon, or of more of these, and with the crums of one white loaf, or of two wet in Rosewater, and make a distillation in *Balneo Mariæ* with a soft fire: ℞ of the aforesaid distillation, ℔ ß. juyce of Pomgranats ℥ j. or ℥ j. ß. Sugar roset, ℥ ij. Cinamon elect, ℥ j. strain them (as *Hippocrates* teacheth) through a sleeve, and let the sick use it every hour. But if you will make a distillation to have a cooling vertue, alwaies observe the same order and portion that is spoken of before; and for the restraining conserves, add to such as do cool, as conserves of water Lillies, of Violets, of Roses, Succory, and Balm, and likewise cold Electuaries, as *Diamargariton frigidum*, and Trochisks of *Camphora*: alter the decoction of the flesh with Lettuce, Sorrel, Purselain, Scarioll, and such like. Moreover you shall make a distillation restorative against malignant and pestilent Feavers in this sort: ℞ Conserves of Violets, water Lillies, Balm, Borage, and Bugloss, ana. ℥ ij. bark of citron condite, ℥ j. root of *Dictamus* and Tormentill, root of *Angelica*, and root of Gentian, ana. ℥ ß. powder of *Electuarium Diamargariton frigidum*, all the Saunders, Bolearmoniack, Trochisks of *Camphora*, wood of Aloes, ana. ℥ ij. scrapings of Ivory, and Harts horn, Maces, Cinamon, Cloves, and seed of *Carduus benedictus*, ana. ℥ j. of old triacle, ℥ iij. the water of the decoction of two Chickens, or of Capons altered with Sorrell, Scabious, Lettuce, Borage, Bugloss, quar. iij. put all together in a glassen Limbeck, with the flesh of some things, and with the crums of two white loaves infused in white wine, and make a distillation with a lent and soft fire, in convenient order as is requisite. Another: or thus: ℞ of the aforesaid distillation, ℔ ß. *Syrupus de acetositate Citri*, ℥ ij. commix them together, and let the sick use it every hour.

A distillation restorative restraining.

Another.

A distillation restorative cooling, against malignant and pestilent feavers.

The end of the seventh Book.

THE

THE EIGHTH BOOK, OF Compound Medicines.

The PREFACE.

WE have found by experience, that Noble men in times past which have become famous in the practice and exercise of Physick and Chirurgery, have bestowed chief care and great diligence to store up for their use (as Treasures) certain peculiar remedies for every hard malady, both to increase and preserve the worthinesse and renownednesse of their good Name, by the prosperous successe of their labours. The which remedies, although every of them provided to be made at home, and took them for Secrets; yet notwithstanding in space of time and number of years, either by death, or intreaty, or for mony, or through change, or other manifold means, they have been made known and published. Whereupon others the rather minding the publique utility of men, thought good to gather together the dispersed compositions of medicines then every where known, and endeavoured themselves to transfer out of the most famous Authors the best and most receipts into their Books of Physick. And by these means truly did Scribonus Largus, Actuarius, Nicolaus Myrepsus, and Nicolaus Præpositus, make their works. By this industry it could not but come to passe, that out of divers Authors many receipts not much unlike, were taken tending to one end, as Syrupes of like effect, and many medicines of Aloe, nor fewer of Scammony or Colocynthide, or Turpetho, all which differ only in way of composition, or for the variety of certain Simples. And softning and scouring Electuaries, also there be many, whose chiefest force is of Aerugo, and which differ by a sole change of other Simples, as is granted to every Authors judgement. So then many things have been heaped together, the most part whereof have been to no use. It were much better in every kind,

to

to chooſe out the beſt, the other unprofitable and unneceſſary omitted. But even to this heaping together of remedies, many diſeaſes remain void of all help, for the which no fit remedies were invented: for that diligent care which many have to gather together every where medicines (after a ſort an imitator and follower of practick) without choice or method had, doth apply neither fit remedies, nor medicines to the diſeaſes, nor to the ſenſible grief joyned to the ſicknes, or to their cauſes, neither doth ſet down the kindes of remedies according to the diverſity of diſeaſes: neither at any time weigheth what every compoſition hath, either profitable or to no uſe, neither pleaſant or unſavory; but receiveth and alloweth for the moſt part ſuch receipts, as have been uſed of unlearned men, commonly without regard of judgement. And many of thoſe likewiſe divers have perverted and depraved, every man acoording to his judgement, ſo that now there remaineth ſcantly any certain kinde or trade of compoſition for Apothecaries, and that part of Phyſick (as it is not ratified and eſtabliſhed) which is moſt neceſſary for the cure of diſeaſes: and whereas many have judged well of the reformation of that part, I have done mine endeavour, that the compoſition of medicines might be ſet down in writing according to Art, as the ſimples have been in the books before. And whatſoever of them were profitable and eaſie for practice, might keep their old form: and whatſoever were amiſſe by upright judgement might be brought to better perfection, ſo that nothing were either redounding or wanting, neceſſary to take away the diſeaſes affection incident thereto, and cauſe thereof. Therefore I do not take out all the compoſitions uſuall in old writers, but the beſt only: and oftentimes I put to new, to fill my work with all kinde of medicines, and I cut off many, which contained under thoſe, make a confuſed heap: I have kept their common names, but yet not with the ſame ſimples and doſes every where: foraſmuch as certain in many things were to be changed, to make the receipts more fit and pleaſant for the cure of the malady. And at length, to do the Apothecaries pleaſure, I have ſorted and ſet in one place the ſyrupes, in another the Electuaries, in another the potions, and whatſoever elſe in their proper place; out of which they may be eaſily taken again, and applied to the practice and uſe of curing.

OF SYRUPES.

Syrupus acidus simplex.

Syrupus acidus simplex; that is, the sharp simple sirup doth prepare all humours, as well hot as cold, and with a certain force doth attenuate them, doth with-hold or restrain the corruption, doth mitigate the heat of choler, and asswage the burning of agues and thirst, setteth at liberty and scoureth the passages through the body obstructed, and doth piercingly enter into all parts, and also after a purgation it moveth sweat and urine, ℞ *Aquæ purissimæ*, ℔ iv. *Sacchari albi*, ℔ v. boyl them so long as they cast up a some or scum, and to the consumption of half the water: and then pour to them *Aceti vini albi*, ℔ 3. boyl them again to the thicknes of a sirup.

In Syrupum acidum Scholia Guliel. Plantij.

THe barbarous titles and names do apparently argue, that syrupes and Juleps, and many other as well simple as compound medicines, were the inventions of the *Arabians*. But many years before them, the old Grecians had of the same matter, and for the same use, their *Apozemata* (that is, decoctions of water and herbs) in stead of syrupes, which because they were fitly applyed, as well to prepare the body as humours to purging, were of them termed *Propotismata*, as if you would say, potions before purging, because that according to the direct order of curing, they make a way for purging medicines. So *Galen* and *Mulso*, that is, wine and hony sodden together, and *Oxymelite*, that is, honey, vinegar, and water boyled together, doth incoct *Origanum*. Hysop, Peniroyall, and Calamint, to the preparing of the body to be purged. And if he be an Author of credit, *Archigenes*, *Antonius*, *Musa*, and many other ancient Physicians did make such like sweet potions for sick folk, of the juyce of Cicory, Dill, Flowerdeluce, and Celidony, and such like herbs, tempered together with wine and hony by decoction for divers diseases of the Liver and other parts affected. And *Dioscorides* did boil the roots, leaves, and tops of plants, and did strain the liquor boyled, and then ministred it either alone or else sweetned with *Mulso* or hony, or that they might be kept, did decoct it to the thickneſſe of hony. So that these three, *Apozema*, *Syrupus*, and *Julepus*, differ only in the manner of conditure, that is, making them pleasant to the taste. For in *Apozemate*, because that upon occasion suddenly and out of hand, for the most part, it is ordained to be dissevered into three or four parts, to bring it to a seasonable sweetneſſe, it shall be sufficient if he take the third part of Sugar or hony, or somewhat more then the third part of Sugar, in respect of the strained decoction and purified juyce. But the sirups, to the intent they may be longer kept, require a perfect coction, and therefore it is meet to have so much, or very little leſſe Sugar or Hony, as there is of the strained decoction, or purified juyce. But because the Julep is more thinne, penetrating, and pleasant then the two before, it shall be sufficient enough

enough if it have the ſixth part of Sugar, or in ſtead thereof the like quantity of a convenient ſirupe, ſo that there be ſomewhat more then the two parts of the Sugar, in reſpect of the decoction prepared, or diſtilled waters. To all theſe portions made of decoctions and the juyce of plants, and fruits, Sugar and hony be mingled, not only for their preſervations, or for their ſweetneſſe and pleaſantneſſe in taſte and ſavour, but alſo for the proper force of hony and Sugar, which they impart unto theſe decoctions. For ſith theſe two be almoſt daily uſed, and familiar unto us, not only for ſauce, but alſo as meats, both waies the potions to which theſe ſhall be mingled, do quicken and ſtirre up the naturall ſtrength aſtonied, or dulled, and languiſhing in ſickneſſe, and do comfort the naturall heat, which alone doth concoct and mitigate diſeaſes; and by extenuating groſſe matter, ſcouring ſlimy, and making a riddance of obſtruction, they cauſe eaſie purgations. And theſe faculties come to the decoctions or potions by reaſon of the Sugar and hony, which decoctions notwithſtanding of themſelves do much avail to divers uſes, the commodities whereof I will declare in deſcribing each of them, by obſerving that order which both the trade of compouunding doth require, and the method of curing doth preſcribe. For ſeeing the ſimple is by nature before the compound, and the right order of miniſtring medicines well, beareth by order one thing to be propounded and uſed before another, he beginneth firſt with thoſe that are more ſimple medicines, and of ſuch as by direct order of curing are uſed before others; minding to obſerve the ſame order in all this book, beginning with *Syrupus acidus ſimplex*, the ſharp ſimple ſirupe. For in this place we ſpeak not of *Apozemata* and Juleps, but only of ſuch as are kept a long time of Apothecaries: and further, *Apozemata* agreeing to the diſeaſes of every part, have been handled before. And although *Condita*, commonly called Conſerves, and of herbs and fruits certain well ſeaſoned juyces, called of the Grecians ἀποχυλίσματα, be more ſimple then ſirupes, and therefore might ſeem the rather to be ſpoken of before; yet becauſe for the moſt part they be ordained after purgations, to the keeping or getting of the ſtrength of the parts, therefore my minde was to defer them to another place, the method of curing ſo requiring. Now ſirupes were invented to have in a readineſſe ſo oft as occaſion chanceth, becauſe that herbs, and other roots, and fruits be not alwaies ready at hand, and ſometime when they be at hand, neceſſity ſo urgeth, that there is no leiſure to make of them *Apozemata* and Juleps. In the firſt place the compoſition of ſirupes is ſet down, which are fit to prepare humours for purging: then after, ſuch as be meet to purge the remnants of the parts, and to keep or preſerve their ſtrength. And this generally of ſirupes. Particularly the ſharp ſimple ſirupe was not to be made only of Vinegar and Sugar, as other ſharp ſirupes be, but alſo of water, to mitigate the ſtrength and ſharpneſſe of vinegar. Heed muſt be taken that in ſtead of white vinegar, diſtilled be not put in, which being moſt ſharp doth pierce and pinch the other parts to no ſmall annoyance of the receiver. Heed likewiſe muſt be taken that no more quantity of vinegar be put in: for this meaſure was thought meet and equall. But if any ſuſpect the ſharpneſſe of the vinegar, leſt through his piercing cold, bodies of tender conſtitution, as of children, and ſpecially of women, their womb ſhould be harmed, (for according to *Hippocrates*, vinegar is noyſome

to the womb) they may when they use it by mixture of some sweet or distilled water, or some meet decoction, make the sirupe more dilated, or in stead of that use *Oxysaccharum*, a sirupe of vinegar and Sugar.

The sharp compound sirupe is not here described; lest I should burthen the Apothecaries with vain losse, for by putting to a portion of sirupes to roots, it will be a compound serving for the same use. This was the purpose of the author to propound the best compositions of all other to every chief kinde of disease, and cause that nothing should be wanting of remedy. But to take together a vain and frivolous heap of medicines from all places, after the fashion of those that do fill papers unconsiderately, with unknown and unapproved remedies, I thought it too great a burthen for Apothecaries, and a work not plain, but full of confusion for students.

Syrupus è succo Limonum.

THe sirupe of the juyce of Limons doth lesse extenuate and pierce then the sharp sirupe, and yet the vehemency of choler and heat of the body and thirst it more asswageth, and doth more restrain the corruption of hot feavers, and the malady of pestilent Agues; it defendeth likewise the strength of the mouth of the stomack, and heart, and principall parts, it expelleth loathsomnes, vomiting, defection of the minde, and swounding for feebleneese, peculiarly it purgeth the kidneys, and provoketh urine, ℞ *succi Limonum* purified, and going through a woollen strainer without compulsion freely, ℔ vij. *Sacchari albi*, lib. v. Boyl these with a soft fire into a sirupe.

PLANTIUS.

Syrupe of *Limons*, *de acetositate Citri*, or of the sharpnesse of Citrons, of tart Pomegranats, *de Auraneijs*, or of Oranges, of unripe Grapes, of the juyce of Sorrell, of the juyce of Barberies, and of *Ribes*, and all other tart or sharp sirupes, be made of juyces, which either by setling or by straining be made more clear and pure. And to the juyces is added like quantity of Sugar or somewhat lesse without mixture of any water: because the sharp tartnesse of the sirupe is nothing noysome, but pleasant and comfortable to the heart: and it should be delayed likewise with lesse Sugar (as in Juleps) if the juyces could be long preserved. There be some which purifie the juyces by setting, or by setling them in the heat of the Sun, and fining them with the forming whites of egges, or else only by wringing them out lightly, as in wine coming of the grapes, before they be pressed, called in Latin, *vinum prosopum*: and then with fined Sugar, that is boyled with the like quantity of water, and after clarified, and at the last concocted to a Julep, mixing by little and little the one with the other, they stirre them with a spatter untill they come together, and become as one, or they boyl it a little with Sugar throughly and well sod, or else with the best Sugar, such as the *Maderanum* is, they boyl it so long, untill the Sugar be melted and dissolved altogether. And hereof the sirupe of the juyce of Limons, of Citrons, the sharp simple sirupe, and the rosat Julep become very white. As for the simple sirupe of Pomgranats, Barberies, of *Ribes*, of red vinegar, to keep the fineneese of their naturall colour, must not so long for mixture sake be beaten together with a pestle. And this order of composition in the juyces, chiefly of tart fruits, taketh place: for other juyces of herbs,

of

of roots, *&c.* require more preparation to the making of a ſyrupe; for they muſt be boyled twice, once by themſelves almoſt to the conſumption of the 3. part: after, when they have been purified with ſtrayning and ſeething, they muſt be concocted with the beſt Sugar to a ſyrupe, otherwiſe they do ſoon corrupt, and become hoary and mouldy.

The ſyrupes that follow made of ſharp juyces are in force like to the former, as the ſyrupe of the tart juyce of Citrons, the ſyrupe of ſharp Pomegranates, the ſyrupe *de auranciis*, the ſyrupe of *Omphacio*, that is, unripe grapes, the ſyrupe of the juyce of Sorrell. But peculiarly the ſyrupe of ſharp Citrons doth quench the heat of an Ague, and reſtraineth the corruption and malady thereof. The ſyrupe of Pomegranats doth corroborate the ſtomack, and the chief entrails of a man, as the ſpleen, the liver, the lungs, *&c.* it reſtraineth vomiting, and mitigateth ſwounding. The ſyrupe *de Auranciis* doth more comfort the heart, and is more pleaſant. The ſyrupe *de Omphacio* doth more quench thirſt. The ſyrupe of the juyce of Sorrell doth allay choler, and open obſtruction. The ſyrupe of *Ribes* is more ſweet in taſte, and more aſtringent. The way or order of making them all is alike, for in the juyce of every one of them purged, a little leſſe Sugar muſt be diſſolved, and theſe two put in a tinne veſſell, muſt be ſet on the fire and boyled by little and little to a ſyrupe.

Oxyſaccharum ſimplex.

Oxyſaccharum ſimplex, hath a mixed nature or force, both to attenuate, to abate, to dull, to corroborate or comfort, and is good againſt a divers mixture of humors, and unſtable agues ariſing thereof: ℞ *Succi Mali punici acidi*, that is ſour Pomegranates, ℥ viij. *Aceti*, ℥ iiij. *Sacchari albi & puri*, ℔ j. Boyl them to the thickneſs of a ſyrupe.

PLANTIUS.

Oxyſaccharum hath the ſame vertue that the ſour ſyrupe hath, but not in like force, ſaving it excelleth to comfort and roborate, and therefore the uſe thereof is more ſafer in diſeaſes chancing in Summer, and tender bodies, then of the ſharp ſyrupe. Leſt ſo great variety of ſyrupes ſhould be retained in vain, I omit *Oxyſaccharum compoſitum*, *Oxymeli compoſitum*, and *Oxymeli ſcylliticum*, that is, made of *Scylla*; for when they are thought good to be uſed, the Phyſitians may make and preſcribe them ſpeedily and fitly, *Oxyſacchari*, ℥ j. *Syrupi majoris è radicibus*, ℥ ij. *vel ſyrupi adjanti*, ℥ j. ß.

Oxymel ſimplex.

Oxymel ſimplex doth extenuate groſſe humours, and doth ſcour out ſlimy matter, doth open old obſtructions, doth expell from the cheſt thick matter, and is good againſt *Aſthuma*, that is, obſtructions of the lungs with fleam, whereof ariſeth ſhortneſſe of winde, and rebellious agues: ℞ *aquæ puriſſimæ*, *mellis optimi*, ana. ℔ iij. Boyl them untill with the exhaling half the water be conſumed, and then pour in of *Aceti acerrimi*, that is, very ſharp vinegar, ℔ ij. and let them be boyled again by evaporation to a meer conſiſtence. That which is made more liquid, hath *aquæ puriſſimæ*, ℔ j *mellis optimi*, ℥ iiij. *aceti*, ℥ j. ß. Let theſe be boyled by fomenting out eaſily their corruption.

Oxymel Scylliticum.

Oxymel Scylliticum, doth more forcibly attenuate groſſe matter, and is good for all things we have ſpoken of; and it is made of vinegar of *Scylla*, which is put to hony boyled and clarified by foming, and ſod as the other, both become compounds by putting to double portion of the ſirupe *è radicibus Majoris*.

PLANTIUS.

Acetum mulſum.

We have leſſe uſe of *Oxymel*, that is, ſweet vinegar, then the ancient Phyſicians had, who then had not invented the ſharp ſirupe, which (the power of cleanſing only excepted, wherein Hony excelleth Sugar) hath other vertues not much inferiour to *Oxymel*, and beſides other effects, is very good againſt agues. But ſweet vinegar which every where is in uſe in Apothecaries ſhops, is very unſavory, whether it be full of the too much groſſeneſſe, coming of overſeething thereof, or of the too much ſharpneſſe which is not ſo much qualified and dulled with the mixture of our Hony as of Sugar. For although you delay and diſſolve that thick *Oxymel* with ſweet water, or ſome ſet decoction, yet you ſhall never make it ſo pleaſant to drink as the ſour ſirupe. That which is made by many more thinne for preſent occaſion, and is called *Oxymel Galeni*, is more piercing into every part, and more pleaſant. For whereas for the little boyling it doth not thicken, but the thickneſſe of the water is therein retained, which the thickneſſe of the vinegar doth further, and all the filthineſſe of the Hony, partly by skumming, partly by clarifying is taken away: therefore it becometh moſt thin and moſt clear, eſpecially if it have been made with white vinegar and white Hony; and with the little ſharpneſſe of vinegar, it becometh nothing unpleaſant to the taſter: but it is found by experience, that by too much uſe, and too great a draught thereof, the ſtomack is annoyed, chiefly in thoſe, whoſe mouth of the ſtomack is by nature feeling and ſenſible. Wherefore there is no ſafe uſe thereof in agues, whether you make it ſowrer or ſweeter. Chooſe good Hony which is betwixt thick and thin, moſt ſweet and ſharp in taſte, and therewith making a ſweet taſte, and biting the tongue, as it were, with pulling; in colour pale, or ſomewhat red and clear, moſt fragrant and new, and which taken out and handled, for his clammy humour, is not diſſevered or pulled into parts: heavy in weight or ponderous. Wherefore that which is in the bottom of the veſſell is better then that which ſwimmeth above, and it doth caſt up little skum in boyling. But in our daies there hath bin brought the white and ſweeteſt Hony, and aromatick indeed, moſt liquid and fluent, and making a white and hard cruſt upon it, out of *Luſitania*, or *Portugall*, and *Gedano* to *Antwerpe*, Hony as good as either the *Attick* or *Siculum*. But they counterfeit that Hony (as many other things elſe) and forge another in ſtead thereof, by often waſhing and whiting; which deceit of theirs you may eaſily finde out by the unſweetneſſe of ſmelling and unſavorineſs of taſting. Then next this both in goodneſs, and in colour, is the *Narbonenſe* Hony; and in thoſe regions alſo our country Hony, that which cometh out of the combs freely, and is commonly called Virgin Hony, is beſt. The worſt Hony by boyling is made better, and the uſe of the skummed is alwaies fitter, except by long abiding in the ſtomack it ſwell it, and become vehement hot, and augment choler. Hony is good for children that have no worms,

Galens oxymel.

Note of the beſt hony.

worms, and for old men, for it causeth order and state, and stirreth up and preserveth naturall heat, it prolongeth old age; and is evil for cholerick and young men, because it is easily turned to choler. *The vertue of how.*

Syrupus è Cichorio.

Syrupus è Cichorio doth cool moderately, doth comfort all the *viscera*, that is, principall parts within, as the heart, liver, and lungs, with an easie binding, and doth set at liberty the obstructions of the Liver, and other parts by scouring and opening; it doth quench choler, and maketh it meet for purgation in the beginning of hot, pestilent and vehement fevers, it is meet and wholesom: ℞ *totius Intubi agrestis*, that is, of the whole Cichory, ℥ iiij. *radicum Oxalidis, graminis, & Asparagi*, bruised, ana. ℥ ij. *Lichenis, Eupatorij, Intubi sativi*, commonly called Endive, *Seriolæ, Cicerbitæ, Lactucæ sativæ, & agrestis, Adjanti albi, Adjanti nigri, Adjanti simplicis, Saxifragi, Lupulorum Cassuthæ*, ana. M.j. Boyl them in x. ℔ of water, untill it come to vj. In the strained decoction dissolve *Sacchari albissimi*, ℔ vj. and boyl all these together to a clarified syrupe.

Plantius.

Whereas the syrupe of *Cichory*, of the description of *Nicolaus Florentinus*, or *Gulielmus Placentinus* is oft in use, and both their syrupes do consist of a confused heap of simples, as well cold as hot without order, and of Reubarb, that it is hard to tell, to what use they may be applied: not without good reason, the description is here changed and framed to those ends which be here expressed in the title, to the which neither of the other can be applied for the hot roots. If it be desired to be somewhat tart or sharp, there may be mixed to it the third part of *Acetosus syrupus*, or *Oxysaccharum*; or if it must be somewhat hotter, or more piercing, as against many diseases heaped together, so much or half so much of the syrupe of roots: if Reubarb must be at any time put to it, it rather seemeth meet to be put in thereto at the time of using then making thereof, because the vertue of Reubarbe to purge, both by boyling and long keeping, vanisheth away; and this syrupe is made rather for preparation then purgation, and there is more strength of roborating in Reubarb, then that well doth agree to a preparative potion. But neither in the time of ministring can Reubarbe commodiously be intermixed, *viz.* the grosseness of the syrupe hindering the operation of purging, either by making it very little or else none at all, and for the same thicknesse the syrupe it self is not so effectuall for those purposes, for which it was described, as if it were dissolved and made more sweet with some convenient decoction: therefore they work not for any commodity of the sick, but only of losse, which to every pound of the syrupe do employ ℥ j. of Reubarbe, and do not only double and triple, but also mix by measure four or six times so much, contrary to the credit of all books, which for every pound do bid and will only ℥ iiij. to be mingled. And they also be far wide which do affirm that this syrupe must be made of the only juyce of Cichory, no otherwise then the syrupe of the juyce of Citrin: for although therein they have the truth, when they account a heap of compound simples contrary one to another, to be rejected in the compositions of medicines, and therefore do refuse the compositions of *Gulielm. Placenti. & Nicola. Floren.* of Cichory, as contrary, and made rashly, and

without reason, yet notwithstanding the composition of the juyce of Cichory must not take place in stead of them, whenas it cannot truly be ordained for that use, to the which the syrupe of Cichory by experience is found to avail: for whether when choler must be prepared to purgation, or the stopping of the Liver and other parts must be opened, or you have occasion to cool, and moderately roborate, as in the beginning of vehement and pestilent agues, which of these I pray you can this syrupe do or bring to passe, which first by much and long beating and hard strayning is made thicker, and then after by it self boyled to the consumption of the 3. part, and after concocted with Sugar to the grosseneſſe of a syrupe, by evaporation hath almost lost all the vertue, as much almost becommed as meer Sugar? It is far otherwise in the decoction and juyce of fruits, especially sharp, as the juyce of Oranges, Citrons, Limons, Pomegranates, and such like; for they shed their whole force upon syrupes, whereas, neither by pressing their tenuity, neither by concoction, they leese their faculty, as we have noted in other places above. And decoctions because they have the force of many simples, and for the water be more thin and fluxible, do not thicken, and leese their vertue in boyling: whereupon the syrupes, consisting of these decoctions be more meet and amiable to prepare the body to purging; but they which be made of their juyces after purgation (the body being now open and pliant) be better adjudged to those uses, which he (I think) doth repeat in describing every one of them.

Syrupus Intubi domestici.

Syrupus Intubi domestici, doth allay choler, doth cool the Liver, and purge and strengthen it, and cureth the Jaundies and diseases coming of the obstructions of the Liver, very commodious after purgations: and when the matter of an Ague and other diseases is after a sort well and throughly digested: ℞ *Endiviæ recentis, Seriolæ, Lichenis, Lactucæ, Agrimonij, Cicerbitæ, Hieracij,* ana. M. j. ß. *quatuor seminum frigidorum majorum,* ana. ℥ j. *Santali albi, & rubri, contusorum Rosarum rubrarum,* ana. ℥ ij. Boyl them in viij. pound of water to the half; to the strayned liquor put of white Sugar iiij. pounds. Seeth them together all again, and skum and fine them as they boyl, add thereto of the juyce of Endive purged by setling, ℔ j. Afterward of the pure juyce of Pomegranats without dreggs, ℥ iiij. Boyl them altogether to the height of a syrupe.

PLANTIUS.

The Author thought this syrupe of Endive meet to be made and retained, although it were the invention of an uncertain Author, because it seemed to be described upon good ground of reason, and therefore will be more effectuall then if it were made of the sole juyce of Endive, as many would have it. After the body is purged, it availeth for all the diseases of the Liver; and to purge the residents of choleick maladies, and chiefly necessary for the scab and the itch.

Syrupus Byzantinus.

Syrupus Byzantinus hath a mixed vertue both to addresse and purge the liver and spleen, and that after purgation; for the yellow and black Jaundies, and the remnants of Agues especially good: ℞ *Succi Intubi sativi & Apii,* an. ij. pound, *succi Lupi Salictarii & Buglossi,* an. j. pound. In seething cleanse them till they wax clear, and make a syrupe with iij. pounds of Sugar.

PLAN-

PLANTIUS.

The interpreter of *Mesua* denieth the use of syrupe *Bizantine* in Agues before the seventh day; for commonly immediatly at the beginning of compound Agues, the Physitians use *Syrupus acetosus simplex*, with the decoction of Fennell, and the third part of hony roset. But after purgation, because it mightily scoureth the relicks of the diseases *Hepaticke* and *Splenaticke*, this sirupe *Byzantinus* is good to cure all maladies of both the forenamed intrals, which be hard to be dissolved, and rebellious to be cured, as the black and yellow Jaundies, especially by putting thereto syrupe *è radicibus*. The compound is omitted, because it doth deprave the force of the simple, and hath too much vineger.

Syrupus Scolopendrij.

Syrupus Scolopendrij doth extenuate, mollifie, and make fluent grosse and earthy melancholy, it openeth the stopping of the Spleene, and doth abate the swelling thereof, and is specially good for melancholy Quartanes, and continuall agues: ℞ *Polypodii è quercu, radicum utriusque Buglossi, corticis radicum Capparis, corticum Thamarisci, singu.* ℥ ij. *Scolopendrii veri,* M iij. *Lupi salictarii, Cassuthæ, Capilli Veneris, Melissophylli, singulo.* M. ij. *Coquantur in aqua,* ℔ ix. untill there remain v. Put to the strained decoction, of white Sugar, ℔ iiij. Boyl them to a fined and clear syrupe.

PLANTIUS.

Syrupus Scolopendrii, the Author here to this place hath referred well, and for great use made, because there was no syrupe of the old Physicians description meet to prepare earthy and maflie melancholy. The true *Scolopendrium* or Harts tongue is, *Asplenium Dioscoridis* and *officinarum Ceterach*.

Syrupus è Radicibus.

Syrupus è Radicibus doth scour and extenuate, and prepare slimy and grosse fleam, it openeth the obstructions of the liver, and all the other entrails; it asswageth swellings, taketh away the evil colour of virgins, proveketh urine, and doth quite make an end of Agues hardly dissolved and old diseases: ℞ *Radicum Apii, Fœniculi, Petroselini, Ruscі & Asparagi,* ana. ℥ iiij. *Radicum Caparis & Rubiæ,* ana. ℥ ij. *Coquantur in* ℔ x. *hydromelitis diluti,* (that is dissolved) untill they come to ℔ vj. and *cum sacchari,* v. pound, make a clear syrupe.

PLANTIUS.

Whereas there be confected of roots two syrupes, one of the two roots of Parcely and Fennell he omitted of set purpose as nothing effectuall, and easie to become by, if need require, and thought meet to retain the other five as of greater vertue; to which he hath upon good consideration added the roots of *Capparis & Rubiæ*, that it might be more effectuall for divers uses. He omitted vinegar, because for the most part it is desired without it; and if need require, a portion of the sharp syrupe may easily by prescript be mingled thereto and somewhat likewise it may be tempered with the mixture of other syrupes.

Syrupus Adjantinus.

Syrupus Adjantinus doth with a moderate heat easily and gently divide and scour all humours alike, in what part of the body soever they be, agreeable.

ble to every diſeaſe beginning, every nature, age, region, and women with child, ℞ *Adjanti albi*, M.iij. *Adjanti nigri, Adjanti ſimplicis, Saxifragi, Betonicæ, Pimpinellæ, Aſplenij*, ana. M.ij. *Coquantur ex aqua*, viij. pound untill they conſume to v. And in the preſſed decoction, diſſolve or melt *ſacchari albi*, iij. pound, *mellis optimi expurgati*, ℔ ß.

PLANTIUS.

Sith there is no artificiall deſcription extant of maidenhair, this is commodiouſly entermingled amongſt the other which is compound of choſen ſimples availing altogether to divers effects by their temperature. Wherefore this ſyrupe of all other for his manifold and divers uſe, is of moſt operation, *polychreſtus* i. very good for the diſeaſes of all parts, eſpecially of the breſt, the liver, the ſpleen, the kidneyes, and all diſeaſes of the womb in all ages and natures. And the prerogative alſo thereof is ſuch, that it doth make ſoluble whoſoever uſeth it any ſpace; and it doth not only prepare humours, but alſo purge them when they be prepared, and eſpecially groſſe fleam and choler, as certain new Phyſicians, and we alſo have obſerved in practice oftentimes: the which effect likewiſe the decoction *omnium Adjantorum*, but eſpecially the white hath, although contrariwiſe *Diaſcor.* teacheth that it bindeth. But they which do mingle either Raiſins or Liquorice with *Adjantis* into the ſyrupe, do reſtrain the large and ample nature thereof for divers uſes, to ſome peculiar effect, and by mixture dull the force thereof in extenuating and ſcouring. They ſhould therefore more fitly make this ſyrupe of the ſole decoction of *Adjantinorum*, which might be reſerved as a common matter for every kind of grief; and then they might apply it as need required to the diſeaſes of this or that part. As for example, to the breaſt affected, with Raiſins and Liquorice decocted; for the liver with the decoction of *Agrimony* or *Cichory*; for the ſpleen, *Aſplenij aut Tamariſci*; for the kidnies, ſuch things as provoke urine, and break the ſtone. For ſo by a fit and meet decoction, the common nature of the ſyrupe may likewiſe be applyed to ſome one part, and his ſtrength augmented which in the ſole ſyrupe deſcribed is very much effectuall.

Theſe compoſitions of ſyrups have been meet to prepare bodies to purgation: now we muſt teach what ſyrupes be good to purge the relicks of every part.

Syrupus è Stœchade.

Syrupus è Stœchade is wonderfull good againſt cold diſeaſes of the brain, and nerves or ſinews, as *Paralyſis*, i. the Palſey, *Epilepſia*, the falling evil, *Convulſio*, the Cramp, *tremor*, i. quaking, and diſtilling out of the head when it lieth; ℞ *florum Stœchados*, ß iiij. *Thymi, Calaminthes, Origani*, ana. ℥ j. ß. *Salviæ, Betonicæ, florum Roriſmarini*, ana. ℥ ß. *ſeminis Rutæ, Pœoniæ, Feniculi*, ana. ℥ iij. boyl them in x. pouud of water, till the half be conſumed when the decoction is ſtrained, boyl it again to a ſyrupe with Hony and Sugar, of each two pound, and condite it with Cinamon, Ginger, *Calamus aromaticus*, of each, ℥ ij. which being bound up in a courſe cloth with open threeds, muſt be hanged in the ſyrupe.

PLANTIUS.

Syrupus è Stœchade, becauſe it was not good in working for the head, he hath not without cauſe put certain other things, as Sage, Betony, Roſemary, the ſeeds of Rew, Piony, and Fennell, very profitable for the ſundry diſeaſes of the brain

brain and ſinews; otherwiſe I ſee not wherefore this ſyrupe ought much to be applied or ordained for the diſeaſes of the brain, ſith *Stœchas* which is the chief in this deſcription, and is as it were the *baſis*, that is, the ground of the ſyrupe, is rather *hepatica*, that is good for the liver, or *ſplenica*, that is, good for the Spleen, then *cephalica*, that is, good for the Head. For it is chiefly commended for the ſtopping of all the intrails, the which with his thin and hot ſubſtance it doth eaſily open, and with the other ſomewhat aſtringing earthy quality, doth corroborate all the inward parts. If you want *Calamus aromaticus* for to make it ſweet in taſt, in ſtead thereof may be uſed *Nux muſchata*, which hath ſingular force to comfort the brain.

Syrupus Roſarum ſiccarum.

THe ſyrupe of dry Roſes, doth mitigate the hot diſeaſes of the brain, it aſſwageth the thirſt, ſtrengtheneth the ſtomack, cauſeth ſleep, and ſtaieth thin defluxions: ℞ *aquæ ſimplicis*, ℔ iiij. in the which being made bloud-warm ſoke xxiiij. hours red Roſes dried, j. pound, and after this be ſtrained, diſſolve therein white Sugar, ℔ ij. this done boyl them to the ſubſtance of a ſyrupe.

PLANTIUS.

Certain Phyſicians think good to renew the infuſion of dry Roſes twice or thrice, to the intent (as they ſuppoſe) the force of the ſyrupe might be augmented: whereas notwithſtanding one onely infuſion is for that purpoſe as effectuall, for in three infuſions it is neceſſary that great ſtore of water be uſed, as for a pound of Roſes, viij. pounds of water, otherwiſe with manifold maceration the water will either be drunk up, or with forcible ſtrayning will become too thick: and as for the vertue and ſtrength of Roſes, the ſyrupe will as much draw and drink up by one infuſion as by many, as it chanceth by ſalt when it is diſſolved in water. This ſyrupe is available in every flux of the belly, and it is of like operation in comforting and ſtrengthening the parts of the body; in agglutinating ulcers, and in mundifying them mildly, both by it ſelf, and alſo miniſtred with other things.

Syrupus Nimphæa.

THe ſyrupe of *Nimphæa* mitigateth the heat of the head, Frenſies, and watchings, procureth ſleep, and laſtly aſſwageth the ſharpneſſe of diſtillations: ℞ *Florum Nimphæ recentium*, M. ß. *Florum Violarum*, ℥ ij. *foliorum Lactucæ*, M. ij. *ſemi. lactucæ*, ℥ ß. Add to theſe before the boyling, *Portulacæ*, ℥ ß. *& Cucurbitæ*, ℥ ß. Boyl them in four pound of water till one be conſumed, and when it is ſtrained, put thereto of diſtilled Roſewater, pound ß. white Sugar, ℔ iiij. and boyl them to a ſyrupe.

PLANTIUS.

The ſimple ſyrupe of *Nimphæa* is omitted as nothing commodious; and as for the compound ſyrupes, according to the deſcription of *Franciſcus Pedemontanus*, by reaſon of ſundry ſeeds, vinegar, and the juyce of Pomegranates, it is nothing convenient nor commodious to work theſe things, for which it is required. Wherefore upon good occaſion, here is deſcribed another very eaſie and profitable to thoſe uſes which are propounded in the deſcription. The flowers of that *Nimphæa* which hath yellow flowers and white root, is to be preferred in the compoſition of this ſyrupe.

Syrupus

Syrupus de Papavere.

SYrupe of Poppy hath the ſame vertue that *Nymphæa* hath, but peculiarly it ſtayeth a grievous cough, and ſuch diſtillations as do exaſperate the jaws and throat: ℞ *capitum Papaveris albi* not throughly riped and new, ℥ viij. *capitum Papaveris nigri recentium*, ℥ vj. *Aquæ cœleſtis* iiij. pound, boyl them to the conſumption of half, and put thereinto *Sacchari & Penidiorum*, ana. ℥ viij. boyl them to the conſiſtance of a ſyrupe.

PLANTIUS.

In the ſimple ſyrupe of Poppy, there be fewer heads in the black Poppy put in, becauſe it cannot ſo ſafely be uſed as the white: as for the compound ſyrupe of Poppy, having many lenitive things, it is therefore omitted and not put in practiſe, becauſe when neceſſity requireth it may eaſily be prepared, by putting to this ſyrupe, or the ſyrupe of Jujubes, or of Violets.

Diacodion.

Diacodion as it procureth ſleep, ſo it abandoneth the diſtillation of the brain whitherſoever it preſſeth; it ſtandeth the *Dyſenteria* and other flux of the belly: ℞ *capita Papaveris albi* meanly great and meanly ripe, *numero* xij. *Aquæ cœleſtis*, ij. pound, boyl them to the third part, and when it is ſtrayned put thereto of the beſt *Sapa*, that is, new wine boyled to the third part, ℥ iiij. *Mellis optimi*, ℥ ij. Boyl all theſe together; and put in the end of the decoction, *Roſarum rubrarum, Balauſtiorum, Acatiæ, Rhois culinarii tritorum*, ana. ℥ ij. *ſeminis Portulacæ, Coralli albi & rubri*, ana. ℥ j.

PLANTIUS.

Diacodion is brought into a better form, ſerving to ſtay diſtillations, by rejecting certain unneceſſary and unpleaſant things. *Dioſ.* to the ſame purpoſe boyleth the heads of Poppy alone in water to the conſumption of half, and then putting thereto hony and the juyce of *Hypociſtis*, he reduceth it to the conſiſtance of an *Ecligma*. As for the heads of the Poppy, they muſt neither be too green, nor through drineſſe too much void of juyce, but when they begin through a green kind of ripeneſſe to rattle, they muſt be gathered for this compoſition. Whereupon they be termed of the Græcians Κώδωνες and Κώδεια, that is, the whiskling heads of the Poppy. For that this compoſition through too much thickneſſe may be unpleaſant to ſome, when it is to be taken, it may be dilayed with the decoction of Barley, or ſome other thing of like conveniency: and alſo if ſleep muſt be procured, or danger be imminent of a ſharp and thin fluxion of exaſpiration, both to ſtay and aſſwage that, you may lawfully augment the force of *Diacodion* with a freſh decoction of the ſeeds of Poppy, or with the thick juyce ſtrained out of the decoction of Barley. Neither is it to be dread leſt harm ſhould betide to the body by Poppy, notwithſtanding it be recorded by Authors to be cold in the fourth degree, ſith that ſundry nations do uſe with meats after the faſhion of herbes, the tender ſprings of Poppy, and do feed of an oyl preſſed out of the ſeeds thereof: and in preparing dainties, they ſprinkle the ſeeds thereof upon tarts and cakes made to pleaſe the taſte, without any annoyance or heavineſſe through ſleep. And in ſuch like order the Ægyptians uſe to make the taſte pleaſant, *Oleum*

Seſaminum

Sesaminum & Sesamum, and *Petronius*, grounding upon that custome used in in the Latin tongue for an eloquent and pleasant oration and composition of words, to say, all his sayings and doings are as it were sprinkled with Poppy and *Sesamum*. For both the liquor of Poppy, called in Greek *Opium*, and the juyce wrung out of the leaves and heads, termed in Greek *Meconium*, consist not of an uniform, but of manifold substance, one watery and very cold, another airy temperate, the third hot, bitter, and sweet smelling. The first is more apparent in green and tender Poppies, the two last in dry. As for the *Opium* or rather *Meconium* which is brought to use, it is altogether counterfeit, and through a secret quality is noisome, and therefore in no case to be used, though it be never so artificially corrected. For whereas *Opium* is by great labour in little quantity confected of the milk of the seeds of wilde Poppy, and *Meconium* without any trouble is abundantly pressed out of the leaves, the factors which seek after gain and lucre may easily counterfeit *Opium*, or in stead thereof bring out of *Naples* and *Spain*, *Meconium*.

Syrupus Violarum compositus.

THe compound sirupe of Violets doth mitigate a sharp distillation, doth asswage hoarseneſſe, grievous cough and toughneſſe of the arteries, doth ease the pleurisie, and doth quench thirst: ℞ *Florum Violarum recentium*, ℥ ij. *seminis Cydoniorum, & Malue*, ana. ℥ j. *Zizypha Myxaria*, ana. *in numero*, xx. *decocti Cucurbitæ vel seminis ejus*, ℔ v. Boil them to the half, and with ℔ ij. of Sugar, compound them to a syrupe.

PLANTIUS.

In this compound sirupe there is nothing changed, becanse he thought it compounded artificially serving commodiously by smoothing, cooling, moistning, against all the heat and roughneſſe of the artery, as also it appeaseth vehement burning of the urine, and the vehement torments of the reins: for the herb and leaves of the Violet boyled, have a ripening faculty in them; the seed is good to purge choler in such wise as Rewbarb doth: in the midst of the flower there is a thing somewhat yellowish, which is recorded to be helpfull for the *Angina* and the *Epilepsia* in children, if it be drunk with water. The flower of Violet and a simple sirupe made of it, by infusion once or twise, doth mitigate, asswage, and scour scorching and sharp humours; and therefore is very necessary in a pleurisie, and bringeth under black burnt choler, and the noysome vapours arising thereof, and thereby doth set at quiet the *Symptomaa* arising thereof, namely, the head-ach, watchings, and dreaming, and expelleth the heavineſſe of the heart, it temperateth hotter and drier medicines, by mitigating them commodiously. Whereas then these qualities be singular, the sirupe confected of the infusion of fresh Violets, may be justly registred amongst the syrupes serving to many uses. This infusion wrung out of pleasant or well smelling Violets, dryed somewhat in the shadow, as it behoveth, and soaked in lukewarm water, if it be boyled with very good Sugar to the consistency of a sirupe, may be kept the continuance of a year and more without any filth or corruption, to the uses before repeated, and is to be taken both before and after purgation. As for those which reiterate the soaking of

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the Violets and Roſes nine times in the decoction of the ſyrupe of Violets and Roſes, they labour in vain, for they cannot become leſſe effectuall in working, though they uſe (at the moſt) infuſion but four times, as we will declare to Apothecaries in the form of making medicines. As for the ſyrup of Liquorice, it ſeemeth nothing commodious, becauſe it is of little vertue, and for that it is contained in the ſyrupe of Hyſope: and ſuch great variety of ſyrupes bringeth rather confuſion then commodity to ſtudents.

Syrupus Zizyphorum, vel Jujubarum.

Syrupus Zyzyphorum accompliſheth the ſame with the ſyrupe of Violets doth, but with more efficacy; both of them are convenient in the beginning of the diſeaſe; ℞ *Zizyphorum num.* L x. *Myxaria num.* xx. *florum Violarum, Adianti albi, Hordei à cortice liberi Glycyrrhizæ,* ana. ℥. v. *ſemi Maluæ Cydonorum, ſemi, Papaveris albi, Melonum & Lactucæ, Tragacanthæ,* ana. ℥ iij. The ſeeds of *Cydoniorum,* of Mallows and Tragacanth bound in a courſe cloth, muſt be boyled with the reſt in ℔ v. of water, to the conſumption of half, and then with ℔ ij. of white Sugar to the ſubſtance of a ſirupe.

Syrupus de Hyſſopo.

Syrupus de Hyſſopo by a gentle and light mitigation, doth purge and rid the breaſt and lungs of a hot and cold maladies, doth concoct the ſpittle or fleam, and make it more eaſie to be avoided, by attenuating and ſcouring it. And laſtly it is good as well for the aggrievances, as approaching or inclination of *Peripneumonia & Pleuritis:* ℞ *Hyſopi prefacti,* ℥ j. ß. *radicum Polypodij quercini, Fæniculi, Glycirrhicæ, ſemi, Carthami,* ana. ℥ j. *Hordei expurgati, Adianti albi,* ana. ℥ ß. *Paßularum purgatarum,* ℥ j. ß. *Ficus ſiccas, Palmulas pingues,* ana. x. *numer.* boyl them in vj. pound of water to the conſumption of half, and boyl the ſtrained juyce thereof into a ſyrupe, with a pound and a half of hony, and *Sacchari,* ℔ j. ß.

PLANTIUS.

The deſcription of the ſyrupe of Hyſope remaineth unvaried, ſave in ſtead of the root of Smallage, there is ſubſtituted the root of *Polypodij,* and for the root of Parcely, the ſeed of garden Saffron, which be much more fit and commodious. Certain mitigatives be abſtracted which be ſufficient enough in the ſirupe of Violets and Jujubes, the rather to make the force of the ſirupe more ſcouring.

Syrupus de Praſſio.

SYrupe of Horehound cutteth mightily, attenuateth, ſcoureth, and purgeth the diſeaſes of the breaſt and the Liver; it is excellent good againſt inveterate diſeaſes of groſſe and ſlimy fleam; as for *Aſthma, Tuſſis vetus, Empiemæ,* and alſo available for *Peripneumonia* and *Pleuritis* already inclined: ℞ *Praſij albi recentis,* ℥ ij. *Glycyrrhizæ, Polipodij quercini, radicum Apij & Fæniculi,* ana. ℥ ß. *Adianthi albi, Hyſſopi, Origani, Calaminthæ Stœbes, Saturejæ, Tuſſilaginis,* ana. ℥ vj. *ſemi, Aniſi, & Bombacis,* ana. ℥ iij. *Uvarum paſſarum expurgatarum,* ℥ ij. *Ficus paßus pingues, x. numer.* boyl them in viij. pounds of *Hydromel,* dilayed to the conſumption of the half; boyl the ſtrained juyce into a ſirupe with

with hony, ℔ ij. and white Sugar, ℔ ij. Season and sweeten it with ʒ j. of the powder of the root of the Florentine flowerdeluce.

PLANTIUS.

The sirupe of Horehound seemed confused of so great a mixture of lenitive, scouring, and cutting simples, that it was difficult to declare to what use it served; which may be also affirmed of many other syrupes, which be gathered out of divers authours without any method or reason. Wherefore sith before hath been propounded the syrupe of Violets and Jujubes, for moistening and sufficient lenitive; and the syrup of Hysope for scouring moderately, cutting and purging the diseases of the breast, the Authour thought it necessary upon good ground, to annect this syrup of Horehound, being of a very good dividing and scouring faculty, thereby the rather to cure extreme and roored diseases, which notwithstanding who will, may temper with the mixture of the other.

Syrupus Symphyti.

Syrupus Symphyti doth purge mildly and easily the quitture and filthinesse of consuming and ulcerated lungs, without fear of any issue out of bloud, and doth corroborate the lungs: ℞ *radicum & cymarum Symphyti majoris & minoris*, ana M.iij. *Rosarum rubrarum, Betonicæ, Plantaginis, Pimpinellæ, Polygoni, Scabiosæ, Tussilaginis*, ana.M.ij. All being bruised fresh or green, you must strain out the juyce which must be boyled and scummed to three pound, and make a syrup thereof by putting thereto of white Sugar, ℔ ij. ß.

PLANTIUS.

Whereas there was no syrup yet extant at any time, or set out in use for the consumed and purulent lungs in so great scarcity this profitable syrupe of Comfery was upon good ground of art here to be placed.

Syrupus è succo Buglossi.

SIrupe of the juyce of Bugloss, doth especially comfort and cheer the heart, and maketh a riddance of the quivering and swounding thereof, and is very good for melancholy and mad persons: ℞ *succi Buglossi defæcati*, that is, purified ℔ iij. *Sacchari albi*, ij. Boyl them to the consistence of a sirupe.

The sirupe of the juyce of garden Bugloss, of the juyce of Violets, of the juyce of Peaches, be all cordiall, and are made all one way.

PLANTIUS.

Nothing was to be changed either in the syrupe of wilde or garden Bugloss, or in the sirupe of the juyce of Violets, or in the juyce of Peaches, or of the bark of Orenges: but there was great occasion to adde the sirupe of Mint, because there was none in use which did make a riddance of the diseases of the heart, and take away the annoyance of pestilent and venimous diseases.

Syrupus è cortice Mali Citrij.

THe sirupe of the bark of the Orange, or Pome-citron doth renew and exhilarate the heart being heavy, and the trembling thereof of any cold cause, and driveth away sorrow: ℞ *Corticum Citriorum Malorum recentium* infused or prepared in ℔ j. of water. Boyl them in six pound of water till four

be

be consumed, and with ℔ iij. of white Sugar make a syrupe, and condit it with gr. vj. of Musk.

Syrupus Melissophylli.

SYrupe of Balmemint is of all other the best for the trembling and overcasting of the heart, and of a peculiar power it abateth the malignity of pestilent and venimous diseases, and maketh a riddance thereof: ℞ *radicum Dictamni, Pentaphylli, Betonicæ, Doronici, Romani,* ana. ℥ ß. *foliorum Melyssophylli, Stœbes, & Morsus, florum Buglossi utriusque, & Rorismarini,* ana. M. j. *Semi Oxalidis, Citrij mali, Fæniculi, Attractylidis,* that is, *Cardui Benedicti, & Ocimi,* ana. ℥ iij. Boyl them in ℔ iv. of water to the consumption of half, and being strained, put thereto ℔ iij. of white Sugar, of the juyce of Balm and Rose-water, an. ℔ ß. boyl all this into a syrupe, condited of Cinamon and yellow Saunders, ana. ℥ ß.

Syrupus è Menta.

SYrupe of Mint doth heat the stomack moderately, and doth corroborate it with an easie adtriction, it helpeth concoction, abateth lothsomenesse, vomit chincough, and lientery: ℞ *Succi Cydoniorum dulcium, succi Cydoniorum acidodulcium,* that is, tarty-sweet, *succi Granatorum dulcium acidorum, succi Granatorum acidodulcium,* ana. ℔ j. ß. Mix these together, and infuse ℔ j. ß. of dry Mint in them xxiiij. hours, of red Roses, ℥ ij. Boyl them to the half, and when they be strained, put to them ℔ iv. of white Sugar; and to condite the syrupe, boyl ℥ iij. of *Gallia muschata* bound in a cloth.

PLANTIUS.

In the greater sirupe of Mint, nothing was to be varied, neither was the other lesse sirupe to be set down, for that it is comprehended under the greater: and in the sirupe of Wormwood nothing is to be changed.

Syrupus Absynthij.

THe sirupe of Wormwood either purgeth or consumeth the reliques in the stomack, and doth recover a chearfull colour, and get a stomack to those that be recovered of a disease; it riddeth the liver of weakenesse, and expelleth the Jaundies. Lastly, it corroborateth all the instruments of concoction: ℞ *Absynthij Roma.* ℔ ß. *Rosarum rubrarum,* ℥ ij. *Spicæ nardi,* ℥ iij. Bruise them and infuse them 24. hours in old and well smelling white wine, and the juyce of Quince pears, ℔ ij. ß. Boyl them with a lent fire to the consumption of the half, then boil them again with ℔ ij. of white Sugar to the thickneſse of a sirupe.

Cydoniorum Miva, that is, the juyce decocted to thickneſse.

CYdoniorum *Miva* doth corroborate the stomack and the liver, furthereth concoction, procureth appetite, stayeth vomit and lientery: ℞ *succi Cydoniorum defæcati,* ℔ vj. Boyl it with a lent fire to the consumption of the half, by foaming little and little: then pour in of old and good red wine, ℔ iv. and white Sugar, ℔ iiij. and boyl them again to the thickneſse of hony; condite it with ℥ j. ß. of Cinamon, of Cloves, and Ginger, ana. ℈ ij.

PLAN-

PLANTIUS.

This *Myva Cydoniorum* is a mean betwixt the ſimple and the compound, and hath the vertue of them both.

Syrupus Myrtinus, that is, *of the Myrtle.*

Syrupus Myrtinus corroborateth the ſtomack and the intrails, ſtaieth an old iſſue of the belly, all eruption of bloud, and every diſtillation of the brain: ℞ *baccarum Myrti*, ℥ ii. ß. *Santali albi, Rhois culinarij, Balauſtiorum, baccarum Oxyacanthæ, Roſarum rubrarum*, an. ℥ i. ß. *Meſpilorum*, ℥ ß. bruiſe them all, and boil them in viij. ℔. of water to the third part, and to the ſtrained decoction put of the juyce of Quince pears, and Pomegranates, ana. ℔ ii. Sugar. ℔ v. Boyl them together according to Art.

PLANTIUS.

Syrupus Myrtinus retaineth the old compoſition: and the ſyrupe *Byzantinus*, for that after purgation it ſcoureth all the reliques of the Hepatick diſeaſes, may commodiouſly be referred to his place.

Syrupus Fumariæ.

SYrupe of Fumitory ſcoureth from bloud, ſalt and exuſt homours; it taketh away Itch, Scab, Tetters, Leproſie, and all the diſeaſes of the skin, aſſwageth malign and fiſtulous ulcers, the Canker and *Elephantiaſis*: ℞ *Endiviæ, Abſinthii Roma Lupuli, Caſſuthæ, Scolopendrij veri*, ana. M. j. *Epithymi*, ℥ j. ß. Boyl them in ℔ iv. of water to the conſumption of half, and put to the ſtrained decoction of the purified juyce of Fumitory, ℔ j. ß. *ſucci utriuſque Bugloſſi*, ana. ℔ ß. *Sacchari albi*, ℔ iv. Boyl this ſyrupe to a good conſiſtence.

PLANTIUS.

Whereas there be many deſcriptions of the ſyrupe of Fumitory, there ſeemeth none more fit or more eaſie to be practiſed then this, to purge impure bloud.

The ſyrupe of the juyce of both the Bugloſſes, of the juyce of Violers, and the ſyrupe of Balemint do alſo appertain unto the ſpleen.

Syrupus è Malis odoriferis.

THe ſyrupe of mellow apples abateth the noyſome vapours of melancholy, pacifieth and aſſwageth fear, ſorrow and madneſſe, and exhilerateth the Patient: ℞ *ſucci Malorum acido dulcium fragrantium*, ℔ iv. *ſuccorum Violarum, Bugloſſi domeſtici & ſylveſtris, aquæ Roſarum ſtillativæ*, ana. ℔ i. Boil them together, ſcum them and ſtrain them, and adde thereto white Sugar, ℔ vi. Boyl them unto a ſyrupe.

PLANTIUS.

It were ridiculous to have the ſyrupe of apples only made thereof, without addition of other juyces ſerving for melancholy or black choler.

Syrupus Althææ.

THe ſyrupe of the Water Mallow, doth cleanſe mildly and gently the groſſe obſtructing fleam of the kidneys, the ſlimy and purulent quitture, and their ſandy gravell, without ſenſible heat: Furthermore it aſſwageth the heat of the urine: ℞ *radicum Althææ*, ℥ ii. *Citerum rubro*, ℥ i. *Paſſarum Uvarum*

expurgatarum, radicum Graminis & Asparagi, Glycyrrhizæ mundatæ, ana. ℥ ß. *Cymarum*, thas is, the tender crops, *Althææ, Maluæ, Helxines, Pimpinellæ, Plantaginis, Adjanti utriusque*, ana. M. j. *quatuor seminum frigidorum majorum & minorum*, ana. ℥ iij. Boyl them in vj. ℔. of water till ℔ ij. be consumed, and with ℔ iv. of Sugar, make it a sirupe.

PLANTIUS.

Whereas the syrupe of water Mallowes or Marsh Mallowes was heretofore never described, and yet according to every mans opinion there is great use thereof, it could not more commodiously be made for the uses for which it is propounded.

Syrupus Raphani.

THe syrupe of Radish doth more forcibly scour the kidnies and the bladder, breaketh the stone, forceth out gravell, and provoketh urine suppressed: ℞ *radicis Raphani domestici & sylvestris*, ana. ℥ j. *radicum Saxifragi, Rusci, Levistici, Eringij, Anonis, Petroselini, Fœniculi*, ana. ℥ ß. *foliorum Betonicæ, Pimpinellæ, Pulegij, Cymarum urticæ, Nasturtij, Crithmi, Callitrichi*, ana. M. j. *fructus Halicacabi, Zezypha*, ana. *numer.* xx. *sem. Ocimi, Bardanæ, Petroselini Macedonici, Seselios, Carvi, Dauci, Lithospermi, corticum radicis Lauri*, ana. ℥ ij. *Uvarum passarum expurgarum, Glycyrrhizæ*, ana. ℥ vj. Boyl them in decent order in x. pound of water, to the consumption of four, of the which with Sugar, pound iiij. purified hony, pound ij. a clear syrupe must be made: condite it hath Cinamon, ℥ j. and *Nux muschata*, ℥ ß.

PLANTIUS.

Whereas no syrupe is found described to break the stone, and expell gravell, this syrup of Radish is substituted to great use, which is aptly and conveniently compounded of these simples, which have great faculty to break the stone, with an intermixture of other lenitive and scouring things.

Syrupus Artemisiæ.

THe syrupe of Mugwort doth provoke mightily the suppressed flowers, or avoiding more sparingly, which also the syrupe of *Adjantum* and Hyssop doth but more mildly: this syrupe asswageth the strangling and overcasting of the womb: ℞ *Artemisiæ*, M. ij. *radicum Iridis, Hellenij, Rubiæ, Pæoniæ, Levistici, Fœniculi*, ana. ℥ ß. *Pulegij, Origani, Calaminthes, Nepitæ, Melissophylli, Sabinæ, Sampsuchi, Hyssopi, Prassij, Chamædryos, Chamæpityos, Hyperici, Parthenij, Betonicæ*, ana. M. j. *sem. Anisi, Petroselini, Fœniculi, Ocimi, Dauci, Rutæ, Nigellæ*, ana. ℥ iij. Bruise them and infuse them four and twenty hours in eight pound of *Hydromel*, till three be consumed, and then after boil it with Sugar, pound v. into a syrupe, condite it with ℥ j. of Cinamon, and ℥ iij. of *Spicæ*.

PLANTIUS.

Whereas in the syrupe of Mugwort without consideration confounded, many things nothing apt for diseases of the womb were contained, and sundry things which could not be got, or whose strength by boiling wasted, the Author cut off such simples as unnecessary and unprofitable, leaving only the chiefest and best.

Purging

Purging Receipts.

MEdicines prescribed for purgations of humours, although they be made in divers forms, yet it is much better then to reduce all into one place; orderly beginning at these which be most gentle.

Electuarium è Prunis.

THe Electuary of Prunes is marvellous lenitive, mollifying the costive belly, purging mildly and gently sundry humours, very commodious in extreme heat of weather, and to all ages in burning of agues and thirst: ℞ *radicum Althææ, Polipodij è quercu, Passarum expurgatarum,* ana. ℥ ij. *Glycyrrhizæ mundatæ, sem. Cucici,* an. ℥ j. *Malvæ, Violæ, Helxines, Mercurialis,* an. M. ij. Boil them in ten pound of water to the remnant of vj. In half of the strained decoction boyl sweet Prunes, Jujubes, Sebesten, ana. numer. xx. *Ficus passæ pingues, numer.* x. Then let the pulp passe through a sieve. In the other half of the strained decoction boyl *foliorum Sennæ mundatorum,* ℔ ß. and this being strained, mix it with the pulp with *Sacchari & mellis expumati,* ana. ℔ ß. then boil them to the consistence of an Electuary, sprinkling in the end *Cinamomi tenuissimè triti,* ℥ j. *Zinziberis,* ℥ iij. The dose is ℥ j the whole composition is ℔ iij. The doses be about xxviij. or xxx.

Solid Electuary è prunis.

The solid Electuary of Prunes hath the same vertue: ℞ *Pruna dulcia num.* x. *Malvæ, Violæ, Mercurialis, Helxines,* ana. M. j. *Polypodij è quercu, sem. Carthami, radicis Althææ, Passarum purgatarum, Glycyrrhizæ,* ana. ℥ ß. *foliorum Sennæ mundatorum,* ℥ x. Boyl them in v. pound of water till ij. remain, then presse it in a presse; put *Sacchari rubri,* ℔ j. ß. boil them again with a lent fire to the consistence of a solid Electuary, in the end sprinkling powder *Electuarij Aromatici Rosati majoris ad* ℥ iij. make *tabellæ* in weight, ℥ ß. The whole composition is about, ℥ xx. the doses be about xxx. Compound both these Electuaries together, and it will more forcibly purge from the furthest parts of the body all humours, especially both the cholers, in this order: ℞ *Electuarij è Prunis simplicis, & recentis, & adhuc calentis,* ℔ j. in the which dissolve *Diadacrydij,* ℥ iij. The dose is from ℥ iij. to ℥ ß. In one pound of the composition the doses be about xxxij.

Plantij Scholia in purgantes compositiones.

AS the syrupes, so the compositions of purging medicines be taken out every where without all art, and put in books of Physick, so that you may finde two, three, or more of like effect, nothing aptly applyed to the cure of diseases: whereof it is that the Authour upon good consideration hath very much altered the compositions of purging medicines, the rather thereby to afford a convenient and commodious receipt for every malady. How much those receipts which he hath set down, retaining the ancient names of antiquity, do differ from the ancient receipts, or how much they be more available for the proposed diseases, every man may understand by estimation had of the faculty of the simples. For whereas *Diaprunis* both syrupe and compound described *à Nicolao,* should greatly have refrigerated and been appliable

unto agues, it containeth many vehement hot Aromates, which also into the compound doth exasperate it into the sharpnesse of Scammony.

Catholicum simplex.

Catholicum simplex doth deduce and purge from every part of the body mildly and gently all humours alike, nothing noysome either to children, old folk, or women with childe, whether with an ague or without an ague: ℞ *radicum Helenij, Bugloſſi, Cichorij, Althææ, Polypodij quercini, ſem. Onici contoſorum,* ana. ℥ ij. *Stœchados, Hyſſopi, Melißophylli, Eupatorij veri, Aſplenij, Betonicæ, Artemiſiæ,* ana. M. ij. *Uvarum paßarum expurgatarum,* ℥ iij. *quatuor ſem. frigidorum majorum, ſem. Aniſi, Glycyrrhizæ,* ana. ℥ iij. Boyl all these according to art in x. ℔ of *Hydromel* till vij. be remanent; in the strained decoction macerate xij. hours, *foliorum Sennæ mundatorum,* ℔ j. ß. *Agarici albi,* ℔ ß. *Zinziberis,* ℥ j. Boil them a little, and in the prested liquor dissolve of the pulp of *Sebesten,* ℔ ß. *foliorum Sennæ mundatorum tenuissimè tritorum,* ℥ iiij. *Syrupi infusionis Rosarum pallidarum* ℔ j. *mellis optimi expumati,* ℔ ij. Boyl them with a lent fire to the thicknesse of hony, insperſing in the end *Rheubarbari electi, Cinamomi electi,* ana. ℥ j. *Santali citrini,* ℥ j. *Nucis moschatæ,* ℥ ij. The dose is ℥ j. the whole composition is ℔ iv. the doses be about 50.

PLANTIUS.

This may be truly termed *Catholicum*, that is, universall, for that it containeth medicines purging all humours, and very agreeable, especially for all the inward parts, purging mildly and gently, it doth draw either nothing or very little from the extreme parts. But the greater *Catholicum* doth work that effect forcibly and mightily, the composition whereof consisteth of all kinde of medicines which draw as well from the nigher as further cels, aptly confused and represſed. In the ancient *Catholicum* the Reubarb is not fitly boyled, neither the *Cassia*, which becometh sharp with the Thamarinds, and almost corrupteth the whole composition.

Catholicum majus.

Catholicum majus doth also draw the humours universally, and that more forcibly, not only from the places nigh, but also farther off, without disturbance of the body, or losse of strength; ℞ *quatuor ſem. frigidorum majorum mundatorum, ſem. Papaveris albi,* ana. ℥ j. *Tragacanthæ,* ℥ iij. *Rosarum rubrarum, Santali citrini, Cinamomi,* ana. ℥ ij. *Zinziberis,* ℥ j. *Rheubarbari ſelecti, Diadacrydij,* ana. ℥ ß. *Agarici, Turpethi,* ana. ℥ ij. *Sacchari albi ſoluti in aqua Roſarum,* in the which ℥ i. of the leaves of Sene have been incocted, ℔ j. Let tables be compounded of weight, ℥ ii. The dose is one table, the wholly composition is ℔ j. ß. the doses be about 50.

Syrupus infusionis Rosarum pallidarum.

SYrup of infusion of white Roses, doth easily draw from the principallest intrals thin choler and waterish humors, convenient in easie diseases for children, for old folk, and such as be infeebled: ℞ *aquæ infusionis Rosarum pallidarum,* ℔ v. *Sacchari expurgati,* ℔ iij. boyl them with a lent fire to the thicknesse of a syrupe: soak ℔ ii. *Rosarum pallidarum recentium* in ℔ vi. of tepide water twelve hours, and cover the vessell; and in stead of this likewise, substitute

other

other fresh Roses: and these cast away, put in the water other new Roses, the third, fourth, eight or ninth time, untill the liquor have imbibed much strength of the Roses, in which the Sugar must be dissolved. Neither truly the sirupe of bruised Roses, or of their juyce, will be effectuall as this. There is also made a syrupe (which draweth and purgeth likewise choler and water, and killeth worms) of the flowers of the Peach macerated in water, as I have told you before.

PLANTIUS.

The syrupe *Rosarum pallidarum*, the Electuary of the juyce of Roses and *Diacydonion*, keep their old order of composition without any manifest mutation, but in the Electuary of *Diacarthamus*, for that the adjection *Mannæ granatæ*, *Mellis Rosati & Sacchari gemenati* perverted the perfect order of composition, the way of making it in this place is upon good consideration omitted.

Electuarium è succo Rosarum.

Electuarium è succo Rosarum doth draw forcibly from places farre distant, choler, thin and aquous humours, very commodious and easie to be used for those which be troubled with the gout, in case they have not a vehement ague: ℞ *Succi Rosarum siccarum recentium, Sacchari albi*, ana. ℔ j. ß. Boyl them into a solid Electuary with a let fire, and in the end sprinkle *trium Santalorum, Masticbes, Cinamomi exquisitè tritorum*, ana. ʒ ij. *Diadacrydii*, ʒ j. ß. *Caphuræ*, ℈ ß. make tables in weight, ʒ iij. ß. The dose is one table, the whole composition is xxij. ʒ, the doses be about 70.

Diacydonion.

Diacydonion worketh the same that the Electuary of the juyce of Roses doth, but more moderately and easily: ℞ *pulpæ Cydoniorum expurgatæ, coctæ & cribro transmissæ*, ℔ j. ß. *Succi Cydoniorum*, ℔ ß. *Sacchari albissimi*, ℔ ij. Boyl them to the thickness of hony, sprinkling in the end *Cinamomi triti*, ʒ j. *Zinziberis, Maceris, Caryophyllorum*, ana. ʒ ij. *Diadacridii*, ʒ ij. The dose is from ʒ iij. to ʒ ß. the whole composition is ℔ iv. the doses be about 90.

Electuarium Diacnicu.

Electuarium Diacnicu, doth draw and purge from the furthest places fleam, and wheyish or waterish humours, and also choler, and is especially good for pain of the head, sinews and joynts: ℞ *pulveris Electuarii Diatragacanthi frigidi, medullæ semi. Cuici, Hermodactylorum*, ana. ʒ ß. *Rosarum rubrarum, succi Glycyrrhizæ, Cinamomi*, ana. ʒ ij. *Turpethi*, ʒ j. *Diadacridii*, ʒ ß. *Sacchari albi aqua Rosarum soluti*, ℔ j. make tables thereof the weight of ʒ iij. ß. the dose is one table.

Diaphœnicon.

Diaphœnicon doth mildly purge choler, crude and slimy fleam, agreeable and convenient in compound and continuall agues, and diseases arising of crudity, and also for the cholick and flatulent pain: ℞ *pulpæ Palmularum mundatarum*, boyled in *Hydromel*, and fined in a sive, *Pentatorum recentium*, an ℔ ß. *Amygdalarum expurgatarum*, ʒ iij. ß. When they be bruised and mingled all together, put into them *mellis expumati*, ℔ ij. Boyl them a little, and then sprinkle *Zinziberis, Piperis, Maceris, Cinamomi, foliorum Rutæ siccorum, semi. Fœniculi*

& Dauci, ana. dram ij. *Turpethi tenuissimè triti*, ℥ iiij. *Diadacridij*, ℥ j. ß. The dose is from dram iij. to ℥ ß. the whole composition is about ℔ iiij. the doses about 130.

PLANTIUS.

In *Diaphœnicon*, *Palmulæ* be rightly soaked and boyled in *Hydromel*, for that the ancient infusion which was prescribed to be done three daies in vinegar, procureth a horrible savour; many things also be subtracted, as the seed of Lovage, *pinei Nuclei*, *Galanga*, *Xyloaloe*, for that there were many of the same faculty and operation: and the quantity of Dates, Penidies, and other gentle medicines is augmented, that thereby the whole composition might become more pleasant and easie to be used.

Benedicta.

Benedicta draweth forth grosse and flegmatick humours, and also serous from any part, it revelleth the matter of the stone, and displaceth the stones themselves, abateth pain of the reins, is very good for cold natures, and in cold weather: ℞ *Turpethi*, dram x. *Diadacridii*, *Hermodactylorum*, *rosarum rubra*. ana. ℥ v. *Caryophyllorum*, *Zinziberis*, *Saxifragi*, *semi. apii*, *satis Gemmi*, *Galangæ*, *Maceris*, *Carui*, *Fœniculi*, *Acimorum*, *Asparagi & Ruscі*, *sem. Milii solis quatuor sem*, *frigidorum major. Glycyrrhizæ*, ana. dram j. *Mellis optimi expumati*, ℔ *j.* confect them according to art, the dose is from dram iij. to ℥ ß. the whole composition is almost pound ij. the doses be about 50.

PLANTIUS.

The author hath upon good occasion subtracted out of *Benedicta*, because it was too hot, and could not be easily and safely used in an ague, *Spicam nardi*, *Macropiper*, *Cardamomum & Crocum*, and hath placed in stead of those the four greater cold seeds and Liquorice.

Confectio Hamech.

Confectio Hamech purgeth black choler, and burnt choler, and salt fleam; it is a peculiar remedy for the Leprosie, the Canker, the Tetter, the *Elephantiasis* and *Psora*: ℞ *corticis Mirobalanorum citrinorum*, ℥ ij. *Cepularum*, *& nigrorum*, *Violarum*, *Colocynthidis*, *Polypodii quercini*, ana ℥ j. ß. *Absynthii*, *Thymi*, ana. ℥ ß. *Anisi*, *Fœniculi*, *Rosarum rubr.* ana. dram iii. Bruise them all and soak them in whey, ℔ *ij.* then boyl them to a pound, rub them in your hand, and wring them. To the strained decoction add the juyce of Fumitory, the pulpe of Proins and Raisins, ana. ℔ ß. *Sacchari albi*, *Mellis expumati*, ana. ℔ *j.* Boyl them to the thickness of hony, sprinkling in the end *Agarici*, *Sennæ*, *tritorum*, ana. ℥ *ij.* *Rheubarbari triti*, ℥ j. ß *Epithymi*, ℥ j. *Diadacridii*, ℥ vj. *Cinamomi*, ℥ ß. *Zinziberis*, ℥ ij. *sem Fumariæ & Anisi*, *Spicæ nardi*, ana. ℥ j. The dose is from ℥ iij. to ℥ ß. the whole composition is ℔ iij. and ℥ viij. The doses be about 80.

PLANTIUS.

In the confection of *Hamech*, the Myrobalanes be twice put in to no effect, first in the decoction, and after bruised; Rheubarb looseth his strength and vertue, being boyled; *Cassia manna* and *Thamarindi* being boiled, do turn to putrifaction. The force of *Scammony* being boyled wasteth, and is not with facility mixed with others. Wherefore the Author hath set down a much more convenient

convenient compoſition and eaſie to be uſed: this compoſition of all other is the beſt and moſt ſafe, for that in them the ſharpneſſe and fervency of Turbith and Scammony, is notably well abated, either by the mixture of Pulpe of Proines or Raiſins, or by *Hermodactylis* and *Amygdalis*, or with Roſes and their juyce, or *Myrobalanes*. There be other receipts extant not ſo ſafe to be uſed, as *Electuarium Indum utriuſque*, *Electuarium Eleſchof*, *Electuarium de Pſillio*, *Diaturbith*. In the which the ſharpneſſe of Scammony, and other ſtronger medicines is little abated, yea rather by the mixture of the other hot things is quickned. Further they contain nothing, or are of power to work nothing, which other receipts here deſcribed do not bring to paſſe with ſucceſſe. Wherefore to take away the cauſes of all effects, theſe receipts be available enough.

Hiera ſimplex.

Hiera ſimplex by purging choler and fleam from the ſtomack, intrails, *Hypochondrium*, and meſentary veins impacted, and arridding forcibly and mightily of redundance, doth mildly help all diſeaſes proceeding of crudity and obſtruction of veins: ℞ *Cinamomi*, *Maceris*, *Aſari*, *Spicæ nardi*, *Croci*, *Maſtiches*, ana. ʒ vj. Aloes *non lotæ*, ʒ 100. or ℔ j. ß. *Mellis optimi expumati*, ℔ iv. confect them according to art: the powder alone is miniſtred from ʒ ij. to ʒ iij. but being received in hony from ʒ j. to ʒ j. ß.

Hiera Diacolocynthidos.

Hiera Diacolocynthidos which hath been in ſtead of all other deſcribed of the ancient Phyſicians, by purging ſafely and gently all groſſe and viſcous humours, eſpecially blaek choler and Citrin waters, it is eſpeciall good againſt the Palſey, quivering, Cramp, Gout, and inveterate diſeaſes of the nerves, and alſo for the Dropſie. Secondly for melancholy, *Mania*, *Epilepſia*, Scab, Leproſie, maligne ulcer, Cancre, and *Elephantiaſis*, which diſeaſes do expugne gentle medicines: ℞ *Stœchados*, *Marrubii*, *Camedrios*, *Hiperici*, *Scyllæ aſſatæ*, *Polii*, *Calaminthes montanæ*, *Cinamomi*, *Spicæ nardi*, *Epithymi*, *Polipodii quercini aridi*, *quatuor ſeminum frigido majo mundatorum*, ana. dram j. ß. *pulpæ Colocynthidis*, *Scammonij*, *Hellebori nigri*, *præparatorum*, ana. dram i. *Euphorbij præpar. Aloes*, *Myrrhæ*, *Ammoniaci*, *Opoponacis*, *Sagapeni*, *Caſtorei*, ana. dram j. *mellis cocti in ſucco Cydoniorum*, & *expumati*, ℔ j. dram iij. thereof are miniſtred, *Colocynthis*, *Scammony*, black *Hellebore*, and *Euphorbe*, being bruiſed, muſt be rubbed with oyl of ſweet Almonds, and then are two daies to be ſoaked in a muſcilage of *Tragacanthum* and *gumme Arabick* drawn out of Roſewater, till they have drunk up the muſcilage.

Plantius.

The ancient compoſition of *Hiera ſimplex* is retained and nothing is altered thereof, ſaving *Xyloabalſamum*, which we cannot come unto. Many compoſitions do conſiſt of ſtronger ſimples, ſome of Scammony, as *Electuarium è Prunis*, *Diacydonion*, & *Electuarium è ſucco Roſarum*. Others beſide be compounded of *Turbith*, as *Diaphœnicon*: others be confected of *Hermodactylos*, beſides the two former, that is, *Turbith* and *Scammony*, as *Diacnicu* and *Benedicta*: others admit to their compoſition *Colocynthis*, as the confection of *Hamech*; others likewiſe do further take to their compoſition, *Helleborum nigrum*,

& Euphorbium: as *Hiera Diacolocynthidos*, which is a peculiar remedy of certain diſeaſes, but not uſuall. Hereby then it may be gathered that there is no ſimple purging medicine practiſed or put in uſe, of which there is not ſome receipt extant, ſo that for ſuch purpoſe more are not requiſite.

Hydragogum minus.

Hydragogum minus, drawing out the water of Dropſie ſick perſons, mildly without aggrievance, may be ſafely uſed both of children, old folk, infeebled perſons, and women with child, whether they be aggrieved with an ague or without an ague: ℞ *ſucc. Roſarum pallidarum*, ℔ ß. *Sacchari albi, Mellis optimi*, ana. ℥ xv. boyl them till they caſt a fome and become thick, and then put into them *ſucci radicis Ebuli*, ℔ *j. Praſſij ſicciſem Fœniculi tritorum*, ana. ℥ ii. *Aciuorum Ebuli & Sambuci*, ana. ℥ ii. ß. *Cinamomi*, ℥ vi. *Maceris, Galangæ*, ana. ℥ iii. Boyl them with a lent fire to the thickneſſe of hony, ounce ß. thereof is miniſtred in whey of milk, or decoction of Barly or of Raiſins. It will be more effectuall by putting thereunto of the juyce of wild Cucumber, ℥ ß. or of the root of wild Cucumber, dried and bruiſed, ℥ vi. or of the juice of the root of our Flowerdeluce, pound ß.

Hydragogum majus.

Hydragogum majus of *Laur.* mightily expelling water: ℞ *Seri lactis*, ℔ ii. *Sacchari albi, carnis Cydoniorum ex aceto coctorum*, an. ℥ x. *Mannæ Calabrinæ*, ℥ v. Boyl them with a lent fire to the thickneſſe of hony; when they be ready to be taken off the fire, put into them of the leaves of Laurel prepared in vinegar and oyl of ſweet Almonds, ℥ ii. It is miniſtred in the doſe of ℥ ß.

The manner of preparing it, is in this wiſe: ℞ *Foliorum Laureolæ*, ℥ ii. macerate them four and twenty hours in vinegar of Pomegranates or Purſlain, boyl them ſoftly, ſtrain them, dry them, and bruiſe them, and then put into them of Roſewater, ℔ ß. of the oyl of ſweet Almonds, ℥ *j.* ß. Boyl them again untill the water be conſumed, and the powder mixed with the oyl remaining, is to be added to the conſumption.

PLANTIUS.

That there ſhould be nothing wanting in theſe receipts, in the laſt place he hath adjoined to the precedent receipts, certain compoſitions to expell the Dropſie water, notwithſtanding more ſtronger ſimples, ſpecially *Scammony* and *Euphorbium* do purge; yet the Author his meaning was to have ſome peculiar receipts extant of ſuch ſimples as have a proper and accuſtomable vertue againſt ſuch redundancy of water, the one whereof is more gentle in working, the other of the leaves of Laurell is more forcible in operation, which leaves before have not bin applied to the compoſition of any thing: any man may make conjecture by the mixture of the ſimples, how fitly ſuch kinds of compoſitions be applied to the expelling of ſuch water.

Vnguentum è Lathyride.

Unguentum è Lathyride ſofteneth and provoketh the belly, draweth out vehemently the water of hydropical perſons, aſſwageth the ſwelling or diſtention of the outward parts of the body betwixt the navel and the privities, called *Abdomen*, all which redundancy it doth ſcour downward from the wombe,

wembe, if the navell and the lower parts of the belly, and the parts above the privities and the thighes, be therewith anointed, and it ariddeth all such matter upward by vomit, if the stomack therewith be madefied: ℞ *Succi Lathyridis*, pound ß. *succi Esulæ*, ℥ iij. in the which dissolve *radicis Cyclamini*, ounce ij. *Scammonii*, ℥ ß. *granorum Riccini & Lathyridis expurgatorum*, an. ounce j. ß. *sem. Fœniculi, Rutæ, Anethi, baccarum Lauri*, an. ounce j. bruise them all, and macerate them a day in the juyce: after that take *Axungiæ*, ℥ vii. and *Ceræ*, ℥ iv. liquifie them, and dissolve all the rest in them by little and little, and boyl them with a lent fire untill the consumption of the whole moisture, and untill they all be come to the temperature of an ointment. If the same matter be boyled in ℥ xv. of oyl, to the consumption of the liquor, the strained oyl will retain the same vertue. If either gum Ammoniack, or wax, be concorporated with the same oyntment to the consistency of an Emplaister, that will cause issue of the water, being laid upon the belly, but not so forcibly.

Electuarium Diasaru.

Electuarium Diasaru doth by vomit expell all kinde of humours about the stomack and midriffe, not by a continuall insult, but having intermission, safely, and with facility to be used both of aged persons, and of women with child: ℞ *sirupi Menthæ & Violarum*, ana. ℥ viij. Boyl them to the thicknesse of hony, after they have boiled (draw away the fire) insperse in *radicis Peponis arefactæ, sem. Raphani & Urticæ*, macerated in Rosewater, dried and powned, ana. ℥ j. *radicis Asari contritæ & cretæ*, ℥ ij. *Cinamomi, semi Fœniculi*, ana. ℥ iij. coufect them to a liquid Electuary, and let ℥ iij. thereof be ministred either out of Barly, *Mulsa*, or whey of milk.

PLANTIUS.

The Author seemed much to have furthered Physick by these last receipts: especially by that which is allotted to procure vomit, for that in no Author, there was any extant wherewith we might safely purge the humours upward: whereas notwithstanding that kind of evacuation is most necessary to the curing of any diseases.

Pilulæ è Hiera simplici.

WHereas tofore we have applied Electuaries both liquid and consistent: so now let us referre pils to all kind of causes and diseases, *Pilulæ è Hiera simplici* be confected with ℥ j. of powder tempered *cum melle rosato*.

Pilulæ stomachichæ.

Pilulæ stomachichæ, which taken before meat, purge the stomack, help concoction, carry the meat down, and do mildly purge: ℞ *Aloes*, ℥ vj. *Mastiches, Rosarum rubrarum*, ana. ℥ ij. make them coherent with *syrupo Rosato* or *Absynthii*.

PLANTIUS.

Whereas there be six descriptions extant of the pils of the stomack, all (this onely receipt excepted) do hurt the stomack, and cannot conveniently be used before meat, because they retain in their confection Scammony and Turbith, wherewith the whole body, but especially the stomack, is much aggrieved.

Pilulæ

Pilulæ Ruffi, ſeu communes.

Pilulæ Ruffi, which be termed alſo *Pilulæ communes*, being often uſed, help concoction, and do not ſuffer any putrefaction of the meat, do preſerve the humours and body from corruption, whereupon they do much avail againſt the peſtiferous ague: ℞ *Aloes optimæ*, ℥ ij. *Myrrhæ electæ*, *Croci ſyuceri*, ana. ℥ j. mix them with aromatick wine.

PLANTIUS.

Taking by little and little, and as it were co-augmenting compoſitions from pils which conſiſt of ſole Aloe, after he addeth other unto them which conſiſt of Aloe and Rewbarb, and immediately ſuch as do conſiſt of Aloe and Agarick, then ſuch as be confected of Agarick, Aloe and Rewbarb. And of thoſe he compoundeth other of Agarick, Rewbarb, Aloe and *Senna*: to which in fine he hath annexed *Pilulæ fine quibus*, in the which beſide the four precedent, the vertue and infuſion of Scammony rather then the ſubſtance is contained. In confection whereof he hath withholden a portion of Myrobalanes, ſo that the portion thereof being retained, there would be ſome redundance eſpecially with other ſo many aſtringent ſimples.

Pilulæ Aſſajeret.

Pilulæ Aſſajeret for that they contain more Aloe then *Hiera*, be more effectuall in working: ℞ *Pulveris Hieræ ſimplicis*, ℥ j. Aloes ℥ ij. or (according to *Valerius Cordus*, ℥ ij. to whom I rather incline) *Maſtiches*, or *Myrobalon. Citrinorum*, ana. ℥ ß. reduce them to a maſſe with ſyrupe of *Stœchados*.

Pilulæ de Eupatorio.

Pilulæ de Eupatorio do purge choler mildly, and do arrid the Liver of ſtuffing, and corroborate it, and are to be had in more price then the pils which be deſcribed to be made of Rewbarb: ℞ *ſucci Eupatorii*, *ſucci Abſynthii*, *Myrabolani citrini*, ana. dram iij. *Rheubarbari electi*, dram iij. *Maſtiches*, dram j. *Croci*, dram ß. Aloes, dram v. ß. *ſucci Endiviæ*, in quantity ſufficient to incorporate them.

Pilulæ Maſtichinæ.

Pilulæ Maſtichinæ, for that they contain Agarick, do more forcibly purge choler and groſſe fleam, then they which conſiſt of ſole Aloes: ℞ *Maſtiches* ℥ ij. Aloes, ℥ iiij. *Agarici trochiſcati*, *pulveris*, *Hieræ ſimplicis*, ana. ℥ j. ß. and incorporate them with Malmſey.

Pilulæ extribus, be confected of the ſame ſimples by addition of *Rheubarbari ſelecti*, ℥ ij. *Cinamomi*, ℥ ß. and incorporate them with ſyrupe of Cichory.

Pilulæ Imperiales.

Pilulæ Imperiales do mildly and moderately purge out of the intrails all humours, and therewithall comfort and ſtrengthen them, rid them of obſtruction, and help the confection of all parts, ſerviceable to nouriſhment: ℞ Aloes *optimæ*, ℥ ii. *Rheubarbari electi*, ℥ j. ℨ. *Agarici trochiſcati*, *foliorum Sennæ mundatorum*, ana. ℥ j. *Cinamomi*, ℨ iij. *Zinziberis*, ℨ ij. *Nucis muſchatæ*, *Caryophyllorum*, *Spicæ nardi*, *Maſtiches*, ana. ℨ j. moiſten it with the ſyrupe of Violets, and bring them into a maſſe.

Pilulæ

Pilulæ sine quibus esse nolo.

Pilulæ sine quibus esse nolo, do draw choler, fleam, and melancholy out of all parts of the body, but especially out of the head, eyes and senses; they asswage suffusion of the eyes, and preserve sight, they take away pain and noise of the ears: ℞ *Aloes optimæ*, ℥ xiv. *Myrobala citri Chepularum, Indarum, Rheubarbari, Masticches, Absinthii, Rosarum, Violarum, Semæ, Agarici, Cassiæ*, ana. ℥ *j. Scammony*, ℥ *vj.* ß. dissolve the *Scammory* in the juyce of Fennell as much as will suffice, and strain it through a cloth, and with the same juyce incorporate the fine powders.

Pilulæ è Fumaria.

Pilulæ è Fumaria do extract bilious, salt and sharp humours, and do correct what so is vicious or unseemly in the skin: ℞ *Myrobala. citri. Chebula. & Indar*, ana. ℥ v. *Diadacridij*, ℥ v. *Aloes*, ℥ *ij.* When all these be bruised, imbrue them in the juyce of Fumitory, and permit them to dry three times, and in fine bring them to a masse.

Pilulæ aureæ.

Pilulæ aureæ be more effectuall in working then *Pilulæ è Fumaria*, for *Colocynthis* which they contain: they scour the head and senses, but especially the eyes, and recover the quickneſse of sight, they expell bilious, and also flegmatick humours: ℞ *Aloes, Diadacridij*, ana. ℥ v. *Rosarum rubra sem. Apij*, ana. ℥ ij. ß. *Sem. Anis & Fœniculi, Masticches*, ana. ℥ j. ß. *Croci, pulpæ Colocynthidos*, ana. ℥ j. *Muscilaginis gummi Tragacanthe*, q. s. and confect thereof a masse.

Pilulæ de Agarico.

Pilulæ de Agarico do mightily draw choler and slimy humours from all the parts of the body, but especially from the head and breast, peculiarly standing in stead against distillations and *Asthma*: ℞ *Agarici, Masticches*, ana. ℥ iii. *radicis iridis, Prassii*, ana. ℥ *j. Turpethi*, ℥ v. *pulver. Hieræ picræ*, ℥ ß. *pulpæ Colocynthidis, Sarcocollæ*, ana. dram ii. *Myrrhæ* dram j. *sapæ quant. suf.* the rather to reduce them to a consistent substance.

PLANTIUS.

In the pils of Agarick there be orderly disposed all such excellent simples as avail to draw out of the body grosse fleam, as well from the nigh parts, as from the parts far distant, in confecting whereof, the Author thought good to alter nothing.

Pilulæ Cocciæ.

Pilulæ Cocciæ do from all parts of the body purge choler, but grosse fleam more effectually, yet peculiarly out of the brain and nerves, whose diseases especially they do cure: ℞ *Pulver. Hieræ simp.* ℥ x. *pulpæ Colocynthidis*, ℥ iii. ℈ *j. Diadacridij*, dram ii. ß. *Turpethi, Stœchados*, ana. dram v. and confect a masse of those with syrupe of *Stœchados.*

PLANTIUS.

Pilulæ Cocciæ, notwithstanding they do forcibly purge choler and fleam, yet they do not purge all humours at once, as those pils which be termed *Polychrestæ*,

chreſtæ, and commonly *Aggregativæ majores*. The compoſition whereof differeth nothing from the ancient receipt, ſaving for reſpect of the doſe, certain ſimples be altered. The confection of thoſe pils is much more convenient then *Pilularum de octo rebus*, or then the pils of five kindes of *Myrobalanes*, which notwithſtanding contain the ſame ſimples. The deſcription therefore of thoſe pils in this place, ſeemeth upon good occaſion to be omitted, for that they ſeem to be contained under theſe, as *Pilulæ de Euphorbio* be comprehended under *Pilulæ de Hermodactylis*.

Pilulæ ex Hermodactylis.

Pilulæ ex Hermodactylis, do draw out ſerous or wateriſh humours mightily from the furtheſt parts, eſpecially from the joints, moſt agreeable in cold diſeaſes of the brain, nerves and joints: ℞ *Hermodactylorum, Aloes, Myrobalano. citri, Turpethi, Colocynthidis, Bdellij mollis, Sagapeni*, ana. dram vj. *Caſtorei, Sarcocollæ, Opoponacis, ſemi. Rutæ agreſtis, & Apii*, an. dram iij. *Croci*, dram j. ß. *ſucci Braſſicæ, quan. ſuf.* to the confection of a maſſe.

PLANTIUS.

Pilulæ ex Hermodactylis do retain the ancient compoſition, and be of themſelves more effectuall againſt the inveterate diſeaſes of the joynts, then thoſe which be termed *Arthriticæ*, and more ſafely to be uſed then thoſe which be called *Fætidæ*, or which be confected *de Opoponace, de Sagapeno*, or *de Sarcocolla*; ſo that it were needles to ſet down their receipts.

Pilulæ Polychreſtæ.

Pilulæ Polychreſtæ be very available againſt all diſeaſes of the head, the ſtomack, the liver, and other ſundry compound diſeaſes of the other intrails: for they draw out of theſe parts fleam and both the cholers: ℞ *Myrobalano. citri, Rheubarbari*, ana. ℥ ß. *ſucci Eupatorii, ſucci Abſinthii, Myrobalano. Chepularum, & Indarum, Agarici, Colocynthidis, Polypodii*, an. dram ij. *Diadacrydii, Turpethi, Aloes*, ana. dram vj. *Maſtiches, Roſarum rubrarum, ſalis Gemmei, Epithymi, Aniſi, Zinziberis*, an. dram j. confect them with ſirupe of Roſes: they be miniſtred from ℈ ij. to ℥ j.

Pilulæ è Lapide Cyaneo.

Pilulæ è lapide Cyaneo, do excellently purge black choler and fleam, eſpecially good againſt *Melancholia*, ſadneſſe and madneſſe: againſt the Canker, *Elephantiaſis* and black Morphew: ℞ *lapid. Cyanei abluti*, ℥ vj. *Epithymi, Polypodii*, ana. ℥ viij. *Diadacrydii, Hellebori nigri, ſalis Indi*, ana. ℥ ij. ß. *Agarici*, ℥ viij. *Caryophyllorum, Aniſi*, ana. ℥ iiij. *Pulveris Hieræ picræ ſimplicis*, ℥ xv. and confect a maſſe of them with the juyce of Endive or Succory.

PLANTIUS.

Pilulæ è lapide Cyaneo for the black Hellebore uſed, be more practiſed then *Pilulæ Indæ* which contain alſo Hellebore: wherefore he hath deſcribed thoſe, omitting others, and for that they be more effectuall againſt melancholick diſeaſes then *Pilulæ de lapide Armeno*, for that occaſion he omitteth them.

Pilu-

Pilulæ è Thymelæa.

Pilulæ è Thymelæa do mightily draw out of the body ſerous humours and water of hydropicall perſons: ℞ *foliorum Thymelææ exiccatorum & aceto maceratorum,* ℥ v. *Myrobalanorum flavorum,* ℥ ß. *Myrobalanorum Chebulorum,* ℥ iii. *Mannæ & Thamarindorum* diſſolved in water of Succory, ſo much as ſufficeth for the form of pils.

PLANTIUS.

Nothing is altered in *Pilulis è Thymelæa,* and to them is added certain aptly confected of *Eſula,* and which are very effectuall to draw out water. I ſuppoſe he omitted as well *Pilulas Lucis majores* as *minores,* for that they be confuſedly made of a great and unneceſſary heap of ſimples, and for that *Pilulæ ſine quibus* be effectuall enough for the eyes having any affect.

Pilulæ ex Eſula.

Pilulæ ex Eſula do purge the womb from the drop-ſick water with great aggrievance, and therefore agree only to ſtrong bodies, and then only when they be from agues: ℞ *corticis radicis Eſulæ minoris* macerated in vinegar xxiiii. hours, and in the juyce of Purſlain, ℥ ii. *grana Recini* purged and parched, xl. *Myrobalanorum cytrinorum,* ℥ i. ß. *Chamedrios, Chamepityos, Spicæ nardi, Cinamomi,* ana. ℈ ii. bruiſe them all finely, and incorporate them in ℨ i. of Tragacanth diſſolved in Roſewater, and ſo reduce them to a maſſe. They be miniſtred in the doſe of ℈ ii.

Pilulæ è Cynogloſſo.

Pilulæ è Cynogloſſo were not provided to purge, but to ſtay diſtillations; whether they iſſue to the breaſt and lungs with a cough, or into the teeth, or elſe where: ℞ *Myrrhæ,* ℥ vi. *Thuris maſculi,* ℥ v. *Opij, Hyoſciami, ſem. radicis, Cynogloſſi aridi,* ana. ℨ ß. *Croci. Caſtorei,* ana. ℥ i. ß. and confect a maſſe thereof with diſtilled Roſewater. They be miniſtred from ℈ i. to ℥ ß.

PLANTIUS.

Very fitly is *Caſtoreum* added in *Pilulis è Cynogloſſo,* which with Saffron hath ſingular vertue to correct the malignity of *Opium,* which before in this receipt have been inconſiderately omitted.

Pilulæ Ariſtolochiæ.

Pilulæ Ariſtolochiæ having great power to divide and ſcour, are very available againſt *Epilepſia, Paralyſis, Aſthma,* and veterated cough, the beginning of *Schirrus* in the liver and reins, *Nephritis,* ſuppreſſing of the flowers: it expelleth the childe and ſeconds; they be more meet in winter, and for moiſt natures, when the bodies be purged: ℞ *radicis Ariſtolochiæ rotundæ,* ℨ i. *radicis Gentianæ, Myrrhæ electæ,* ana. ℥ iii. *Aloes, Cinamomi,* ana. ℨ ß. *Zinziberis,* ℥ i. when they be all exquiſitly pownded, put in new oyl of ſweet Almonds. It is miniſtred in Doſe, ℥ i. ß. and the broth in which they be dilaied is all at once to be ſupped.

PLANTIUS.

Pilulæ Ariſtolochiæ be laſt of all commodiouſly added to the reſt, and be excellently deſcribed, becauſe they have a great opening vertue. They may be made in ſuch form that they may be drunk: but becauſe they be very bitter, they be more eaſily devoured in the form of a *Catapotium.*

OF

OF ANTIDOTARIES.

And first of such as be made in a solid form, by taking whereof the principall parts of the body be comforted and strengthened.

Dianthon.

Dianthon doth comfort the infeebled brain, doth stay the distillations thereof, doth mitigate excessive melancholy, and extreme sadnesse, it taketh away qualming and overcasting of the heart: ℞ *florum Rorismarini*, ℥ ß. *Rosarum, Violarum, Glycyrrhizæ*, ana. ℥ iij. *Caryophyllorum, Spicæ nardi, Nucis muschatæ, Galangæ, Cinamomi, Zinziberis, Maceris, ligni Aloes, Cardamomi, Anisi sem. Anethi*, ana. ℈ ij. *Sacchari albi aqua Salviæ, vel Betonicæ soluti*, ℔ j. ß. make thereof an Electuary in tables.

Electuarium pleres Archonticon.

Electuarium pleres Archonticon, doth marvellously comfort and strengthen the brain, quicken the senses, recover the decaied memory, and is very commodious for such as have the failing evill, and difficulty of breathing: it comforteth such as be sad, or annoyed with *Melancholia*, or disturbeth with idlenesse of the brain; it restoreth and recovereth such as be consumed through some some long sickneſse: ℞ *Cinamomi, Caryophillorum, ligni Aloes, Galangæ, Spicæ nardi, Nucis muschatæ, Zinziberis, Spodij, Scœnanthi, Cyperi, Rosarum, Violarum*, ana. ℥ j. *folij aut Maceris, Glycyrrhizæ, Mastiches, Styracis, Calaminthæ, Sampsuchi, Balsamitæ, Ocimi, Cardamomi, Macropiperis, Myrtillorum, corticum mali Cytrij*, ana. ℥ ß. and gr. vj. *Margaritarum splendidarum Ben albi & rubri, Corallij, Serici combusti*, ana. gr. xviij. *Moschi.* gr. vj. *Caphuræ*, gr. iv. *Sacchari albi aqua Melissæ soluti*, x. or xij. times so much.

PLANTIUS.

Antidotaries be ordained to comfort and strengthen the parts principall: therefore he doth very fitly institute their compositions according to the order of the parts of the body, beginning at those which be good for the brain, and after annexing such as be meet for the breast and other parts.

Diatragacanthum frigidum.

Diatragacanthum frigidum is very commodious in all distempers of the lungs and breast, and it is good for the *Peripneumonia*, and Pleurisie, a consumption and hot cough with an ague. Lastly, for the roughnesse and sharpnesse of the jaws and arteries: ℞ *Gummi Tragacanthi albissimi*, ℥ j. *Gummi Arabici* ℥ v. *Amili*, ℥ ij. *Glycyrrhizæ, sem. Papaveris albi, quatuor sem. frigido. majo. corticis Liberorum*, ana. ℥ j. *Caphuræ*, gr. v. *Penidiorum*, ℥ j. ß. *Sacchari albissimi aqua Violarum soluti*, ℔ j. Make thereof an Electuary in *Tesseras*.

PLAN-

PLANTIUS.

Diatragacanthum is good for cold diseases, and hath the vertue of another composition called *Diapapaver*, which therefore was here upon good occasion omitted.

Diaireos simplex.

Diaireos simplex doth by a milde attenuation rid the breast and lungs of all distempers, and it maketh more easie utteting of spittle, meet for hot diseases encreasing, and such cold diseases, as be not extreme: ℞ *radicis Iridis Florentini*, ℥ j. *pulveris Electuarij Diatragacanthi frigidi, Sacchari candi*, ana. ℥ ß. *Sacchari albiss. Hissopi aqua soluti*, ℥ viij. compound thereof a solid Electuary.

Electuarium Diaireos compositum.

Electuarium Diaireos compositum avoideth much in hot diseases beginning to break, and inveterate cold diseases, as the cough, *Asthma*, and hoarseneſſe: ℞ *radicis Iridis*, ℥ ß. *Pulegij, Hyssopi, Glycyrrhizæ*, ana. ℥ iij. *Tragacanthæ, Amygdalarum amararum, Pinedrum, Cinamomi, Zinziberis, Piperis*, ana. ℥ j. ß. *sem. Lini, Althææ & Fenugræci*, ana. ℥ ij. *Sacchari albissimi aqua Tussilaginis soluti*, ℔ j. or ℥ xiij.

PLANTIUS.

The compound Electuary of *Diaireos* is here placed in stead of *Diatragacanthum calidum* and *Diapenidion*, and therefore they cannot here be put in, but in vain, and to the losse and hindrance of the Apothecaries. In this composition the Authour did for *Carricis; Pasulis, Palmulis & Styrace*, which were unmeet for this composition, ordain *seminis Lini, Althææ & Fænugræci*, which do prevail exceedingly in inveterate distempers of the breast.

Diacalaminthes.

Diacalaminthes doth attenuate rebellious and inveterate distempers of the breast and lungs, and the grosse and viscous humours in these parts. It doth scour and cast out the same, dispatch winde, furthereth concoction and distribution of the aliment, and in fine provoketh the flowers, urine and swear. ℞ *Calaminthes montanæ, Pulegij, Petroselini, Seselios, Origani*, ana. ℥ ij. *seminis Apij, Amarum Thymi*, ana. ℥ ß. *Levistici, Piperis, Smyrnij*, ana. ℥ j. *Sacchari albissimi aqua Violarum aut Rosarum solut.* ℔ j. ß. make an Electuary.

PLANTIUS.

In this composition of *Diacalaminthes*, *Origanum* seemeth very aptly added. In the other simples the Authour hath imitated *Galens* composition, and the weights and doses, save only in Lovage and in Pepper: for the Authour taketh of Lovage half so much, and of Pepper the sixth part so much as *Galen* did, for that the whole composition is but the fourth part of that which is described of *Galen* in his fourth book *De tuenda Valetudine*. And whereas in other Electuaries before described, which were gentle and not unpleasant either in taste

taſte or taking, he received and tempered the powders with ſix or eight times ſo much Sugar, in this compoſition truly which is very hot and unpleaſant to be taken, he hath allotted a doſe of twelve times ſo much. Further this compoſition of *Diacalaminthes* may ſtand for thoſe which be termed *Diabyſopus*, and *Diapraſus*, which may by good right grow out of uſe as unneceſſary, leſt the multitude ſhould be troubleſome.

Diamargariton frigidum.

Diamargariton frigidum aſſwageth the burning heat of agues, fortifieth and comforteth the heart, and preſerveth it from an infectious contagion, delivereth the affected from qualming and ſounding, and laſtly, abandoneth ſorrow: ℞ *quatuor ſem. frigidorum majorum mundatorum, ſeminis Portulacæ, & Papaveris albi, ſeminis Endiviæ, Oxalidis, & Cytrij, trium Santalorum, ligni Aloes, Zinziberis, Roſarum rubrarum, florum Nymphææ, Bugloſſi, Violarum, baccarum Myrti, oſſis de corde Cervi, Eboris, Doronici Romani, Cinàmomi,* ana. ʒ j. *Corallij albi & rubri,* ana. ʒ ß. *Margaritarum ſplendidarum,* ʒ iij. *Ambaris, Camphuræ,* ana. gr. vj. *Moſchi,* gr. ij. *Sacchari albi, aqua Bugloſſi vel Roſarum ſoluti,* ℔ ij.

PLANTIUS.

The rather that this Electuary *Diamargariton* might become more excellent and effectuall, the Author hereof over and above the vulgar deſcription, hath added (being made of an uncertain Authour) the ſeeds of Endive and Sorrell, *Cytrij Ebur, os è corde Cervi, Doronicum Rom.* and *Cinamomum:* all which be apparently good for the heart. There be divers Phyſicians which have put into this Electuary certain potions of precious ſtones, but yet to no uſe, for that all what ſo is comprehended in the Electuary *de Gemmis,* which at any time may commodiouſly be mixed in the deſcription thereof, this Electuary containeth, except a few hot Aromates, and many cold ſimples, the rather to make a more ſafe uſe thereof.

Electuarium de Gemmis

Electuarium de Gemmis doth excellently comfort and ſtrengthen the heart, and preſerveth it in agues from malign and peſtilent putrefaction, doth releaſe the affected of qualming, beating of the heart, and voluntary ſadneſſe: ℞ *Margaritarum ſplendidarum,* ʒ j. ß. *Saphiri, Hyacinthij, Sardæ,* that is, *Corneolæ, Granatorum, Smaragdi,* an. ϑ ij. and gr. v. *Zedoariæ, Doronici, corticum Citrij mali, Maceris, ſem. Ocymi, Caryophyllati,* ana. ʒ j. *Corallij rubri, Succini, Eboris,* ana. ϑ ii. ß. *Ben albi, Ben rubri, Caryophyllorum, Zinziberis, Piperis longi, Spicæ Indicæ, folij Croci, Cardamomi majoris,* ana. ʒ ß. *trochiſcorum Diarrhodon, ligni Aloes,* ʒ ij. ß. *Cinamomi, Galangæ,* ana. ϑ ii. gr. v. *foliorum Auri, foliorum Argenti,* ana. ϑ i. *Ambræ,* ʒ i. *Moſchi,* gr. xv. *Sacchari albi aqua Roſarum ſoluti,* ʒ xx. which is eight times as much as the reſt of the receipt.

PLANTIUS.

Electuarium è Gemmis comprehendeth almoſt all the kindes of the hot Aromates, and they be not much dulled or reſtrained with the fragments of the precious ſtone. Therefore it were much better to take from this Electuary ſome part of the Aromates, eſpecially *Ben album & rubrum, Cardamomi majoris, Piper longum, & folium,* which ſeldome can be gotten.

Electu-

Electuarium Diambræ.

Electuarium Diambræ comforteth and fortifieth the heart, the brain and the principal parts, and quickeneth the natural heat in old folks, chiefly infeebled persons and cold natures, it doth not only further th concoction of aliments, but also of cold humours, and driveth away all the coldnesse of the body and of the womb, and therefore it is good for conception. ℞. *Diamomi, Doronici, Ro Caryophyllorum, Macteris, Nucis muschatæ, folij Galangæ*, an. ℥ij. *Spicæ nardi, Cardamami majoris & minoris*, an. ℥i. *Zinziberis*, ℥i. ß. *Santali citrini, ligni Aloes, Piperis longi*, an. ℥i. *Ambaris*, ℥i. *Moschi* ℥ß. every ounce of the powder is received and mixed with pound i. of Sugar dissolved in Rose water.

PLANTIUS.

Diambras seemeth to consist of all kind of Aromates generally heaped and confused without any choise, as *Diacuminum*, and *Dianison*, *Diacinamomum*, *Diazinziber*, *Diatrion piperion*, *Diaxiloales*, *Diamargariton calidum*, *Diamoscu seu dulce*, & *Diamoscu amarum*. All which be vehemently hot, consisting of hot simples no whit represſed, so that all these seem to be of like power and effect. Wherefore the Author omitting the rest, hath here placed the only composition of *Diambræ*, which may supply the want of the rest, lest the student in Physick should be overcharged with multitude, and the Apothecary sustain great losse. But in this composition which is vehemently hot, as the rest be in my opinion, it were best to take out of the receipt both the *Cardomomum*, and the long pepper, and to substitute in stead thereof *Rosarum rubra*. ℥iii. for otherwise it can scarsely be used in hot natures, when the weather is hot, and in hot seasons, in agues and other hot diseases; and the excessive heat also of these simples hath been occasion that the use thereof hath been unpleasant, and that it hath waxen out of use as unprofitable, even as *Diatrion piperion Galeni* and *Diacalamiuthæ*. The Author therefore perceiving this, hath upon good occasion commanded that the powders should be tempered in twelve times so much Sugar, thereby minding to make it more pleasant to the receiver.

Pulvis Cordiacus.

Pulvis Cordiacus doth marvellously comfort and fortifie the heart, and preserve it from contagion in a pestilent constitution, and may be safely taken in a burning ague, and in hot weather, for that it is of a moderate heat. ℞. *radicum Tormentillæ, Dictamni, Tunicis & Scabiosæ, sem. Acetosæ, Endivæ, Coriandri præparati, sem. Citrij, Rutæ, Cardui benedicti*, an. ℥i. *trium Santalorum, Ben albi, Ben rubri, Doronici Ro ligni Aloes, Zedoariæ, Cinamomi, Cardamomi, Macteris, Croci, Rosarum rubra. Florum Buglossi utriusque, florum Nymphææ*, an. ℈ii. *rasuræ Eboris, Spodij*, that is, *Eboris usti, ossis è corde Cervi, Corallij albi, Corallij rubri, Succini, Margaritarum spendidarum, Smaragdi, Hyacinthi, Granati*, an. ℈i. *Serici crudi torrefacti, boli Armeni, terræ Lemniæ*, an. ℥ß. *Caphuræ, Moschi, Ambaris*, an. gr. vi. reduce them to powder, and make thereof tables with eight times so much Sugar dissolved in Rose water.

Aromaticum Rosarum majus.

Aromaticum Rosarum majus, comforteth the stomach with a moderate heat, and furthereth the concoction of all the entrails, correcteth crudity, consumeth unnecessary humours, dispatcheth wind, and is most meet for such as stand in state of recovery of a sicknes. ℞. *Rosarum rubra.* ℥xv. *Glycyrrhizæ rasæ*, ℥.vii. *ligni Aloes, Santali citrini*, an. ℥.iii. *Cinamomi electi, Maceris, Caryophillorum*, ana. ℥ ii. ß. *Gummi Arabi, Tragacanthæ*, an. ℥ii. ℈ii. *Nucis Muscatæ, Cardamomi, Galangæ*, an. ℥i. *Spicæ nardi, Ambræ*, an. ℥.ii. *Moschi*, ℈i. and make tables with eight times so much Sugar.

PLANTIUS.

The usual composition of *Aromaticum Rosarum* the Author liked of.

Electuarium Diarrhodon Abbatis.

Electuarium Diarrhodon Abbatis, mitigateth the heat of the stomach, & midriffe, and yet not withstanding furthereth their concoction, asswageth pain, and dispatcheth wind ℞. *Rosarum rubrarum* ℥i. ß. *Santali albi & rubri*, an, ℥ii. ß *Tragacanthæ, Gummi Arabici, Eboris usti*, an. ℈ii. *Masticbes, Spicæ nardi, Cardamomi, succi Glycyrrhizæ, Croci, Xyloales, Caryophillorum, Gallæ muschatæ, Anisi, Fœniculi, sem, Ocymi, Acinorum Berberis, sem, Scariolæ, Portulacæ & Papaveris albi, quatuor sem frigido, majorũ, Rhubarbari electi, Cinamomi*, an. ℈i. *Margaritarum, ossis è cordi Cervi*, an. ℈. ß. *Caphuræ*, gr. vii. *Moschi*, gr. iv. make thereof tables with viii. times so much Sugar dissolved in Rosewater.

PLANTIUS.

From the Electuary of *Diarrhodon*, the Author hath subtracted *Asarum*, for that it doth overcome the stomach, notwithstanding it be powned lightly, and Sugar candy likewise, for that it hath no more efficacy or virtue then white Sugar. The Electuary of *Diagalangæ*, notwithstanding it be commended of many against the crudity of the stomach, yet it is not in use for the excessive heat: in place whereof if need so require may be substituted *Diambras* or *Diacalaminthes*.

Electuarium Diatrion Santalon.

Electuarium Diatrion Santalon, correcteth the hot inemper of the liver, and ariddeth it of the remnants of obstructing matter, cureth the Jaundies, it comforteth the liver and stomach. ℞. *trium Santalorum albi, rubri & citrini, Rosarum rubra.* an. ℥iii. *Rheubarbari electi, Eboris usti, succi Glycyrrhizæ, sem. Portulacæ*, an. ℥ii *Gummi Arabici, Tragacanthæ, quatuor sem. frigido. majo. mundatorum, sem. intubi*, ana. ℥.i. ß. *Caphuræ*, ℈i. and eight times so much white Sugar dissolved in Rosewater.

PLANTIUS.

Amylum is subtracted and exempted from the Electuary *Diatrion Santalon*, as unnecessary; neither is the Electuary *Diacucubi* hear repeated amongst the Electuaries, notwithstanding it be commended of divers against cold affects

fects and obstructions of the liver, for that it hath no more effect then this Electuary *Diatrion Santalorum*.

Diacrocu.

Diacrocu, which is also commonly termed *Diacucurma*, dissolveth inveterate affects of the liver and spleen, and maketh quite ariddance of rebellious obstructions and a hard tumour lately begun. And lastly it cureth ill habit of the body proceeding thereof, and the original matter of the Dropsie. ℞. *Croci, Asari, Petroselini Macedon Dauci, Anisi, sem. Apij*, an. ℥ ß. *Rheubarbari, Meu, Spicæ nardi*, an. ℥ vi. *Costi, Myrræ, Cassiæ lignea, Scœnanti, Carpobalsami, radicis Rubiæ, succi, Absinthij, succi Eupatorij arefacti, olei Balsami*, an. ℥ ii. *Calami aromatici, Cinamomi*, an. ℥ i. ß. *Scordij, Scolopendrij, succi Glycyrrhizæ*, an. ℥ ii. and x. times so much white Sugar dissolved in Endive water.

PLANTIUS.

Dircrocu containeth certain rare simples and hard to be come by, as *Cassia lignea Carpobalsamum*, & *Opobalsamum*, which notwithstanding if they omitted, the receipt shall be as effectual to the purpose wherefore it is instituted.

Dialacca major.

Dialacca major is more effectual then *Diacrocu* against inveterat obstructions of the liver and spleen, against an ill habit, and in the beginning of a dropsie. ℞. *Laccæ præparatæ, Rheubarbari*, an. ℥ iii. *Spicæ Indicæ, Mastiches, stipitum Scœnanthi, Absinthij Romæ succi Eupatorij Mesuæ Sabinæ, Amygdala, amararum Costi, Myrrhæ, Rubiæ, sem. opij, Ammeos, Fœniculi & anisi, Asari, Aristolochiæ longæ, Aristolochiæ rotundæ Gentianæ, Croci, Cinamomi, Hyssopi, Cassiæ lignæ, summitatum Scœnanthi, Bdellij*, an. ℥ i. ß. *Piperis, Zinziberis*, ana. ℥ i. *Sacchari albi* xii. times so much.

PLANTIUS.

Electuarium Dialacca major, Pleres Archonticon, and the exhilerating Electuary, do retain the old order of composition, for that they seem to be most fit for such affects as they be ordained for.

Electuarium exhilarans.

Electuarium exhilarans, the exhilarating Electuary is falsly ascribed unto *Galeu*, it driveth away sadnes, melancholy, and evil cogitations, it quickeneth all the spirits, it helpeth concoction, augmenteth natural heat, & preserveth the receiver from hoarines of hairs. ℞. *Florum Ocymi caryophyllati, Croci, Zedoariæ, Xylobalsami, aut ligni Aloes, Caryophyllorum, corticum cytrij Mali, Galingæ, Maceris, Nucis muschatæ, Styracis, Calaminthæ*, an. ℥ ii. ß. *Anisi, scobis Eboris, Thymi, Epithymi*, ana. ℥ i. *Caphuræ, Moschi, Ambaris, Margaritarum splendidarum, ossis è corde Cervi*, ana. ℥ ß. *foliorum Auri & Argenti*, ana. ß. of white Sugar viii. times so much.

Electuarium Diaspermaton.

Electuarium Diaspermaton refrigerating and comforting the Kidneis and the conduits of the urine and seed, doth mildly purge them from all corrup-

tion of humours. ℞. *quatuor sem. frigido. majo & mino. sem. Asparagi, Pimpinellæ, Ocymi & Petroselini, granorum Halicacabi*, an. ʒ ij. *Milij solis, Succi Glycyrrhizæ*, an. ʒ ii, *Cinamoni, Maceris*, an. ʒ ij. *Sacchari albi* viij. times so much, dissolved in the water of marrish Mallowe.

Electuarium λίθων θρυπτικὸν.

Lectuarii λίθων θρυπτικὸν; that is, *Lithō thruptico*, asswageth the pains of the lungs, displaceth the gravel of the kidneis and bladder, easeth the pain of the kidneis, and redresseth the restraint of the urine, and wasteth and breaketh the stone by little and little. ℞. *Spicæ nardi, Zinzibiris, Cinamomi, Melanopiperis, Cardamomi, Caryophyllorū, Maceris*, an: ʒ ß. *Costi, Glycyrrizæ, Cyperi, Tragacāthæ, Chamædrios*, an. ℈ ij. *sem. Apij, Ammeos, Asparagi, Ocymi, Urticæ, Cytrij mali, Saxifragi, Pimpinellæ, Cardui, Danci, Fœnieuli, Ruſci, Petroselini, Macedoni, Bardanæ & Scseleos, Asari*, an. ʒ j. *lapidis Spongiæ, lapidis Linci, lapidis Cancri, & lapidis Iudaici*, an. ʒ j. ß. *sanguinis Hircini præparati* ʒ j. ß. make thereof a powder, and temper it with ten times so much white Sugar, dissolved with water of Betony; but when extremity of pain forceth, and the urin is restrained, the sole powder is ministred, *ex Passo Cretico*, from ℈ ij. to ʒ j.

PLANTIUS.

Electuarium Diaspermaton we have read, described for many and sundry diseases, this notwithstanding which is very aptly compounded under the same name, seemeth to avail much against the heat of the kidneis, the scalding of the urine and other affects to which it is assigned. These simples be withdrawn and expuncted out of that Electuary, which they term *Lithon tribon*, which in no place be found sincere and pure; and other astringing be added in their stead, which do hinder the breaking of the stone, and the displaying of the sand, sundry seeds and many stones, and the prepared blood of the Goat is added, all which have a singular power and force against the stone, and against all the *Symptomata* which arise thereof, and if in any respect the heat be feared, it may be tempered with *Diaspermiton*.

Electuarium Diacalaminthes compositum.

Electuarium Diacalaminthes compositum, doth mightily provoke the flowers, and all purgations of the womb. ℞ *pulveris Electuarij Diacalaminthes simplicis*, ʒ ß. *foliorum Prassij, Sampsuchi, Melissophylli, Arthemisiæ, Sabinæ aridorum*, an. ʒ j. *Cyperi, sem. Rutæ & Rubiæ, Macerís, Cinamomi*, an. ℈ ij. and xij. times so much of white Sugar dissolved in the water of Feverfew or Pellitory of the wall.

PLANTIUS.

The compound Electuary of *Diacalaminthes*, seemeth fitly added in the last place to the other Electuaries, for that there was no other meet receipt extant to purge the corruption of the womb.

Of moist Antidotaries.

Antidotus analeptica.

ANtidotus analeptica recovereth all the powers of the body infeebled and wasted, it taketh away the griping of the heart and the qualming and swounding, it restoreth the body extenuated either by profusion of bloud, or by an excessive evacuation; it helpeth such as be consumed and wasted, for that it humecteth, nourisheth, strengtheneth and comforteth: ℞ *Rosarum rubrarum, Glycyrrhizæ*, ana. ʒij. gr.v. *Gummi arabici & Tragacanthæ*, ana. ʒii. and ʒij. *Santali albi & rubri*, ana, ʒj. and ℈j. *succi Glycyrrhizæ, Amyli, sem. Papaveris albi, Portulacæ, Lactucæ & Seriolæ*, ana. ʒiij. *quatuor seminum frigidorum majorum, seminum Cydoniorum, seminum Maluæ, seminum Bomberis, sem. Violarum, Scrobulorum, Pistaciorum recentium, Amygdalarum dulcium, pulpæ Sebesten*, an. ʒij. *Cariophyllorum, Spodij, Cinamomi*, an. ʒj. *Croci*, gr.v. *Penidior.* ʒß. when they be all powned, temper them with syrup of Violets.

PLANTIUS.

In the Antidotary analeptick, which they term *Resumptivam*, the Authour thought good to alter nothing besides the order of the simples, and that for the grains of Barberies, *Pistacia* be put in the receipt.

Antidotus Diasaterion.

ANtidotus Diasaterion augmenteth the generall seed, procureth a lust to venery, and doth as it were quicken and revive the dull desire thereto: and it is a singular help and comfort against the imbecillity of the kidnies and spermatick vessels, whereby it availeth much for procreation of children: ℞ *radicis Saterij recentis & solidæ, radicis Pastinacæ sativæ, radicis eringij, Nucis Indicæ, Strobulorum, Pistaciorum*, ana. ʒj. ß. *Cariophyllorum, Zinziberis, Anisi, sem. Erucæ, linguæ avis quæ semen est Fraxini*, ana. ʒv. *Cinamomi, caudarum Scincorum, semin, Bulbi*, ana. ʒij. ß. *Moschi*, gr.v. *mellis optimi despumati*, ℔ iii. The roots being bruised are boyled in hony, and tempered, and after *Nux Indica, Strobuli* and *Pistacia* being bruised are also put to them, and the other simples in the end being exquisitly pownded.

PLANTIUS.

There be three compositions set down of *Diasaterion*, but this is the most effectuall of all, and therefore may stand in stead of all the rest.

Antidotus è Cocco baphico seu grano infectorio.

ANtidotus è Cocco baphico seu grano infectorio, which the Arabians term *kermes* cheareth the heart, and drives away sorrow coming without occasion: it restraineth and bridleth *Melancholia* and *Mania*, and recovereth the decaied spirits and powers of the body: ℔ *succi malorum, fragrantium, aquæ Rosarum*, an. ℔ ij. *in quibus macera horis*, xxiv. *Serici staminis crudi*, ℔ j. Let it boil easily, and then strain it, and in the strained liquor, boil *granorum infectoriorum*, ʒij. the decoction

then will become red, in the which being strained, dissolve *Sacchari albi*, ℔ j. ß. Boil them then again to the thickness of hony: in the end put in *Ambræ crudæ contusæ*, ʒ ß. and when it is liquefied or melted, sprinkle in these powders, *ligni Aloes crudi, Cinamomi*, ana, ʒ vi. *lapidis Cyanei loti & præparati*, ʒ i. ß. *Margaritar. non perforatarum*, ʒ ii. *foliorum auri purissimi*, ʒ i. *Moschi*, ℈ j.

PLANTIUS.

Antidotus è Cocco baphico, termed *Confectio Alkermes*, cannot be safely prepared with silk already died, and as they term it *Karmesino*; for that kinde of silk usually is not died without Gall, Allum, and Arsenick, which is altogether venimous, therefore this way of composition is much better.

Antidotus è baccis Lauri.

ANtidotus *è baccis Lauri*, doth mightily dissipate winde through heat and tenuity, and is speciall good as well for pain in the great guts as in the small; ℞ *foliorum Rutæ*, ʒ x. *Ammeos, Cumini, Nigellæ, Levistici seminis, Origani, Carvi, Amygdalarum amarar. Piperis longi, Mentastri, Dauci, Acori, baccarum Lauri, Casiorci*, ana. ʒ ij. *Sagapeni*, ʒ ß. *Opoponacis*, ʒ iij. *mellis optimi expumati*, ℔ i. ß.

Philonium.

PHylonium ministred with *Opium* after six moneths, doth take away vehement and grievous pain, either in the great guts or in the kidneis, or in the spleen, provoketh sleep, staieth distillation, asswageth cough, and restraineth spitting of bloud, ℞ *Croci*. ʒ v. *Piretbri, Euphorbij, Spicæ nardi, Myrrhæ, Castorei*, ana. ʒ i. *Piperis albi, Hyosciami*, ana. ʒ xx. *Opij*, ʒ x. *mellis optimi expumati*, ℔ ij. the dose hereof is from ℈ i. to ʒ j.

PLANTIUS.

The author hath preferred above the rest this description of *Philonium* approved both by authority of *Galen*, and by experience, for that this Allum is sufficient to allay vehement torments, and yet notwithstanding the Author following *Mesue* hath put in Myrrhe and Castory (neither of which *Galen* improveth) that the mixture might the rather be the safer, for that they have a peculiar vertue to correct *Opium*. If the manner of composition in this receipt be considered, the weight of *Opium* is almost twise so much as in *Philonio Romano*. The greater *Philonium* which they term *Romanum* (for that it hath but half the weight of *Opium*) may be ministred in a double Dose, namely from ℈ ij. to ʒ j.

Antidotus termed Requies.

ANtidotus *termed requies*, without *Opium*, doth allay the extreme heat of burning feavers, asswageth thirst, represseth madnes, procureth sleep, and causeth ease: ℞ *Rosarum, Violarum*, ana. ʒ iij. *corticum radicum Mandragoræ, sem. Hosciami albi, & Papaveris albi, sem. Scriolæ, Lactucæ, Portulacæ & Psilii, Nucis Muschatæ, Cinamomi electi*, ana. ʒ i. ß. *trium Santalorum, Rodij, Tragacanthæ* ana. ℈ ii. *mellis optimi expumati triplum*.

PLAN-

PLANTIUS.

Antidotus termed *Requies* hath leſſe *Opium* then any kinde of *Philonium* or of *Opiatum*, yet it cooleth mightily through the mixture of other ſimples which be almoſt all cold; notwithſtanding the uſe thereof is ſcarcely ſafe, for that the *Opium* is not ſufficiently corrected by mixture of hot ſimples. But if the compoſition be proved without *Opium*, truly it doth not little avail to aſſwage the burning heat of agues, and dotage, thirſt, and whatſoever *Symptomata* do proceed of the feverous heat. The other compoſitions of *Philoum* are to be abandoned as nothing neceſſary, as both the Antidotary *Diolibanum* and *Athanaſia*, and *Muſa ænea*, *requies cum opio*, *Trifera magna*, and *Eſdiæ magna*, of what author ſoever it was invented. For ſuch compoſitions as have *Opium*, if they be ordained to aſſwage pain, *Philonium* deſcribed by this author may ſupply the want. But if it be ordained either to ſtrengthen the principall parts, or to expell poyſon and many other ſundry diſeaſes, *Triphera magna*, *Eſdiæ magna*, *Aurea Alexandrina*, and *Athanaſia*, *Theriace* and *Mithridatum* may therefore ſtand in their ſtead. The confection *Anacardina* is alſo omitted, being flat contrary to thoſe which I have repeated. For notwithſtanding it be commended for many diſeaſes, yet for the great exuperant heat thereof it is very dangerous, for that it doth ſpeedily inflame the ſpirits and humours, and forthwith doth procure an ague.

Theriace diateſſaron.

Theriace diateſſaron is excellent good againſt Epilepſie, Convulſion, Palſey, Crudity of the ſtomack, ill habit, Dropſie, and other cold diſeaſes. Further it availeth much againſt venime received, againſt the biting of virulent beaſts, and a peſtilent conſtitution: ℞ *radicis Gentianæ*, *baccarum Lauri*, *Myrrhæ*, *Ariſtolochiæ rotundæ*, ana. ℥ ii. and when they be very ſeriouſly powned, receive and mix it with *mellis optimi expumati*, ℔ ii.

Theriace Andromachi ſenioris.

Theriaci Andromachi ſenioris prevaileth againſt the ſtinging of poyſonous beaſts, it helpeth the falling evill, the Apoplexy, the reſolution of the body, *Cephalalgia*, *Aſthma Hemaptois*, aggrievance in the ſtomack, Jaundies, Dropſie, pains of the kidnies, cholick, gout, melancholick and lunatick men, and laſtly the Leproſie: it expelleth the flowers and a dead childe: it marvellouſly comforteth and fortifieth the heart, the brain, the liver, the ſtomack and the whole body, and preſerveth it from a peſtilent contagion, ℞ *Trochiſcorum ſcilliticorum*, ℥ vj. *Trochiſcorum theriacorum*, *Magnatis hædycroi*, *Piperis longi*, *Opij*, ana. ℥ iij. *Roſarum rubrarum*, *ſem. Napi ſylveſtris*, *Scordij*, *Opobalſami*, *Cinamomi*, *Agarici*, ana. ℥ i. ß. *Myrrhæ*, *Coſti*, *Croci*, *Caſſiæ ligneæ*, *Nardi indicæ*, *Scœnanthi*, *Thuris maſculi*, *Piperis albi*, *& nigri*, *Dictamni*, *Marubij*, *Reubarbari*, *Stœchadis*, *ſem. Petroſelini*, *Macedo*, *Calamites*, *Terebinthinæ*, *Zinziberis*, *radicis Pomaphylli*, ana. ℥ vi. *Pollij Montani Chamæpyteos*, *Styracis calamitæ*, *Mel*, *Amomi*, *Nardi Celtitæ*, *Sigilli Lemnij*, *Phu. Fontici Chamedrios*, *foliorum Malabatri aut Macis*, *Chalcidis toſtæ*, which may be commodiouſly pretermitted, *radicis Gentianæ*, *Anſi ſucci Hypociſchidis*, *Carpobalſami*, *Gummi arabici ſplendidi*, *ſem. Fœniculi*, *Cardamomi minoris*, *Seſelios*,

Acaciæ, Thalaſpios, ſem. Hyperici, Ammeos, ana. ℥ ß. *Caſtorei, Ariſtolochiæ longæ, Sentonis, ſem. Dauci, Bituminis Judaici, Opoponacis, Centaurij minoris, Galbani*, ana. ℥ ii. *mellis optimi expumati triplum, id eſt*, ℔ xiv. ℥ iii. *Vini optimi odorati*, ſo much as ſhall ſuffice to diſſolve the liquors and juyces. The greateſt doſe is, ℈ iv. or ℥ ß. for ℈ j. of the powder for ℈ iv. of the compoſition contain, gr. j. of *Opium*.

PLANTIUS.

The Authour hath therefore imitated the compoſition of Triacle ſet forth by *Andromachus* ſenior, in an Elegiacall verſe, for that neither the number nor the weight of ſimples can in verſe eaſily be changed. Certain Authors afterward framed this receit in other order of ſimples, and peradventure more convenient: to the which alſo they added Sothernwood and Gladine, and altered the doſes of certain ſimples; and therefore their receit is not to be accounted ſo certain. Wherefore without all controverſie we are to inſiſt on this deſcription only. Whereas the Author doth admoniſh us of *Chalcitide*, id eſt, uſt vitriol not to be put into this compoſition, therein imitating *Valerius Cordus*, that ſeemeth very convenient; for whereas that medicine, eſpecially being burnt, is marvellous cauſtick, *Eſcaroticum* and hurtfull to the intrails, and hath been experienced nothing to avail for any externall diſeaſe, there is no cauſe why with ſo great inconvenience and unpleaſantneſſe of taſte, it ſhould be admitted into this compoſition. For if it be (as ſome men think) therefore added to make the compoſition black, it ought not for colour ſake, by taſte and operation ſo much annoy the body. Finally by taking it away, the whole receit will be more commodious, leſſe ſharp and hot, and will become more pleaſant to the receiver.

Mithridatum.

Mithridatum doth higheſt reſemble the power of Triacle, and is uſed againſt the ſame diſeaſes with a great deal more facility, and leſſe extremity of heat according unto the deſcription of *Andromachus*, allowed of *Galen* and other ancient Phyſicians: ℞ *Myrrhæ, Nardi*, ana. ℥ i. ℈ ß. *Croci, Cinamomi, Scordij, Zinziberis*, ana. ℥ vij. ß. *Opij*, ℥ iv. gr. xxv. *Styracis, Seſelios, Abrotani, Libanotidis*, ana. ℥ x. *Caſtorij*, ℥ vij. ℥ ß. *Scœnanthi, Polij, Coſti, Piperis longi, ſem. Dauci, Scœnanthi, Galbani, Terebinthinæ*, ana. ℥ vi. ß. *Piperis albi*, ℥ v. ℈ vi. *Petroſelini, ſeminis Nardi Celticæ, ſeminis Fœniculi, folij Indi, aut Maceris, Gentianæ, Roſarum ſiccarum, Mci Athamantici*, ana. ℥ iv. *Caſſiæ ligneæ*, ℥ v. ß. *Thuris*, ℥ vi. ℈ i. *ſucci Hypociſtidis*, ℥ vi. gr. xv. *Acori aut Calami aromatici, Phu. Pontici, Sagapeni, fructus Balſami, Hyperici, Iridis, Acatiæ, Gummi Cardamomi, Polycinj*, that is, ana. ℥ ii. *terra Lemniæ, lumborum Soinci, Cypheos, Opoponacis*, ana. ℥ vi. *Thlaſpij*, ℥ vi. ℈ ii. *Aniſi, Hyſſopi. Camepyteos*, ana. ℥ iij. *Opobalſami, Ariſtolochiæ rotundæ, Marrubij* ana. ℥ j. *mellis optimi expumati*, ℔ vii. ß.

PLANTIUS.

There be four ſundry and very diverſe compoſitions of *Mithridatum* extant, one (and that the greateſt) is the invention of *Nicolaus Myrepſus*, deſcribed by *Nicolaus Præpoſitus*, and uſed of all Apothecaries every where, which every man doth daily experience to be very effectuall againſt malign and peſtilent agues

agues, venim, vomits, crudities, lienteries, and many other diseases, and whatsoever first author or inventer it had, it is now every where much practised. The second is of *Democritus* an ancient Greek authour, practised of *Avicenna*, and set out in the Apothecaries book of *Nicolaus Præpositus*, which as it is found to be both in composition and in use more facile then the other, so in vertue it is no whit inferiour to the same, but rather more excellent and effectuall against all malign and contagious diseases. The third was described by *Andromachus*, and the fourth which *Galen* and *Ætius* and other Greek authors took out of the works of *Antipater* and *Cleophantus* ancient Physicians. The two latter be not much unlike, for they consist of the same simples; notwithstanding placed in divers order, whose doses do differ in a certain few half scruples only, so that they two may seem fitly to be applied to the same use; yet notwithstanding, because this last is somewhat more copious, compounded of 52 simples, and corrected and approved according to the diligent judgement of *Galen*, it is to be esteemed the best of the rest and most effectual against the disease tofore repeated. Wherefore the author hath repeated this only, because he would have it used only of all Physicians, and therefore he hath altered the order of the simples reducing unto one place all such as were of one dose, that thereby the Apothecaries might have lesse labour in compounding and confecting the receipt.

De Trochiscis, seu Pastillis.

Trochisci è vipera.

Trochisci è vipera, which are used in the composition of the great triacle, the flesh of chosen and prepared vipers is boiled in pure water with green Dill and salt, from the bones: then being taken out it is grinded on a marble stone, and it is sprinkled by little and little, with like weight of crums of wheaten bread dried, powring in in the mean time (if need so require) the own broth of the vipers, and a little *Opobalsami aut Succidanei*, whereof Trochisks be made the weight of ℥j. and be diligently dried in the shadow.

Trochisci scyllitici.

Trochisci scyllitici be referred to the same composition of Triacle: ℞ *Medullæ Scyllæ assatæ*, ℔ j. *farinæ Ervi*, ℥ viii. and being well bruised they be tempered into *Trochisces*, and be dried in the shadow.

Trochisci hedricoi.

Trochisci hedricoi be likewise applied to the composition of Triacle: ℞ *Mari aut Balsamitæ, Amaraci, Asari, Aspalathi Calami odorati, aut Galangæ, Phu Pontici, Xylobalsami, Opobalsami, aut Succidaneorum, Cinamomi, Costi*, ana. ℥ iij. *Myrrhæ, folij Nardi Indicæ, Croci, Cassiæ*, ana. ℥ vi. *Majtiches*, ℥ i. to make wine of the best as sufficeth to the making of Trochisks.

Tri-

Trochisci Cypheos.

Trochisei Cypheos be requisite to the composition of Mithridate: ℞ *pulpæ uvarum passarum, Terebinthinæ coctæ, Myrrhæ, Scænanthi,* ana. ℥ j. ß. *Calami aromatici,* ℥ ix. *Cinamomi,* ℥ ß. *Bdellij, Anicis,* that is, *Blattæ Bizantij, Spicæ nardi, Cassiæ ligniæ, Cyperi, Arcenthidum,* that is, *Baccarum Juniperi,* ana. ℥ iij. *Aspalathi,* ℥ ii. ß. *Croci,* ℥ i. *mellis expumati & vini optimi,* ana. so much as is sufficient to the tempering of Trochisks.

PLANTIUS *in Trochiscos.*

There is no alteration made of the Trochiks which be commended by the judgement of all Authors, as available to the great composition left that in the alteration of them there should be somewhat changed in the greater compositions which be by use approved.

Trochisci è Capparibus.

Trochischi è Capparibus doth take away the hardnesse of the spleen, grosse melancholy, and dispatcheth winde: ℞ *corticum radicum Capparis, semi. Agri.* ana. ℥ vi. *Ammoniaci,* ℥ ß. *sem. Nigellæ calamitæ, succi Eupatorij, Amygdalarum amara. foliorum Rutæ, Aristolochiæ rotundæ, sem. Nestorij.* ana. ℥ ii. *Cyperi Scolopendrij,* that is, *Ceterachi,* ana. ℥ i. receive and temper the powders in *Ammoniacum* dissolved in vinegar, and make thereof Trochisks.

PLANTIUS.

Trochismi è Capparibus be very wisely described and yet notwithstanding if you adde unto them *Gummi laccæ seu Caucami & rubei tinctorum,* ana. ℥ i. they shall become more effectuall, neither be other Trochisks of *Lacca* to be admitted for this purpose, but that these of Capers be sufficient enough against obstructions and inveterate diseases of the spleen.

Trochisci de Eupatoria.

Trochisci de Eupatorio do dissolve the obstructions and tumors of the liver especially, and doth cure daily agues arising thereof, the Jaundies, and beginning of Dropsie: ℞ *Mannæ electæ, succi Eupatorij,* ana. ℥ i. *Rosarum,* ℥ ß. and being all received and tempered with the juyce of Agrimony and *Manna* are to be made into Trochisks.

PLANTIUS.

Trochisci de Eupatorio be substituted also instead of Trochisks of Rubarb and Wormwood, for that they be of great affinity and like vertue.

Trochisci Alkakengi seu Halicacabi.

Trochisci Alkakengi seu Halicacabi do mitigate the exulcerations of the kidneis and bladder, difficulty of urine arising of those parts, and pissing of bloud, ℞ *baccarum Halycacabi,* ℥ iii. *sem. Cytrulli, Melonium & Cucurbitæ mundatorum* ana. ℥ ii. ß. *boli Armeni, Gummi Arabi, thuris, sanguis Draconis, Papaveris albi, Amygdalarum amararum succi Glycyrrhizæ, Tragacanthæ, Amyli, Strobulorum,* ana. ℥ vi. *sem. Apij, Succini, terræ lemniæ, sem. Hyosciami, Opij,* ana. ℥ ii and with the juyce of winter Cherries, make Trochisks of these simples. There be other Trochisks without *Opium* compounded like unto these.

Tro-

Trochiſci è Myrrha.

Trochiſci è Myrrha do mightily bring down the flowers, and do cure the diſeaſe ariſing of their ſuppreſſion, and laſtly do expel the ſeconds, or a dead childe: ℞ *Myrrhæ* ℥ iii. *Lupulorum*, ℥ v. *foliorum rutæ, Mentaſtri, Pulegij, Cumini Rubeæ, Aſſæ fœtidæ, Sagapeni, Opoponacis*, ana. ℥ ij. and of theſe be made Trochisks with the juyce of Mugwort.

Trochiſci è terra Lemnia.

Trochiſci è terra Lemnia do ſtay courſing and outragious humors, eſpecially being thin, do reſtrain the exceſſive flux of the belly inwardly taked, and being outwardly applied, they do ſuppreſſe profuſion of bloud, iſſuing either out of the noſe, or womb, or hemorrhoids, or any other part: ℞ *ſinguis Draconis, Gummi Arab. Aſſali, ſpodij, Acati, Hypociſchidos, lapidis Hæmatitæ, Lalauſtiorum, boliarmeni, terræ Lemniæ, Corallij rubri, Succini*, ana. ℥ ij. *Margaritar. Tragacanthæ, Papaveris nigri*, ana. ℥ i. ß. *ſem. Portulacæ toſti, cornu, Cervi uſti, Thuris Nucum, Cupreſſi, Croci*, ana. ℥ ij. and confect Trochisks thereof with the juyce of diſtilled waters of Plantain.

PLANTIUS.

Trochiſci è Ramich be ſubſtracted of the trochisks of *terra lemnia*, for that they comprehend the greateſt part of them. Theſe trochisks *è terra Lemnia* comprehend great ſtore of aſtringing and cooling ſimples, and therefore other aſtringing compoſitions be not requiſite. And ſith this receipt is of all other moſt effectuall and leſſe dangerous, all the other be ſuppreſſed, as *Trochiſci Ramich, Trochiſci Diarrhodon, Trochiſci Oxyacanthæ, Trochiſci è Succino ſeu Carabæ & trochiſci è Spodio*, for that the compoſition of all thoſe is nothing apt nor neceſſary. The trochisks of *Diarrhodon* which do conſiſt of Roſes, *Spodion*, red and white Saunders, of Saffron, and Camphire may ſupply the place of theſe, eſpecially if they ſeem to be unpleaſant in taſte.

Trochiſci è Caphura.

Trochiſci è Caphura do aſſwage the heat of burning agues, the fervency of bloud and choler, the inflammation and hot intemper of the intrails, and whatſoever thirſt ariſeth thereof: ℞ *Roſarum rubrarum*, ℥ ß. *ſpodij, Glycyrrhizæ*, ana. ℥ ß. *quatuor ſem. frigidor. major Tragacanthæ, Gummi Arab. Croci, ſpicæ nardi Indicæ*, ana. ℥ i. *Santali Citrini*, ℥ ii. ß. *ligni Aloes, Cardamomi, Amyli, Caphuræ*, ana. ℈ ii. *ſaccari albiſſimi, Mannæ electæ*, ana. ℥ ii. *Muſcilaginis, Pſilij* depromed out of Roſewater, as much as ſufficeth to make Trochisks.

Trochiſci Galliæ Moſchatæ.

Trochiſci Galliæ Moſchatæ do marvellouſly corroborate the heart, the brain, and the other intrails, and do give a good ſmell to the mouth and the reſt of the body: ℞ *ligni Aloes crudi* ℥ v. *Ambræ*, ℥ iij. *Moſchi*, ℥ j. *Muſcilaginis, Tragacanthæ*, made in Roſewater, ſo much as ſufficeth for Trochisks.

Trochiſci alyptæ Muſchatæ.

Trochiſci Alyptæ Muſchatæ have the ſame effect, either inwardly received, or by ſuffumigation, and further arrid the body of difficulty of breathing: ℞ *ladani puriſſimi*, ℥ iij. *Styracis Calaminthæ*, ℥ i. ß. *Styracis rubræ*, ℥ i. *ligni Aloes*, ℥ ij.

Am-

Ambræ, ℥i. *Caphuræ*, ʒ ß. *Moschi*, ℈ ß. and distilled Rosewater as much as need requireth.

Trochisci Bechici albi.

Trochisci Bechici albi, which also be termed *Pilulæ albæ*, do mitigate a sharp distillation, and do asswage hoarsnes and continuall cough: ℞ *Sacchari albissimi*, ℔ i. *Sacchari candi*, *Penidiorum* ℥ iv. *radicis Iridis Florentini* ℥ ii. *Amyli*, ℥ i. ß. the muscilage of Tragacanth made in Rosewater, so much as sufficeth to the confirmation of Trochisks.

Trochisci Narcotici.

Trochisci Narcotici being safely applied to asswage the pain of the head and teeth do procure sleep in the burning of fevers, do extinguish *Erysipelas* and inflammations, and being dissolved in other medicines, do mitigate the pain of the externall parts: ℞ *Gummi Arabici & Tragacanthæ. Amyli*, ana. ℥ ß. *Ceruſæ lotæ aqua Roſarum*, ʒ vi. *Styracis Calaminthæ, Myrrhæ, Caſtorij, Opij, ſapa ſoluti*, ana. ℈ iv. *Croci*, ʒ ß. and when they be all bruised they are to be received and mingled with the muscilage of Fleewort taking out of Rosewater, and thereof confect Trochisks.

PLANTIUS.

The Authour hath brought into the order of Trochisks in this last place, *Narcoticos Trochiſcos* against extream torments, the composition whereof is very apt, and the use very necessary, and the rather because there be none extant which can serve for that purpose.

De Ecligmatis & conditis.

Ecligma è pineis Nucleis.

Ecligma è pineis Nucleis, do extenuat and deterge grosse humors of the breast and lungs very convenient and commodious against *Asthma*, difficulty of breathing, and inveterat coughs; ℞ *Nucleorum pineorum recentium*, ʒ xxx. *pulpæ Palmularum*, ʒ xxxv. *Amygdalarum dulcium & amararum, Avellanarum, assatarum, Tragacanthæ, Gummi Arabici, Glycyrrhizæ, Amyli, Capilli Veneris, Iridis Florentini*, ana. ʒ iv. *pulpæ Paßularum, butyri recentis, Saccari albissimi*, ana. ʒ iii. *mellis albi expumati*, ℔ iii. *fiat Ecligma*. A wholesome and approved Ecligm more effectuall then the former against the same diseases: ℞ *Cinamomi, Hyssopi, Glycyrrhizæ*, ana. ℥ ß. *Reripha, & Mixaria*, ana. ℥ xxx. *numero. Uvarum passarum purgatarum, Ficuum aridarum, Palmularum pinguium*, ana. ℥ ii. *Fenugræci*, ʒ v. *Capilli Veneris*, M. i. *sem. Anisi, Fœniculi & Lini, radicis Iridis, foliorum Calaminthæ*, ana. ℥ ß. boil them all in ℔ iij. of water to the consumption of two, and boil again the strained juyce with ℔ ii. *Penidiorum* to the thickness of hony, and then put in *Pinearum expurgatarum*, ʒ v. *Amygdalarum dulcium mundatarum, Glycyrrhizæ, Tragacanthæ Gummi Arab. Amyli*, ana. ʒ iii. *Iridis* ʒ ii.

Ecligma

Ecligma è Scylla,

Ecligma è Scylla availeth against the same diseases. ℞ *Succi seu mucoris Scyllæ & mellis optimi expumati*, an. ℔ j. boil them to the consistence of an Ecligme.

Ecligma ad Asthma.

Ecligma ad asthma is an Ecligme which of all other before propounded is most effectual against *Asthma*. ℞ *Scyllæ assatæ*, ℥ ß. *radicis Iridis, Hyssopi, Prassii, Marrubij*, an. ℥ i. *Myrrhæ, Croci*, an ℥ ß. with sufficient quantity of hony, let the compound Ecligme of *Scylla* be confected.

Many simples be condited with Sugar, that they may the longer continue with their full vertue, whereof some be whole, some be bruised: such as be whole be boyled in thrice so much Sugar until the whole moisture be consumed, there remaineth the perfect consistency of a sirupe, as for example: *Acorus* is condited against the cold diseases of the brains and nerves, and to recover their strength.

Zinziber is condited against the crudity of the stomach, and slimy fleam in the lungs.

The root of Bugloss is condited against the palpitation of the heart and qualming.

Peaches, fragrant Apples, the rind of the Citrine be condited against *Cardialgia* and *melancholia*.

Quince Pears, and *Diacydonion*, and Pears be condited to strengthen and corroborate the stomach.

Waluuts, *Myrabolani, Embleco & Cepuli*, and Nutmegs being condited, do further the concoction of the stomach, do get an appetite, and increase strength.

Cherries, and the slips of Endive, Purslain, and Lettice condited, do refrigerat, asswage thirst, and procure appetite.

Barberies and Cervices being condited, do allay thirst, and the fervency of choler, and restrain flux of the womb.

Saterion and *Eringium* condited, do increase the seed, and stir up a desire to carnality, and further conception.

Conservæ.

But such as cannot well be boyled, let them be bruised and mixed with twise so much Sugar and so be set in the Sun, and conserved, & retain the name of compound Sugar, as Josacchar, Rhodosacchar. But of al other kinds of compound sugar, these ought especially to be in a readines: sugar of Rosemary, of the flowers of Sage, of the flowers of Betony, & of *Stœchados*, of the flowers of Piony; for that they be special good against the cold diseases of the brain and nerves, to comfort and strengthen them against the Epilepsie and Apoplexy.

The Sugar of the flowers of Flowredeluce, of Maidenhair, and of the root of

of Enula, doth mildly pure the breast, and ease the lungs.

The Sugar of Comfrey doth stay spitting of bloud.

The Sugar of Violets, and the flowers of Bugloss doth refrigerat and chear the heart.

Sugar of Roses strengtheneth the stomach, staieth distillations, and restraineth eruption of blood.

Sugar of the flowers of Cichory cooleth the liver, and openeth the obstructions thereof.

Further, there be sundry medicinable juyces reserved to use, whereof some be simple and pure, others mixed with Sugar, which for that by boyling they come to the thickness of *Sapa*, be therfore termed of the Arabians *Robuo*, that is, *sapales*. These juyces being strained, be permitted to settle until they wax clear, and then the purer portion thereof is boyled to the thickness of hony, and then it is set in the Sun, and so is kept. If Sugar be therewith to be mingled, it must be in the weight half so much as the juyce is.

Succus è Nucibus, termed *Diacaryòn* availeth against sharp distillations and *Angina*, and hath of the juyce of yong Walnuts, ℔.iv. *mellis optimi* ℔.ij. and be boyled to the thickness of hony.

Succus è Moris, termed *Diamoron*, is good against the fretting ulcers of the mouth and jaws, and sharp distillations. ℞. *succi Mororum domesticorum*, ℔.ß. *succi Mororum rubri, mellis optimi expumati*, an. ℔i. *Sapæ*, ℥iii. boyl them to the consistency of hony.

The juyce of wild Plumbs be boyled until they be come thick, and then they be used in stead of *Acatia*.

Of Medicines applied outwardly, and first of Oyls.

Oleum Rosarum.

OLeum Rosarum doth quench inflammations and burning in the stomach, it doth strengthen, thicken, and stay fluxes. ℞. *Gemmarum rosarum rubrarum recentium* bereft of the pricks and bruised, *succi rosarum*, an. ℔.i. macerate them in pound v. of *Oleum Omphacinum* which is without salt, in a vessel of glass close shut, then set them 7. daies in the Sun, after boyl them three hours in a double vessel, and the leaves being strained and cast away, put in new, and change them twise and thrise; in fine, the leaves being strained again and cast away, set in the Sun, and boyl it in a double vessel until the juyce be consumed. If you want *Oleum Omphacinum* without salt, the common oyl must be oftentimes stirred and washed in the juyce of sour grapes.

Oleum Violarum.

OLeum Violarum quencheth heat, abateth hot inflammations, easeth the pleuritick, and asswageth the diseases of the lungs and breast: it is made of

of common oyl being old, or of oyl of Almonds, being new and unsavory; or which at the least is washed with cold water; then fresh purple Violets be put into the oyl in a vessell well covered, and be set at the Sunne untill ten dayes, and every third day the Violets be changed, and in the end dry Violets be put in.

Oleum Nymphæa.

Oleum Nymphæa doth more refrigerat, and doth especially asswage the heat of the kidnies, bladder, and head, mitigateth madnes, procureth sleep, it is made as oyls of Violets, of the white flowers of water Lillies macerated in laved oyl, but it is set in the Sun xx. dayes, in the which space the flowers be changed thrice.

Oleum Papaveris.

Oleum Papaveris worketh the same effects that *Oleum Nymphæa* doth, but more effectually and properly, it appeaseth pain of the head, madnesse, and procureth sleep. The flowers, leaves, and heads of white Poppy being bruised, be macerated in laved oyl: and it is made as *Oleum Nymphæa*, yet it may be mingled in a double vessel; there be which do presse out the oyl of the seeds of Poppy, as out of Almonds.

Oleum Hyoscyami albi.

Oleum Hyoscyami albi is prepared in like order as oyl of Poppy, both by maceration and expression, and is as effectual as oyl of Poppy for all the repeated purposes.

Oleum Mandragoræ simplex.

Oleum Mandragoræ simplex doth more apparently refrigerate asswageth pain proceeding of inflammation, and procureth sleep; it is confected of the apples of Mandrake bruised and macerated in oyl, and easily boyled as *Oleum Nymphæa*.

Oleum Mandragoræ compositum.

Oleum Mandragoræ compositum, doth of all other most effectually refrigerat and doth asswage the pains coming of inflammation, and other agrievances whatsoever: being annointed it doth mitigate the ache of the head, and frensie; and put to the nostrils, forthwith it procureth sleep. ℞. *Olei*, ℔. ii ß. *succi pomorum Mandragoræ*, ℥ iv *succi Hyoscyami albi*, ℥ ij. *succi capitis Papaveris albi*, ℥ iii. *succi Violarum*, *succi Cicutæ tenerrimæ*, an. ℥ i. *Opij Styracis*, *Calamiuthæ*, ana. ℥ ß. all which must be mixed together and stand in the Sun ten dayes, and after be boyled in a double vessel until the juyce be consumed; in the end the oyle must be strained and set up until need require.

Oleum Melinum, quod & Cydoniorum

Oleum melinum quod & Cydoniorum, refrigerateth, astringeth, is very good for the stomach, intrails and liver being feebled, for that by annoynting it restraineth vomite, laske, and swear. ℞. *Cidoniorum cum cortice & semine tusorum*, *succi Cydoniorum*, ana. ℔. ß. mingle them in a vessel of glasse, and pour in of *Oleum Omphacinum*, ℔. i. ß. set them in the Sun fifteen dayes, then boyl them

them four hours in a double veſſel, and the Quince pear being ſtrained, other freſh are likewiſe to be incocted the ſecond time, and alſo the third time, until the humour be wholly conſumed. In fine, preſſe out the oyl, and keep it to your uſe.

Oleum Myrtinum.

Oleum Myrtinum refrigerateth, aſtringeth, and comforteth, but properly the heart, ſtomach, brain, and nerves: it is made as *Milium* of the berries and leaves of Myrtle, by adding the juyce alſo when they cannot be come be.

Oleum Maſtichinum.

Oleum Maſtichinum, doth by aſtriction corroborate the brain, ſinews, ſtomach and liver, very commodious againſt lientery, vomit, and crudity, ℞. *Maſtiches*, ℥ iij, *aquæ Roſarum*, ℥ iiij. *Olei omphacini vel roſacei*, ℔ i. boyl them in a double veſſel to the conſumption of the water. Wine in ſtead of Roſewater is put in, when as the wearineſſe or the unluſtineſſe of the ſinews is to be aſſwaged.

Oleum Menthæ.

Oleum Menthæ doth by annoynting corroborate the ſtomach, & other parts, furthereth concoction with a moderate heat, and it is confected in this wiſe. The leaves of ſown Mints bruiſed with the juyce be macerated in oyle of *Omphacinum*, ſet in the ſun, boyled and oftentimes changed, as hath been ſhewed in the oyl of Roſes.

Oleum Abſinthij.

Oleum Abſinthij doth moderately calefie and corroborate, doth further concoction, procure appetite, open obſtructions, kill worms. The tops and leaves of Wormwood be bruiſed and macerated in *oleo Omphacino*, and it is abſolved as oyl of Mint.

Oleum Chamemelinum.

Oleum Chamemelinum, doth with an eaſie obſtruction corroborate the ſinews, and membranes, and doth excellently aſſwage pain. ℞. *Foliorum Chamemeli recentium & tuſorum*, ℔ j. infuſe and macerate them in ſweet mature oyl, and let them ſtand in the Sun twenty of the Canicular days, and ſtraining and caſting away the leaves, reſerve the oyle.

Oleum Liliorum.

Oleum Lileorum aſſwageth the pain of the breaſt, ſtomach, womb, kidneis, bladder, and ſinews, and doth eaſe and concoct them. ℞. *florum Liliotum alborum integrorum*, caſting only away the yellow filaments, ℔ j. mecerate them in ſweet and mature oyl, and ſet them in the Sun twenty days. There is alſo another compound oyl made thereof, more effectual to all the purpoſes which I have heretofore repeated, which receiveth *Maſtiches, Calami aromatici, Coſti, olei Pyrethri, Carpobalſami*, an. ℥ j. *Caryophillorum & Cinamomi*, an. ℥ ß. *Croci*, ℥ iij. Bruiſe them all and macerate them in water four and twenty hours. After let them boyl a little, and being taken from the fire, pour in of ſweet oyl, ℔ ij. of the leaves of Lillies, ℥ viij. ſet them forty days in the Sun, then ſtrain out the oyl, and keep it to your uſe.

Oleum

Oleum Leucoij lentei.

Oleum Leucoij lentei, asswageth the pains of the back, kidneis, sinews, and joynts. ℞. *florum Leucoij*, ℔ i. macerated in ℔. i. ß. of sweet oyl set in the sun ten days, changing the flowers thrise: and the oil expressed is kept by putting thereto if you think good, ʒ ii. of the dry flowers.

Oleum Iasminum.

Oleum Iasminum worketh the same effect which *Leucoij* did, but more forcibly. Further it is an especial mollifying and lenitive oyl, it is made as the oyl of Lillies was of the flowers of Jasmine.

Oleum Anethinum.

Oleum Anethinum doth moderatly calefie and digest, asswageth pain of the head, and ach of the sinews, procureth sleep: it is made of the leaves of Dil, which be macerated in sufficient quantity of sweet oyl, and set in the Sun one day, or concocted in a double vessel, and the oyl being strained from the leaves is reserved.

Oleum Amygdalarum dulcium.

Oleum Amygdalarum dulcium, doth mitigate pain, comfort the exasperated parts, especially the lungs and kidneis: it mollifyeth dry and hard matter, and it is very meet for such as have the Hectick feaver, and be consumed. It is made in this wise: Sweet Almonds being diligently purged, be much bruised, and then there is poured upon them a little Rosewater: after put into a vessel, they are kept and fostered as it were in hot water, that they may become somewhat hot. Lastly put in a little bag, they are pressed in a presse, until the oyl issue out.

Oleum Lumbricorum.

Oleum Lumbricorum doth mollifie with a moderate heat, and asswage pain, very convenient for such as be bruised and have pain in the joynts. ℞ *lumbricorum terrestrium lotorum & præparatorum* ℔. ß. *vini albi*, ʒ ii. *olei dulcis*, ℔. ii. boyl them to the consumption of the wine, and the washing of the worms, then strain the oyl, and reserve it to your use.

Oleum Irinum.

Oleum Irinum doth concoct, extenuat, and dissolve, it asswageth pain of the liver, womb, and joynts, it concocteth likewise the offending matter of the lungs and breast. ℞. *radicum Iridis tunsarum*, ℔. ß. *florum integrorum*, ℔ i. *decocti*, if you wish to have it work more effectually, take of the juyce of another flowerdeluce, ℔ i. *olei dulcis*, ℔ ii. ß. boyl them in a double vessel till the water evaporat: and straining the roots and leaves preserve the oyl.

Oleum Rutaceum.

Oleum Rutaceum calefieth and attenuateth gross humours, dissipateth winde more forcibly then Dil, it availeth against the cholick, Palsie, Cramp, and coldness of the womb and bladder. ℞. *foliorum Rutæ modici succorum, succi ejusdem*

ana. pound ß. macerate them three daies in pound iij. ſweet oyl: boyl them in a double veſſell untill the juyce be conſumed, and then ſtraining the Rew, change it three or four times: in fine, reſerve the oyl expreſſed.

Oleum Amygdalarum amararum.

Oleum Amigdalarum amararum doth mightily attenuate and divide, doth diſſipate winde, eſpecially the noiſe of the ears, and openeth the obſtructions of the liver and other intrails by attenuating and deterging, it mollifieth hardneſſe, but eſpecially of the ſinews: it is confected of bitter Almonds dried and purged bruiſed and calefied in hot boyling water, and preſſed in a preſſe untill the oyl come out.

Oleum è Capparibus.

Oleum è Capparibus by extenuation and deterſion doth diſſolve every hardneſſe and obſtruction, but eſpecially of the ſpleen; it aſſwageth the aggrievances, and eaſeth every diſeaſe of the ſame: ℞ *corticis radicum Tamariſci, foliorum Tamariſci, ſem. Agni, Scolopendrii ſeu Aſplenii, Cyperi,* ana. ℥ ij. *Aceti, vini optimi,* ana. ℥ ij. *olei maturi,* ℔ j. boyl them in a double veſſell to the conſumption of the wine and vinegar, then ſtrain the oyl, and ſtore it.

Oleum Nardinum.

Oleum Nardinum doth calefie, attenuate, digeſt and ſtrengthen, and as well the ſimple as the compound doth redreſſe the cold and flatulent diſeaſes of the brain, ſtomack, liver, ſpleen, kidnies, bladder and womb: ℞ *Spicæ nardi,* ℥ iij. *vini optimi, aquæ roſaceæ,* ana. ℥ ij. ß. *olei dulcis,* ℔ j. ß. boyl them three hours in a double veſſell, with no very quick fire, untill the wine and the water do evaporate.

Oleum Nardinum compoſitum.

Oleum Nardinum compoſitum: ℞ *Spicæ nardi,* ℥ iij. *Sampſuchi,* ℥ ij *Xiloaloes, Enulæ, folii Maceris aut Calami aromatici aut Galangæ, foliorum Lauri, Cyperi, Scœnanthi, Cardamomi,* ana. ℥ j. ß. theſe being bruiſed pour into them *vini, aquæ roſaceæ,* ana. ℔ j. *olei dulcis,* pound v. macerate them four and twenty hours, and then boyl them in a double veſſell ſix hours, ſtirring it now and then untill the wine and water be conſumed.

Oleum Laurinum.

Oleum Laurinum is hot and extenuating, doth diſſipate the winde of the ſtomack, the Cholick, and diſſolveth cold diſeaſes of the head, intrails, womb, kidnies and joynts. The ripe berries of Laurell be bruiſed and boyled a good ſpace in water, and the ſalt that ſwimmeth above the ſtraind decoction when it is cooled, muſt be gathered together and ſtored up for oyl.

Oleum Vulpinum.

Oleum Vulpinum attenuateth and ſomewhat digeſteth, it availeth againſt the gout and all pains of the joynts, at all times of the ſickneſſe. Boyl a fox uncaſed and unboiled cut into little gobbets, and in like portion of fountain and ſea or ſalt water; and when it is boyled to the half, out in *Salis,* ℥ iij. *olei veteris puri,* pound iiij. *Thymi, Anethi, Origani,* ana. pound ß. boyl them till one joynt.

joynt fall from another, and till the consumption of the water, and then presse out the oyl.

Oleum è Scorpionibus.

Oleum è Scorpionibus doth so forcibly extenuat, that being anointed upon the loyns it is thought to break and disturb the stone and the kidneis, and being anointed upon the share, or on the *peritonium*, or injected into the bladder. ℞. *radicis Aristilochiæ rotundæ, Gentianæ, Cyperi corticū radicum Capparis*, an. ℥ i. bruise them all and macerate them in ℔ i. ß. of oyl of bitter Almonds, and set them to Sun twenty days: then boyl them in a double vessel with a lent fire. In the end put in xv. scorpions, and set them in the Sun again xxx. days, then strain the oyl, and keep it to your use.

Oleum Terebinthinæ.

Oleum Terebinthinæ is hot and extenuating, and more penetrating then Turpentine it self. Wherefore it doth mollifie and extenuate hard tumors, and doth take away cold diseases of the nerves and joynts, and notwithstanding comfort and strengthen them. ℞ *Terebinthinæ lucidæ.* ℔ iv. put it into a cucurbit of glass and set in sand, and by making a fire under it by alchymy, first you shall distil out the water, secondly a moist clear oyl, and lastly a yellow oyl.

Oleum Recinium.

Oleum Recinium, which they call *oleum de kerra*, doth mightily extenuat and digest, and therefore doth dissipat the pain and noise of the ears, doth scour the issuing ulcers of the head, and riddeth the body of *Psora, Lepra*, and grisly scars, and ministred in a clister, it bringeth out worms and water; it is made thus, ℞. the seeds of the greater Spurge, being bruised, oyl is pressed out of them in such force and manner, as out of Almonds.

Oleum Balaninum.

Oleum Balaninum doth dissolve pain and noise of the ears, doth wash away the speckles, pimples, spots, and black scars, provoketh the belly, and procureth vomit: it is made of *Balanum Mirepsica* which the Arabians call *Been*, and it is burned calefied, and oyl is pressed out of the same in such wise as out of Almonds.

Oleum è Castoreo.

Oleum è Castoreo availeth much against the cold diseases of the nerves and brain against deafnesse and noise of the ears, and the extreme coldnesse of agues. ℞. *Castorei in aqua vitæ soluti*, ℥ i. *olei*, ℔ i. boyl them in a double vessel till the consumption of the third part.

Oleum Euphorbij simplex.

Oleum Euphorbij simplex worketh the same effect, but more forcibly, and put unto the nostrils, it bringeth down fleam. ℞. *Euphorbij*, ℥ ß. *Leucoij lentei, vini odoriferi*, an. ℥ v. boil them to the consumption of the wine.

Oleum de lateribus.

Oleum de Lateribus which is also termed the Philosophers oyl, doth calefie, penetrat, and mollefie hard matter, resolve and dissipat cold humors, & easeth the Cramp, Epilepsie, Palsey, the Gout, and all cold affects of the joynts and nerves: the making thereof is in this wise. Break an old tile stone in little peeces, burn those in hot coles, until they become altogether as hot as fire, then take them out, and extinguish them in clear old oyl, and let them so continue until they be repleniſhed with oyl; after take them out of the oyl, and bruise them into powder, and put the powder in a cucurbite of glass, distil an oyl thereof according to art, and store it to your use.

Petroleum.

Petroleum, that is natural oyl of stones, is extreme hot and extenuating, penetrating, drying and digesting; it consumeth cold water whatsoever in any part of the body, it dissolveth the Epilepsie, Palsie, Cramp, pain of the sinews and joynts, of the spleen, kidneis, bladder, and all cold affects of the womb. Thus oyl cometh not by art, but by nature, and in many places it issueth out of stones and rocks.

PLANTIUS IN OLEA.

The Author imitating the usual and ancient composition of oyles, thought good to alter nothing in them, neither was there any such necessity to alter them for pleasure of the affected, for that they be outwardly applyed: he made choise, and hath set down the most effectual oyls against all kind of causes, and diseases, with omitting the other which were of little vertue, or seemed unnecessary: for he accounteth *Oleum Nimphæ citrinæ* supervacuous, for that it is contained under the other, and *oleum Populeum*, for that *Unguentum Populeum* is of greater vertue, and he omitteth likewise the oyl of the other mandrake, *oleum Costinum*, *oleum de Piperibus*, & *oleum majorani*, & *Irinum compositum*, for that there be many other sufficient extant, which may be used with more facility, and yet have a greater power to calefie, attenuat and digest.

Unguentum Galeni refrigerans.

Unguentum Galeni refrigerans is effectual against *Phlegmonaes*, *Erysipelata* and tetters, and against every hot intemper. ℞ *Ceræ albæ*, ℥ iiij. *olei rosati*, ℔ i. and when they be molten in a double vessel, pour them into another, and by pouring cold water by little and little, and now and then changing, are to be tempered a good space: in the end of the strained juce of Housleek or Sorrel is poured and tempered therewith, especially if it be applied to affects not ulcerated; or else vineger affused, if the skin continue hot and not exulcerated.

PLANTIUS *in Unguenta.*

Notwithstanding *Galen* his refrigerating oyntment according to the usuall description hath neither the juyce of Nightshade, nor Housleek, yet by adjection of them it becometh effectual against the affects which require refrigeration.

Un-

Unguentum Rosarum.

Unguentum Rosarum is applied unto the same affects, but truly it is not of such efficacy. The making thereof is in this wise. Swines grease purified from the membranes must be washed nine times in hot water, and as oft in cold water, then like weight of red Roses bruised must be mingled therewith, and so must stand seven daies to purifie; then melt the grease with a lent fire, and strain it: and again macerating so much of bruised Roses, seven daies infusing together half of the juyce of Roses, and oyl of Almonds six parts, then again boyl them with a lent fire, untill the whole juyce be sucked out.

Unguentum Populeum.

Unguentum Populeum asswageth Phlegmons, burning of agues, fervent heat of the head and kidnies, and anointed upon the temples procureth sleep: ℞ *Gemmarum Populi recentium*, ℔ j. macerated in pound iij. of fresh swines grease prepared, untill all the simples which in order do follow may in summer be come by: ℞ *Foliorum Papaveris rubri, foliorum Mandragoræ, foliorum Hyosciani, Cymarum Rubi tenerrimarum, Solani, Lactucæ, Sempervivi majoris & minoris, Bardanæ Violæ, umbilici Veneris*, an. ℥ iij. bruise them and mix them with the grease and the buds of the Poplar, and after ten daies infuse ℔ j. of Rosewater. Boyl them with a lent fire, untill the water and whole liquor be consumed, then strain it, and presse it, and if need so require, boyl it again untill it come to the temperament of an ointment.

Unguentum Album.

Unguentum Album refrigerating and mildly astringing, doth asswage inflammations and exustions, and doth allay the heat of scabs and itch and all outbreakings of choler: ℞ *Ceruse*, ℥ iv. *Lythargiri*, ℥ ij. lay them in Rosewater a good space, then cast away the Rosewater, and put them in a mortar, and then by little and little pour into them so much Rose oyl as they can drink up, continually stirring and tempering them, untill they appear in form of an ointment: in conclusion adde thereunto a little white vinegar, and dram j. half of Camphire.

PLANTIUS.

This kind of white ointment which is here described, is alone sufficient in stead of those which be termed *unguentum de Lythargiro, Unguentum nutritum, Unguentum de ceruſa crudum, & Unguentum de ceruſa coctum*, which is termed also *Emplastrum de ceruſa*: for this one ointment containeth the vertue of them all.

Unguentum astringens.

Unguentum astringens, the astringing ointment, bringeth together the open parts of the body, doth compact the conduits and pores, doth intercept and drive back fluxes, restraineth the going out of the mother, of the womb, of the *Anus*, and of the gut, and being applied doth stay issue of bloud: ℞ *Galle immaturæ nucum Cupressi, baccarum Myrti, Balaustiorum, Malicorij, corticum Glandium, Acatiæ, Rhois, Mastiches*, an. ℥ j. Bruise them all exquisitely, and macerate them about 4 daies in the juyce of unripe Medlers & *Sorborum immaturorum*. Then dry

dry them with a lent fire, and confect thereof an ointment with pound j. of oyl of Roſes often laved in Alum water, and ounce iv. of white wax.

PLANTIUS.

This aſtringent ointment for that it is very forcible, and eaſie to be come by, it is to be uſed *pro unguento Comitiſſæ* or any other aſtringent ointment.

Unguentum Diachalciteos.

Unguentum Diachalciteos which they term *Palmeum*, doth ſtay all fluxes lately begun, and doth reſolve ſuch as be inveterat, doth agglutinat maligne ulcers *& dyſepulotica*: ℞ *adipis Suillæ recentis ſine ſale & fibris*, pound ij. *olei veteris, Lythargiri triti & creti*, ana. pound iij. *Chalcitidos levigatæ*, ℥ iv. The greaſe and the oyl be molten with a lent fire, and the Litharge and Vitriol muſt be then caſt upon them, ſtirring it continually with 3. green boughs, *Palmæ aut ſaltem Myrti, Sorbi* or *Moſpili*, and when it is come to the thickneſſe of a cerate, the tender boughs (cut in pieces) muſt be put in by little and little, as it is in boiling. Then boyl it again untill it ſtain not the fingers, and be come to the conſiſtency of an Emplaiſter.

PLANTIUS.

Unguentum Diachalciteos (according to this deſcription of *Galen*) is to be uſed inſtead of thoſe four which *Meſues* hath deſcribed, two under the title of *Unguentum Diaphœnicon*, and the other two under the title of *Unguentum palmeum*.

Unguentum Diapompholygos.

Unguentum Diapompholygos refrigerateth, aſtringeth and reſtraineth flux, filleth hollow ulcers, and bringeth maligne ulcers to a ſcarre: ℞ *olei roſacei* ℥ x. *ſucci Solatri*, ℥ iv. *bulliant ad ſucci conſumptionem: adde Ceræ albæ*, ℥ v. *Ceruſæ lotæ*, ℥ ij. *Plumbi uſti & loti, Pompholygis, Thuris*, ana. ounce j. *coquantur in Unguenti formam.*

Unguentum rubrum exſiccans.

Unguentum rubrum exſiccans, the red drying ointment worketh the ſame effect: ℞ *Olei Roſarum*, ℔ j. *Ceræ albæ*, ℥ v. *liquatis inſperge Lapidis Calaminaris, terræ lemniæ, exquiſite tritorum*, an. ounce iij. *Lythargyri, Ceruſæ*, ana. ounce iij. *Caphuræ*, ℨ j. boyl them into an ointment.

Unguentum Dialthæos.

Unguentum Dialthæos is of a moderate calefying, mollifying humective, and lentive vertue: ℞ *Althææ radicum recentium & contuſarum*, pound ij. *ſeminis Lini & Fenugræci contuſorum*, ana. ℔ j. *macerentur in aqua*, ℔ viij. *deinde leviter coquantur, & exprimatur mucilago de hac*, ℔ ij. *& olei*, ℔ iv. *bulliam dum mucilago ſit abſumpta: tum adde Ceræ*, ℔ ß. *Reſinæ*, ℔ ß. *Terebinthinæ*, ounce ij. *percoquantur in unguenti craſſitiem.*

PLANTIUS.

Unguentum Dialthæos ſimplex is here deſcribed, for that the compound through *Colophoniam, Galbanum*, & *Gummi Hederæ*, was too filthy, and there were other receipts extant of a more diſſolving vertue.

Un-

Unguentum Resumptivum.

UNguentum *Resumptivum dictum* hath great power mildly to mollifie without any manifest heat, and therefore may be safely applied to such as have *Asthma* or *Hecticam febrem*, or Consumption, Pleurisie or an Ague: ℞ *seminis Lini, Althææ & Fenugræci, Gummi Arabici, Tragacanthæ*, ana. ℥ ij. *macerentur & bulliant in* pound ß. *aquæ Rosarum*. Strain out the mucilage, and therein dissolve *adipis Suillæ, Gallinæ, Anseris & Anatis*, an. ℥ ij. *Æ sipi*, ℥ ß. *olei Violarum, Chamameli & Amygdalarum dulcium*, ana. ounce ij. *medullæ vituli, Butyri recentis, Ceræ albæ*, an. pound ß. *coquantur in Unguentum.*

PLANTIUS.

This ointment which is entituled *Resumptivum*, is described so excellently well, that it is preferred before all the other which be compounded either to mollifie, asswage, or to relax. For neither the ointment *Diadipibus*, neither the double pectorall unguent and *unguentum Philagrij*, neither any other hath bin at any time invented more excellent to mollifie, and to the fore repeated purposes.

Unguentum Agrippæ.

UNguentum *Agrippæ* doth not only mollifie, but also mightily attenuat, divide, and dissipate *Oedemata corporis*, cureth inveterat affects of the sinews, easeth pain of the kidnies, and by anointing provoketh the belly, and thereby helpeth the Dropsie sick: ℞ *radicis Brionæ*, ℔ ij. *radicum Cucumeris agrestis*, ℔ j. *Scyllæ*, ℔ ß. *radicis Ireos recentis*, ounce iij. *radicum Filicis & Ebuli, Tribuli marini*, ana. ounce ij. *tunsa omnia recentis macerentur diebus sex vel octo in olei veteris non randici*, ℔ iv. *parum deinde fervefiant, & in expresso olei Ceræ citrinæ*, ounce xv. *liquefiant in unguenti consistentiam.*

PLANTIUS.

The Author doth upon good occasion admonish, that in the ointment of *Agrippa* all the simples should be fresh, and that they must not be boyled much. For notwithstanding being crude, they have a mollifying and attenuating vertue, yet by boyling that vertue perisheth and is lost, wherefore the Author did in another place very wisely command that no especiall effectuall cataplasme should be confected to mollifie scirrous and hard matters, of these roots bruised and crude, with grease and wax.

Unguentum Aregon.

UNguentum *Aregon*, that is, the helping ointment, doth mightily extenuate and digest, and is very commodious against cold affects of the body, but specially of the sinews, and is very convenient against convulsion, resolution, pain of the lungs, joynts and great guts: ℞ *Roris marini, Majoranæ, radicis Pari, Serpilli, Rutæ, radicis Cucumeris agrestis*. an. ℥ iv. ß. *foliorum Lauri, Salviæ, Sabinæ, Pulicariæ majoris & minoris, radicis Brioniæ*, an. ℥ iij. *Laureoli*, ℥ ix. *foliorum Cucumeris agrestis, & Nepitæ*, an. ℔ ß. *omnia Majo mense collecta & expurgata tuncdantur recentia, & macerentur diebus septem in olei optimi*, ℔ vj. *affusa Aquæ vitæ*, pound j. *Deinde coquantur dum contabescant & absumpta sit aqua, Oleum percolatur, in quo Ceræ*, ounce xvj. *liquantur, & adipis ursini, olei Laurini*, an. ℥ iij. *Olei*

Moschelini, ℥ ß. *Petrolei* ℥ j. *Butyri,* ℥ iv. *Agitando hi pulveres inspergunt̃, mastiches, Olibani,* an. ℥ vij. *Pyrethri, Euphorbij, Zinziberis, Piperis,* ana. ℥ j. *omnia unguenti forma coeant.*

Unguentum Martiatum magnum.

Unguentum Martiatum magnum is especially good against cold affects of the brain, sinews and joynts, against quivering, convulsion, Palsie and the gout, and is effectuall to mollifie hard tumours, especially of the spleen: *Ceræ albæ,* ℔ j. *olei,* ℔ iij. *Rorismarini, foliorum Lauri,* ana. ℥ iv. *Tamarisci,* ℥ iij. *Rutæ,* ounce iij. ß. *Ebuli, Savinæ, Balsamitæ,* that is, *Menthæ aquaticæ, Ocimi, Salviæ, Polij, Calaminthes, Artemisiæ, Hellenij, Betonicæ, Acauthi (quæ est ursa Branchina) Asparagulæ (quæ est Aparine) Anemones, (quæ herba venti dicitur) Pimpinellæ, Agrimonij, Absinthij, Flomi minoris (qui & herba Paralysis) Coili herbæ hortensis, (quæ herba dicitur sanctæ Mariæ) cimarum sampsuchi, Sempervivi minoris (quod Crassula appellatur) Millefolij, Sempervivi majoris, Chamedryos, Plantaginis seu quinque nervi, centauri minoris, fragariæ, Quinquefolij, Tetrahit (id est herbæ Judaicæ)* ana. ℥ ij. ℥ ij. *Radicis Althææ, Cumini, Myrrhæ,* ana. ℥ j. ß. *Fenugræci,* ℥ vj. *Butyri,* ℥ v. *sem. Urticæ, Violarum & papaveris rubri, Mentastri (seu Mentæ agrestis) Mentæ sativæ, Oxylapati, Polytrichi, Cardiobotani, (id est, cardui benedicti) Periclemeni (id est, Caprifolij, seu matris Sylvæ) Maratri, herbæ Moschatæ (quæ est prima Geranij species) Trifolij acetosi (quod Alcluya dicitur) Scolopendrij (quod est Ceterach) crispulæ (id est, Bupthalmi) caphoratæ herbæ (id est, Abrotani) Styracis, Medullæ cervinæ,* ana. ℥ ii. *adipis ursini, adipis gallinacei, Mastiches,* ana. ℥ ß. *Thuris,* ℥ ii. *Olei Nardini,* ℥ j. The herbs must be gathered in the moneth of May, and being fresh and green, must be bruised and macerated seven daies in the best fragrant wine, and the eight day they must be boyled together untill the half be consumed, and then the oyl must be powred in: then they must be again boyled untill the herbs be wasted and the wine wholly consumed: after strain and presse out the oyl, in which (calefied again) put, in the order prescribed, *Styrax, Butyrum, Adipes, Mastiches, Thus, oleum Nardinum & cera;* and when they are dissolved with continuall stirring, take them off the fire, and keep to your use the ointment then concrete.

Plantius.

Of *Unguentum Martiatum* there be three descriptions described in other Authors truly not very necessary against the cold affects of the sinews and other parts, sith that *unguentum Dragon* heretofore prescribed is effectuall enough against them: but whosoever desireth to have this *Unguentum Martiatum,* let him follow this description taken out of *Nicolaus Myrepsus,* and corrected.

Unguentum Basilicum minus.

Unguentum Basilicum minus, which the ancient Physitians termed *Tetrapharmacum,* doth calefie, humect and mitigat pain, procureth atter, and is very commodious against increasing Phlegmons: ℞ *Resinæ, Picis, Ceræ,* ana. ℔ ß. and oyl as much as sufficeth.

Un-

Unguentum Basilicum magnum.

Unguentum Basilicum magnum worketh the same effect, and doth purifie and fill ulcers: ℞ *Ceræ albæ, Resinæ, Sevi vaccini, Picis, Terebinthinæ, Olibani, Mirrhæ,* ana. ℥ j. *quod satis est.*

PLANTIUS.

The Author thought good to alter nothing in these ointments, namely *Unguento Basilico, Aureo, Apostolorum, Ægyptiaco & Æmulato,* but he corrected the uncertain and depraved doses of the simples in *unguento citrino*; and he thought good to put in more *Radicis Dracunti* (which hath great vertue against the propounded affects of the skin) then of Ceruse, or of any other simple. And in the order of composition he hath expressed a certain manner of putting in the Orenges or Citrines, whose pulpe and juyce is no lesse commodious against those malignities of the skin, yea rather much better then the rind.

Unguentum Aureum.

Unguentum Aureum doth mildly deterge wounds, agglutinat and safely cure them: ℞ *Ceræ citrina,* ℔ ß. *Thuris Mastiches,* ana. ℥ j. *olei non rancidi,* ℔ ij. ß. *Terebinthinæ,* ℥ ij. *Resinæ, Colophoniæ,* ana. ℥ j. ß. *Croci,* ℥ j. the wax is melted in oyl, and the other simples being exquisitly bruised be put into them.

Unguentum Apostolorum.

Unguentum Apostolorum doth by detersion purge wounds and rebellious ulcers and also fistulaes, wasted fungious and dead flesh, and instead thereof restoreth new: ℞ *Terebinthinæ, Ceræ albæ, Ammoniaci,* ana. ℥ iv. *Opoponacis, floris Æris,* ana. ℥ ij. *Aristolochiæ rotundæ, Thuris masculi, Bdellij,* ana. ℥ vi. *Myrrhæ, Galbani,* ana. ℥ iv. *Lytbargiri,* ℥ ix. *olei si æstas fuerit,* ℔ ij. *si hyems,* ℔ iij. *Bdellium, Ammoniacum, Opoponax* and *Galbanum* macerated in vinegar, and dissolved with the other bruised simples to liquified oyl and wax, and boyled and stirred into the form of an ointment.

Unguentum Ægyptiacum.

Unguentum Ægyptiacum doth more forcibly exterge then *unguentum Apostolorum,* inveterat and fistulous ulcers; doth exiccat and eat out (not without feeling of pain) excrescent and dead flesh: ℞ *Æruginis,* ℥ v. *mellis optimi,* ℥ xiv. *Aceti fortis,* ℥ vij. all these be boyled together untill the ointment become thick and of purple colour.

Unguentum ex Enula.

Unguentum ex Enula, which is called *Enulatum,* is marvellous effectuall against the itch or scabs, either dry or moist; and also against other filthinesse of the skin: ℞ *radicis Enulæ ex aceto coctæ, tusæ & cretæ* ℔ j. *Axungiæ porci, olei,* ana. ℥ iij. *Ceræ novæ,* ℥ j. *Argenti vivi extincti, Terebinthinæ lotæ,* ana. ℥ ij. *Salis vulgaris benetriti,* ℥ ß. the wax and the grease be liquefied in oyl, and to them is added *Enula,* and after quick-silver and salt, and last Turpentine. It shall be with more safety used, if in stead of quick-silver, of the juyce of Fumitory and Limons, ana. ℥ j. be put in, and both of them must be had severall.

Un-

Unguentum Citrinum.

UNguentum *Citrinum*, or more truly *Citreum*, doth repreſſe pimples ſhooting out of the skin, eſpecially in the face, either by mean of choler or of ſalt fleam, and doth exterge ſpeckles, tetters, blewneſſe, filthy ſcarrs, and redneſs of the eyes: ℞ *Boracis*, ℥ ij. *Capburæ*, ℥ j. *Corallij albi*, ℥ ß. *Amianti, id eſt, Aluminis plumoſi, Umbilici marini ſeu Bellurici, Tragacanthæ, Amyli, Chriſtalli, Enthali, Dentali, Thuris albi, Nitri*, ana dram ij. *Ceruſæ ex radico Dracunthij factæ*, ℥ j. *Ceruſæ vulgaris*, dram vj. *adipis Suillæ recentis, ſalis expertis & puri*, ℔ ß. *ſevi Caprini*, ℥ j. ß. *adipis Gallinacei*, ℥ j. Liquefie the fats in a double veſſell, then macerat in them and with a lent fire boyl two Oringes cut in ſmall pieces, ſtrain the fat, and then inject thereto all the other ſimples finely bruiſed, and temper them with a ſplatter. Laſt of all let the *Borax* and Camphier finely bruiſed be ſtrewed in, and after it hath boiled and become thick, ſtore it to your uſe.

Of Emplaiſters.

Emplaſtrum Diachylon ſimplex.

EMplaſtrum *Diachylon ſimplex* doth mollifie the hard tumours of the Liver, Spleen and externall parts, and likewiſe diſſolveth, and by little and little diſſipateth any ſcirrhous matter, if it be applied in the beginning: ℞ *Mucilaginum ſeminis Fenugræci, ſeminis Lini, radicum Althææ*, pound j. *olei veteris puri*, pound iij. *Lythargiri purgati atque triti*, ℔ j. ß. The Litharge muſt be diſſolved in a mortar with oyl by little and little, untill they be exquiſitely mixed. Then boyl them with a lent fire, and temper them ſtill with a ſplatter untill they become thick. After put into them leaſurely the muſcilages depromed, and boyl them to the ſubſtance of an Emplaſter, and if neeed ſo require, that it ſhould be more forcible in working, for every pound of ſimples put in ℥ j. of the root of flouredeluce pownded.

Emplaſtrum Diachylon magnum.

EMplaſtrum *Diachylon magnum* is more effectuall for all and every the affects tofore repeated, for that it conſiſteth of more mollifying and digeſting ſimples ℞ *Lythargiri puri triti, & creti*, ℔ j. *olei Irini, Chamemelini & Anethini*, an. ℥ vii. *mucilaginum ſeminis Lini, Fenugræci, Ficuum pinguium & Vuarum paſſarum, ſucci Iridis & Scyllæ, Æſypi, Icthyocollæ*, an. dram xij. ß. *Terebinthinæ*, ℥ iij. *Reſinæ Pini, Ceræ citrinæ*, ana. ℥ ij. reduce them all to an Emplaiſter in like order as hath been deſcribed in the ſimples.

Emplaſtrum è mucilaginibus.

EMplaſtrum *è mucilaginibus* doth alſo mightily mollifie and digeſt hard tumors, it doth ripen an abſceſſe of humours, and when it is burſt, it ſcoureth the quitture and atture: ℞ *Mucilaginum ſeminis Lini, Althææ, Fenugræci, & mediani corticis Ulmi*, an. ℥ iv. ß. *oleorum Camæmeli, Liliorum, & Anethi*, an. ℥ j. *Ammoniaci*,

moniaci, Galbani, Opoponacis, Sagapeni, an. ℥ ß. *Croci,* ℥ ij. *Terebinthinæ,* ℥ ij. *Ceræ novæ,* ℥ xx. make an Emplaſter in order before deſcribed.

PLANTIUS IN EMPLASTRA.

The ancient Phyſitians have deſcribed many mollifying Emplaſters, and 4. of theſe they intituled under the name of *Diachilon,* whereof theſe two be the beſt. And as for this Emplaſter of the muſcilages, it worketh more forcibly againſt all the aforeſaid affects then that which is aſcribed unto the ſon of *Zachary,* wherefore the Author thought it not good to mention that.

Emplaſtrum è Meliloto.

EMplaſtrum è Meliloto doth mightily mollifie alſo and digeſt, and mitigateth pain, and is very convenient in hard tumors of the ſtomack, breſt, and ſpleen, and the outſtretching *Hypochondria:* ℞ *Meliloti,* ℥ vj. *foliorum Chamameli, ſeminis Fœnugræci, radicis Althææ, baccarum Lauri, Abſinthij, Sampſuchi,* an. ℥ iij. *Cardamomi, Cyperi, Ireos, Spicæ nardi, Ammeos, Caſſiæ lignææ, ſeminis Opij, Anniſi,* an. ℥ ij. ß. *Ammoniaci,* ℥ x. *Styracis, Bdellij,* ana. ℥ v. *Terebinthinæ,* ℥ j. ß. *ficus pingues,* xij. *ſevi hircini, Reſinæ,* an. ℥ ij. ß. *Ceræ,* ounce vj. *olei Majoranæ & nardini,* ſo much as ſufficeth; make thereof an Emplaiſter: liquifie the Goats ſuet, the Roſin and the wax in oyl, and put into them *ficus pingues tritas & cretas,* then *Ammoniacum* and *Bdellium* diſſolved in vinegar, and laſtly the powders of the other ſimples ſcraped.

PLANTIUS.

Emplaſtrum è Meliloto, è baccis Lauri, Ceroncum, & *Oxycroceum* ſeem to be ſufficient againſt all affects and pains which require digeſtion and reſolution, ſo that other be not neceſſary, namely, neither *Emplaſtrum è ſinapi,* nor *varia emplaſtra è fermento,* nor *Emplaſtrum ex alliis,* nor the Emplaſter which is imputed to *Ariſtarchus.*

Emplaſtrum è baccis Lauri.

EMplaſtrum è baccis Lauri doth marvellouſly aſſwage the torments of the ſtomack, midriff, intrails, womb, bladder, and other parts, eſpecially taking their originall of any cold cauſe or wind: ℞ *Thuris, Maſtiches, Myrrhæ,* ana. ℥ j. *baccarum Lauri,* ℥ ij. *Cyperi, Coſti,* ana. ℥ ß. *mellis colati* ſo much as ſufficeth to thicken them. And ſome there be that ſuppoſe it a marvellous emplaſter for the Dropſie, if the doſe of *Cyperus* be ounce *j.* ß. and ℔ ß. of dried Goats dung be put thereto.

Emplaſtrum Ceroneum.

EMplaſtrum Ceroneum doth mollifie the hardneſs of the ſpleen, doth releaſe the cold affects of the womb, and eaſeth the pains of the breſt and ſhoulders proceeding of cold: ℞ *Picis novalis colatæ, Ceræ,* ana. ℥ ii. ℥ iii. *Sagapeni,* ounce ii. *Ammoniaci, Terebinthinæ, Colophoniæ, Croci,* ana. ℥ j. ℥ iii. *Aloes, Thuris, Myrrhæ,* ana. ℥ j. *Opoponacis, Styracis, Galbani, Maſtiches, Aluminis, Fenugræci, Styracis rubri, Bdellij,* ana. ℥ iii. *Lythargiri,* ℥ j. ß. And the Emplaiſter muſt be made in this wiſe: *Sagapenum, Ammoniacum, Opoponax, Galbanum & Pix,* muſt be liquefied in wine and ſtrained, then put to the *Colophoniam colatam, deinde Styraccm, Maſtichem, Thus, Myrrham, Bdellium, Trita cretaq;.* Forthwith in-

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ject Turpentine, Alum, Lytharge and Fenugreek. The Emplaſter which is made of this, is put into cold water, and wrought with the hands by addition of the powder of Aloes and Saffron, alwaies anointing your hands with oyl of Laurel, and thereof concinnate *Magdaleæ*.

Emplaſtrum Oxycroceum.

Emplaſtrum Oxycroceum doth mollifie and diſſipate alſo every kind of hardnes doth aſſwage and drive away the pain of the joynts, and the pain about the membranes of the bones: ℞ *Ceræ, Picis navalis, Croci, Colophoniæ*, an. ounce iv. *Terebinthinæ, Ammoniaci, Galbani, Myrrhæ, Thuris, Maſtiches*, ana. ounce j. ℥ iij. *Galbanum & Ammoniacum* muſt be liquefied and ſtirred in vinegar, then the Pitch muſt be ſtrained and put thereto: after that the Wax, forthwith *Colophonia* and the Turpentine, a little while after the Maſtick and the Myrrh. The Emplaſter being decocted muſt be put in cold water, and being ſtrained out muſt be wrought with powder of Saffron, anointing your hand with oyl.

Emplaſtrum de Janna.

Emplaſtrum de Janna is marvellous effectuall in wounds and green ulcers, it pacifieth an inflammation, it detergeth, agglutinateth and incarnateth and alſo cicatrizeth: ℞ *ſuccorum Apij, Plantaginis & Betonicæ*, ana. ℔ j. *Ceræ, Picis Reſinæ, Terebinthinæ*, ana. ℔ ß. Let three of the ſimples be concocted in the juyces, ſtirring them eaſily to the conſumption of the juyces, then take them off the fire, and put thereto *Terebinthina*.

Emplaſtrum gratia Dei.

Emplaſtrum gratia Dei conſiſteth almoſt of the ſame ſimples, and ſerveth to the ſame uſe: ℞ *Terebinthinæ*, ℔ ß. *Reſinæ*, ℔ j. *Ceræ albæ*, ounce iv. *Maſtiches*, ounce j. *Betonicæ, Verbenæ, Pimpinellæ, recentium*, ana. M. j. Bruiſe the herbs, and boyl them in white wine untill they conſume. Then ſtrain out the liquour, in which concoct the Wax, Roſin and Maſtich, to an apt conſiſtence of an Emplaiſter, and when they are taken off the fire, mingle with them the Turpentine.

Emplaſtrum Divinum.

Emplaſtrum Divinum is far better againſt maligne ulcers, for it detergeth and conſumeth quitture and corruption, and ingendreth new fleſh, and bringeth them to a ſcar: *Galbani, Myrrhæ*, an. ℥ j. ℥ ij. *Ammoniaci*, ℥ iij. ℥ iij. *Opoponacis Maſtiches, Ariſtolochiæ longæ, Æruginis*, an. ℥ j. *Lythargiri, olei communis*, an. ℔ ß. *Ceræ novæ*, ℥ viij. *Thuris*, ℥ j. ℥ j. *Bdellij*, ℥ ij. *Magnetis*, ounce iij. The Lytharge by ſtirring is mingled with the oyl after it is boyled, untill it become thick. Then the Wax cut in ſmall pieces is added, which being liquefied is taken off the fire, and forthwith be injected *Galbanum, Ammoniacum, Opoponax* and *Bdellium* diſſolved in vinegar and wine, boiled and ſtrained: after the powder, *Myrrhæ, Maſtiches, Ariſtolochiæ rotundæ, & Magnetis*, is ſprinkled in: in fine, *pulvis Æruginis*, leſt that if it ſhould be boiled any long ſpace, the Emplaiſter become red.

PLAN-

PLANTIUS IN EMPLASTRUM DIVINUM.

These Emplasters *de Jauna Gratia Dei & Divinum*, which be described against wounds and ulcers be also sufficient enough, so that it were unnecessary in this place to repeat any other. For *Emplastrum Oribasij duplex & Emplastrum Apostolorum* be all comprehended under this divine Emplaister, all which serve to the same purpose, but yet with less efficacy.

Emplastrum ad Herniam.

EMplastrum ad Herniam ℞. *Gallarum, nucum Cupressi, Psilliæ, Balaustiorum, Acatiæ, seminis Plantaginis, seminis Psillij, seminis Nasturtij, Cepularum glandium, Fabarum torrefactarum, Aristolochiæ longæ & rotundæ, Myrtillorum*, an. ℥ ß. Bring all these to powder, and macerat them four days in vineger of Roses, then torrefie and dry them. Then ℞. *Consolidæ majoris & minoris, Caudæ equinæ, Glosti Scolopendrij, radicis Osmundæ regalis, & Filicis*, an. ℥ i. *Thuris Myrrhe, Aloes, Mastiches, Mummiæ*, an. ℥ ii. *Boli Armenæ lotæ in aceto, lapidis calaminaris præparati Lythargiri Auri sanguinis draconis*, an. ℥ iii. *Picis navaris*, ℔ ii. *Terebinthinæ*, ℥ vi. or as much as sufficeth to make an Emplaster.

PLANTIUS.

There be omitted here also other Emplasters astringing and corroborating the stomach, kidneis and womb, which be not in use, and instead whereof certain other receipts be usually ordained for present necessity, so that this number of Emplasters and compositions seemeth enough, both to store the Apothecaries shop, and to cure the chief kinds of diseases, causes and symptomates, neither was it necessary to stuff this Medicamentary book, with unusual and unnecessary compositions, which cannot but vainly be repeated to make up a confused number. And as for such compositions as avail to their peculiar effects (because they be seldom put in use) are described as convenient and peculiar to the diseases and parts in the proper curation of every part and disease.

The end of the eight Book.

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Mr Thomas Rogers
ejus Liber 1697
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Richard